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Nov. 12, 2014

Colleen McFarland,
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Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite*.

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105.01 JANUARY 9, 1990

Inside:

Ministry from a \$1 building

A little boy touched the hem of her garment

Jon (the book of Jonah)

**Social justice in a land of
DISCORD**





Muriel
Gordon
Angela
Dietrich

prologue

In addition to the four of us of *The Mennonite* staff wishing you God's blessing for the new year, I hereby gratefully acknowledge the vital work of others. Doris Yoder, assisted by Glenna Schrag, process the never-ending address and subscription changes here in the Newton, Kan., office. Dietrich "Dick" Rempel addresses and solves any complications regarding mailing, which is done out of Newton. Rose Ratzlaff handles address and subscription changes in Winnipeg (at 600 Shaftesbury Blvd., R3P 0M4) for the Canadian subscribers.

The backbone of the whole operation is the 278 (out of our total of 372) congregations in Canada and the United States that have group subscription plans. I salute the church secretaries who keep those lists in order and send the information to Rose in Winnipeg or Doris in Newton. In Canada 124 congregations have group plans; the rest are in the United States. I am content and grateful that this magazine and our conference give the 49th parallel the respect it is due yet largely transcend it, as a community of faith should.

Now is the time to get ready for Many Peoples Sunday, Feb. 10. Coordinator Alberto Quintela encourages you to celebrate it in your church. He has resource ideas and can be contacted at 576 S. Robert, St. Paul, MN 55107, (612) 291-0647. Ideas include a speakers bureau, a listing of multiethnic congregations in our conference, "Vision 2001" (ask him about it), activities and lesson plans for children, cross-cultural materials for summer Bible school.

"Many Peoples Becoming God's People" was the focus for 8,000 Mennonites at Normal, Ill., last August. Let us continue to put legs to those joyful moments, doing it in the name of Jesus, who reveals himself to us.

An index of the 24 issues of *The Mennonite* for 1989 is available for the asking. Please send a self-addressed business envelope and (in the United States) a 45-cent stamp. We'll provide postage for Canadian requests. *mts*

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Cover: RNS photo by J.D. Schwalm of pastor Tom Bronner in Shelby, Miss.

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THE MENNONITE

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SPILLED MILK: the day my mother taught me about bitterness

We carry scars from our childhood. They heal over and sometimes they hardly show but they're there.

I have one such scar from when I was 8 years old. In the Southwest, where I grew up, certain places didn't serve Native Americans. Some put up signs that said, "No Indians Served." Others were more subtle; they didn't serve Indians but didn't put up signs. They had other little ways of getting the message across.

One day my mother—who was a beautiful full-blood Indian with lovely, long black hair—and I were shopping. We decided to take a break and go into a restaurant and get something to drink. We sat down in a booth with a formica tabletop and green leather seats. I'll never forget that booth. I'll always remember the name of the restaurant, too, though I won't mention it here. Mom sat on one side of the booth, I on the other. She ordered coffee and I a glass of milk.

The waitress brought my milk, but she didn't bring my mother's coffee. Instead, she went over near the cash register and stood. I walked over to her and said, "You forgot my mother's coffee." She just looked at me, didn't say anything, but didn't bring the coffee either.

We waited a bit. Then my mother said, "Jo, I think this is one of those places that won't serve Indian people. I don't think she's going to bring my coffee." I remember sitting there looking at my mother, thinking how beautiful she was and wondering how anyone could do this. I was half Indian myself, though I didn't look it because I was fairer and had brown hair. And because of that, I got served and my mother didn't. I became angry, furious, to be more accurate.

My mother said she thought we should go. We got up. As we did, I took my glass of milk—in those days when you ordered a glass of milk you got a *real* glass and a *big* glass—slowly poured it all over the back of both sides of the booth, across the seats, over the tabletop and all over the floor. I did as much damage with one glass of milk as I could. Then I picked up the water glasses and did the same thing with them.

By the time I had finished I'd made a

real mess. If they weren't going to serve my mother, I remember thinking, they were going to remember they didn't serve her. I was going to give them a cleanup job they wouldn't forget.

My mother didn't say anything. She didn't correct me. She didn't stop me. She just stood a little distance away and watched. When I had emptied all the glasses and made as big a mess as I could, she said, "Well now, Jo, you have proved yourself to be just as stupid as they are."

That stumped me at the time. But in thinking about it later I realized what she had taught me. Even when you feel you are justified, don't respond in kind when violence has been done to you. There are other ways to respond.

Since then I have experienced discrimination many times—as a Native American, as a woman, as a woman in the church. I have tried, on each occasion, to remember my mother's lesson. She was calling me to a different kind of response, a peaceful, non-violent one. It's a response, by the way, that is at the heart of the life and teaching of Jesus.

That doesn't mean you don't fight for what you believe in. But to take on the tactics of ignorance, discrimination and prejudice poisons you, sours your heart and embitters your life.

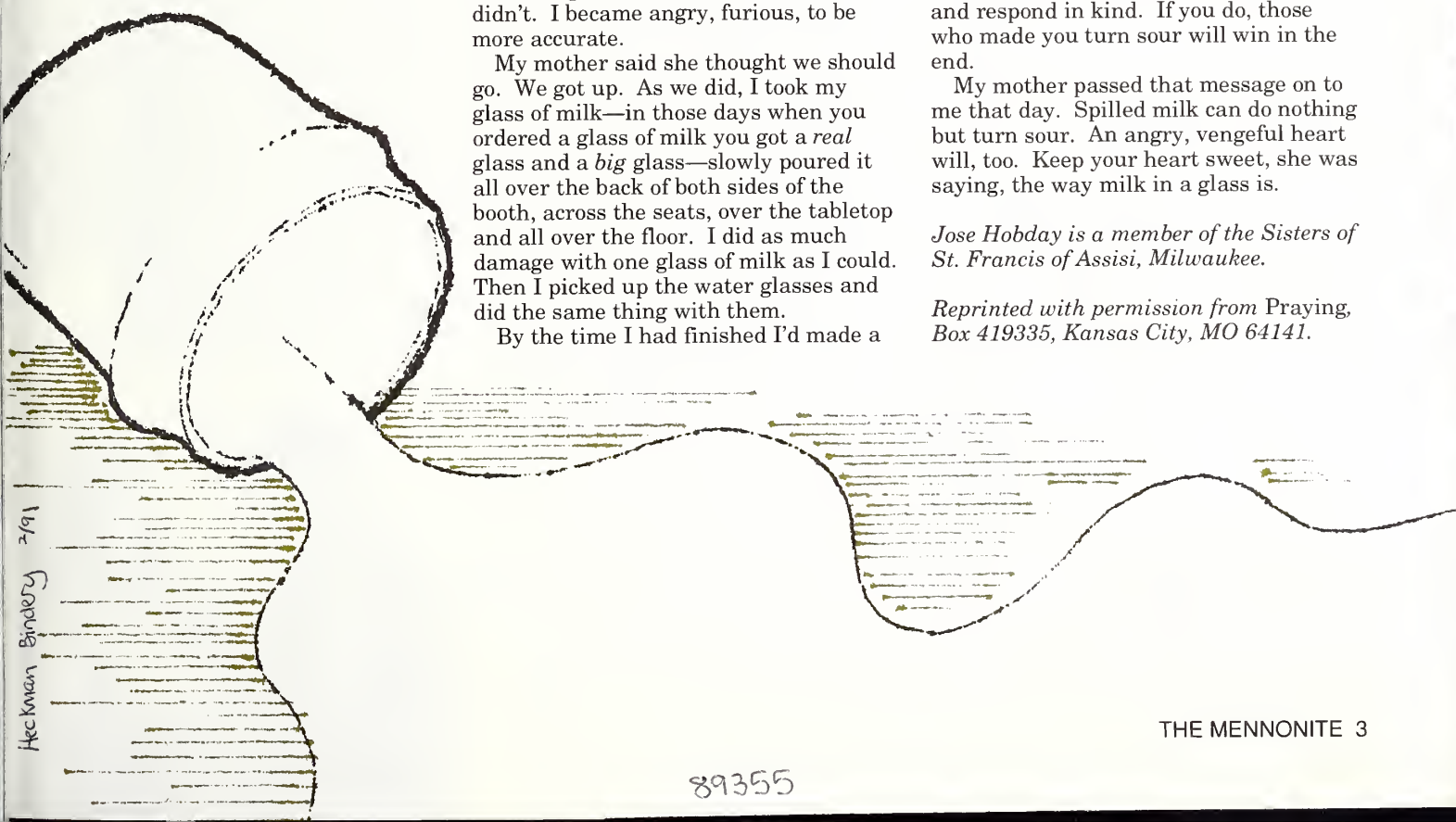
We have had many wonderful spiritual leaders in the Native American traditions. Their message has always been the same: Even though you have experienced injustice, even though your land has been taken away and your way of life destroyed, even though there have been efforts to actually wipe you out as a people, do not let your heart become sour and respond in kind. If you do, those who made you turn sour will win in the end.

My mother passed that message on to me that day. Spilled milk can do nothing but turn sour. An angry, vengeful heart will, too. Keep your heart sweet, she was saying, the way milk in a glass is.

Jose Hobday is a member of the Sisters of St. Francis of Assisi, Milwaukee.

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Jose Hobday



Heckman Bindery 2/91

Diamond Street Mennonite Church at work

MINISTRY goes forth from a \$1 building

Laurel Schmidt Hertzler



This banner hangs in the worship center of the Diamond Street building.

A 30-mile drive from the heart of wealthy "Mennonite land" (Lancaster/Bucks/Montgomery counties, Pa.) is the "American jungle," Philadelphia. You go from the richest of communities to one that compares to the poorest in the developing world.

Mennonites from Lancaster County saw the needs in that city in the early 1900s and opened several "mission" churches. One is Diamond Street Mennonite Church, which ministers to the poverty-stricken North Philadelphia neighborhood. In the late 1970s the congregation felt the call for a more intense community mission, and so began anew the old dream of a community center that would share the Good News of Jesus through meeting people's basic needs: clothing, food, health care, education, employment.

At about the same time several members learned about a neighboring building scheduled for demolition. They wondered if they could get the building for their community center. They could if they brought plans for its intended use within two months. Thus, on the day the building had originally been scheduled to be destroyed, the Diamond Street Mennonite Church became the owner of a large, structurally sound building, yet gutted inside, for \$1.

Led by a black ministerial team, the Diamond Street congregation is a racially mixed (50-50) group of about 130 members that uses the second floor of the now-in-use Community Center. The members are from across all economic walks of life and worship together in a

flexible mixture of styles that affirms both traditional Mennonite and traditional black forms. This ability to blend says to the community that God's Good News includes reconciliation of all people: black and white, Jew and gentile. This message attracts blacks from the neighboring community, traditional Mennonites, university and seminary students, ex-convicts, teachers.

Together they support the congregational ministry, The Community Center, which houses services intended especially for their neighbors. Outreach programs offered include these:

- The Wholistic Health Center, offering people a wholistic approach to health problems. Explains Charles Baynard, senior pastor, "We view illness not only as a physical illness but as a mental and spiritual illness as well. Treating all the needs of a person is the Christlike way to heal." The clinic-type center has several

Frances Jackson and Martha Matthews: Frances is human resource and food coordinator at the Diamond Street Center.



Gwen Sensenig, left, tutors a neighborhood child.





The \$1 building: *Diamond Street Mennonite meetinghouse in Philadelphia*



Charles Baynard, pastor of Diamond Street Mennonite Church

volunteer staff people as well as other paid professionals. Doctors, nurses and counselors meet with the 150 or so patients who come for services each month. Assessments are made to help in ongoing care.

- Educational seminars, whose major concern is the rampant teenage preg-

nancy rate. Women in the congregation work together with young mothers, focusing on family, nutritional and financial needs. They teach budgeting, shopping, parenting. They seek ways to attract people to these seminars.

Baynard says, "The needs in the city are overwhelming. Yet it is difficult to get people to participate." What causes this reluctance? "I'm not sure—something inbred in the city, perhaps." He shrugs. "When the crisis hits home—AIDS, drug abuse or whatever—then people come, when it may be too late. How do we get them involved *before* tragedy occurs?"

- The youth program. During the school year tutoring is offered to about 25 children. Volunteers, coordinated by Barbara Baynard, work with the children, ages 6-14.

During the summer Barbara Baynard oversees a program for about 85 community children. Children meet in the

morning for Bible classes, stories and other educational lessons. Temple University has given computers to the youth program. In the afternoon the children visit historical sites, swim or participate in other outdoor activities. Each Friday the students and teachers have an all-day activity.

- The preschool center. Cheryl Neubert is the new director, succeeding Deb Mark.

- Individual care and counseling. These are offered at the center for victims of drug abuse, violence, crisis pregnancy, unemployment, illiteracy, substandard housing, hunger. "Treat the hurting with Christ's compassion," says Frances Jackson, the center's human resource and food coordinator.

Souderton (Pa.) Food and Hunger Committee, with Diamond Street Church, funds Jackson's position and provides money and food for distribution.

"The grocery bags are a real 'in' for me," says Jackson. "They are a non-threatening invitation to bring people with problems to the Community Center." Jackson interviews each person to find out what additional needs he or she has beyond food. "I treat them like men and women. When I'm loving and kind, I see a change in their attitude. When people feel that someone genuinely cares, they improve themselves."

Jackson continues, "Often a person is afraid to go to a shelter or other agency. I say, 'I'll go with you.' They're surprised that someone will do that for them."

Much of the work at Diamond Street is expensive, both in time and money. The

Dreams for the building's future include a gym for use in the youth ministry, space for a Head Start program and offices.

Maintenance and construction worker Jon Porter hugs his "adopted" mom, Wanda Bryant. Jon is a Mennonite volunteer at Diamond Street Community Center.



second floor of the building is complete, but much more needs to be done. Dreams for the building's future include a gym for use in the youth ministry, space for a Head Start program and offices.

Staffing and funding are constant struggles. Securing long-term, dedicated volunteers and staff and dollar resources are the Community Center's greatest challenges. The congregation anticipates ways to fund the center: open a thrift shop, find grants without federal restrictions or develop partnerships with other Mennonite churches and businesses.

"Funding is the bottom line," says Charles Baynard. "We Christians are called to pray for guidance and share our resources."

In the 1930s two women, Alma Ruth and Emma Rudy, came from Lancaster County as the first "permanent" workers at Diamond Street. They ran Bible schools, sewing clubs, visitations and other ministries. While I was visiting the Community Center, Charles Baynard and other staff members received word of Emma Rudy's death. Those who knew her remembered her significant work at Diamond Street for many of her 98 years.

"Sister Emma Rudy was a founding member of Diamond Street Mennonite Church," says Charles Baynard. "She challenged us all. Keeping up her tradition of dedication and faithfulness to God remains our overall goal at Diamond Street Mennonite today."

Laurel Schmidt Hertzler, Sellersville, Pa., is director of publications for Penn View Christian School, Souderton, Pa. She and her husband, Ron, and three children attend Perkaspie (Pa.) Mennonite Church.

Andre Gingrich Stoner

Discover your brother, your sister

LOOK DEEP into each other's eyes



Vincent and Rosemarie Harding

The setting was unlikely. At a chapel on a U.S. Army base in West Germany, 60 soldiers, many in camouflage uniforms, listened closely as Vincent and Rosemarie Harding, seminary teachers from Denver, told stories about their friend Martin Luther King Jr. and the non-violent freedom movement in the U.S. South.

The Hardings were on a speaking tour in West Germany sponsored by Mennonite Central Committee (MCC) and the Military Counseling Network. The tour included U.S. army bases.

"Birmingham, Ala., was one of the most stubbornly segregated and brutally racist cities in the country," said Vincent and Rosemarie. "It was a dangerous place for black people who were struggling for freedom."

"They used to call it 'Bombingham,'" said one soldier who grew up there.

"Then some folks in Birmingham had the crazy idea that black and white people ought to be able to eat at the same lunch counter," remembered the Hardings. "But when they tried, the police chief met them with billy clubs, attack dogs and water cannons. Now, how many guns did Martin bring into Birmingham when they started beating black folks and threatening his life?"

"None," came the immediate answer.

"None? Wouldn't Martin have been justified in defending himself with guns in that situation? Why didn't he bring in the guns?" A discussion ensued. The Hardings asked, "Didn't they teach you that you've got to 'fight fire with fire'?"

After a brief pause, one female soldier grinned and said, "No. You don't fight fire with fire, you fight fire with water."

For the remaining hour the Hardings discussed King's arsenal of non-violent weapons with the roomful of GIs. They talked about King's outspoken opposition to the war in Vietnam and his growing conviction that a profit-oriented United States is incapable of caring for its poor. Always the Hardings emphasized that

King was more than a civil rights leader. He had a vision for a new humanity. He believed that if we look deep enough into each other's eyes we will discover that all men and women are brothers and sisters, children of the one God.

Many such discussions took place on or near U.S. military bases during the Hardings' tour. The Hardings met with women's groups, leaders of black organizations, a black congregation and high school classes, as well as with German Christians and members of the peace movement in Stuttgart, Frankfurt and the Hunsrück region.

Roughly 250,000 active duty GIs and again as many family members are stationed in West Germany.

Reflecting on the tour, the Hardings noted that they were impressed by the interest they found in King's commitment to non-violence and the forthright and earnest discussions they experienced on the military bases. While painful contradictions emerged in some of these discussions, the Hardings tried to encourage and support efforts to live with integrity rather than to judge or condemn.

"Peace people must be careful about how they approach these soldiers," the Hardings said. Few of them have enlisted because they are warriors; for many the military was the only job they could find. "They are not the enemy; many are here because American civilian life has failed them; they are caught in a trap."

The Hardings often concluded a meeting by brainstorming with their audience about the constructive 'missions' that remain today, about alternatives worth committing one's life to. And so in Frankfurt, in a roomful of GIs, the community commander and a senior chaplain discussed Coretta Scott King's idea of a non-violent army and what it might look like and the topics one might study at a peace college. And high school students talked about working with children in the cities, cleaning up the rivers, studying Russian and learning ways to get along without so many nuclear missiles.

Vincent and Rosemarie Harding served as teachers, organizers and negotiators throughout the South while directing the Mennonite Voluntary Service Center in Atlanta from 1961 to 1964. Vincent was a pastor of Woodlawn Mennonite Church in Chicago from 1957 to 1961.

André Gingrich Stoner has lived in West Germany since 1984. He and his wife, Cathy Stoner, work there to build bridges between the German peace movement and U.S. military personnel and their families. He is from Harrisonburg, Va., and she is from Akron Pa.

Martha Nickel's story

A little boy touched the hem of her garment

Edna Froese

All of us are Christ walking around, and he's using us to reach people," says Martha Nickel, former coordinator of Self-Help Crafts in Saskatchewan. "A lot of people are pulling at our garments, just like they did to Jesus, and we need to give to them of ourselves, whether it's in India or anywhere else."

She explains her work with Self-Help Crafts from 1981-88 with a story of an actual tug at the hem of her garment. In 1977 Nickel, a member of Saskatoon's Nutana Park Mennonite Church, went to India to attend a women's conference. At her visit to Mother Teresa's Home for the Dying, one little boy, close to death, crawled out to meet her and tugged at the hem of her skirt. Overwhelmed by the magnitude of his need, all Martha could do was touch him. She knew she was no longer helpless—from now on she would be part of the solution to poverty.

No one who has met her, worked with her or heard her talk about Self-Help Crafts can forget her enthusiasm and vision. When she took over as coordinator, primarily individual representatives sold the crafts; she was the only staff person in Saskatoon's small Speers Avenue store, which also served as the provincial warehouse. Total sales at her store that year were \$13,401; within one year sales at the store increased 184 percent. When she was forced to retire because of illness in 1988, the store had expanded, both in size and sales, last year selling \$133,929 worth of crafts, while \$416,000 worth of crafts were sold in 10 stores and 11 other commercial locations province-wide.

Her secret? On the surface it appears to be both her business sense and wealth of contacts. She was a determined worker and risk-taker, not afraid to order new and unusual items; her intuition must have been good, for the store was never stuck with products that wouldn't sell. Through her church involvements she knew many people and

groups who might be interested in crafts. Self-Help Crafts grew by word of mouth through a woman who loved to meet people.

Fellow workers comment that she

listened well, was always sensitive to needs and respected the dignity of others. As the shop grew to involve more staff and more volunteers, she discovered that "it was best to give them their own areas, let them own something, so they could feel responsible, important." That belief was at the heart of her

enthusiasm for Self-Help—she had seen how poverty had reduced human individuality.

Consequently she saw sales as only part of her job. The other part was to tell

the Mennonite Central Committee story whenever and wherever she got the chance. The crafts were packed up, set out and repacked many times as she traveled to churches and mission conferences to talk about Self-Help. Together with her husband, Menno, she got Self-Help Crafts into schools, where he used them to teach children about different cultures and about the link between our lifestyles and the life of the poor elsewhere.

The world is one world, insists Martha. Our part in it is to act responsibly as part of a family.

Now incapacitated by illness, Martha is being ministered to as she ministered to others. Ten years ago she was part of a group that sponsored a Vietnamese refugee family—a couple and their children. She helped supply clothes, arrange for schooling and medical care. Now a doctor, the husband has been her anesthetist and monitors her medication. "I feel safe in his care," she says quietly.

Edna Froese's address is 1805 Cumberland Ave. S., Saskatoon, SK S7H 2M6.



Martha Nickel



The link between our lifestyles and the life of the poor elsewhere: Martha's husband, Menno Nickel, uses Self-Help Crafts to teach Saskatoon's schoolchildren about people of the world.

Bruce Hildebrand/MCC

Two faithful urban congregations

The church of three books

In 1914 the General Conference Mennonite Church began a city mission on the south side of Chicago. By 1918 it had outgrown not only its first building but two successive buildings. In September of that year First Mennonite Church moved into its new building at 73rd and Laflin, where it continues its ministry.

After 50 years of serving the white community the congregation experienced a dramatic transition: African Americans moved into the neighborhood in the 1960s. Church membership had reached an all-time low when John Burke Jr. became pastor in October 1972: nine. The Central District Conference helped subsidize the church.

Now 85-100 faithful people attend each Sunday. Burke also emphasizes attendance at midweek services: "People who don't have time to study and pray do not qualify for service in the church." He teaches and models 10 percent "first-fruits" tithing and says a church needs three books: the Bible, the hymnbook and the pocketbook. Off subsidy for a number of years, the congregation has an annual budget of about \$40,000. Burke is hired part time, since he is employed full time by the city of Chicago's department of streets and sanitation.

Burke and his wife, Mamie, are partners in ministry. She does much administrative work and organizes fund-raisers: fish fries, banquets (for example, to honor graduates), teas and fashion

shows. She finds jobs for people and takes a group to the Central District women's retreat each year.

With its money the church is able to give away a lot of food, keep its building maintained and help its young people go to college.

Music is an important ministry, as attendees at Normal '89 learned last August, where one of the church's choirs performed. Sunday school classes for all ages use the Foundation Series. Each year the church gives a program of African American history.

John Burke's first goal for First Mennonite Church is evangelism. The church does this by bringing family and friends. (One person has brought 10 people.)

Second, he says, "As a peace church, we cannot accept the shedding of innocent blood and the lack of funds to meet human need. We have to alleviate poverty if we're going to tell people that God exists."

Third, he says, the church must continue its witness in the community against homelessness, racial prejudice, drug abuse and vandalism.

Fourth, enlarge the church building all the way to the alley to create a larger sanctuary with more choir space and Christian education rooms. *Pauline Kennel, 15 Tilipi Court, Schaumburg, IL 60193, former coordinator of Chicago Area Mennonites*

Loosen up the membership process

Lee Heights Community Church, on the southeast end of Cleveland, ministers to an all-black neighborhood. Some of our members live in the area. Thirty-two years ago most of them did.

"Where black and white blend in Christ." "An equal opportunity faith family." These slogans of my congregation are its theme. We are inclusive. We look, talk and think differently.

Although my church participates in activities of the Ohio Conference, it is not principally a Mennonite church. It began when 30 residents of this area, including co-pastors Vern and Helen Miller, canvassed the neighborhood to invite people to the new church. Our

Ask the people of the community what they need most and then provide it.

constitution says that members need only be followers of Christ; denominational affiliations are a personal choice.

A feeling of understanding and acceptance on the part of the pastor and others continues to draw people. We feel ownership of the church. Members choose the direction of the church: worship style, leadership and ministries.

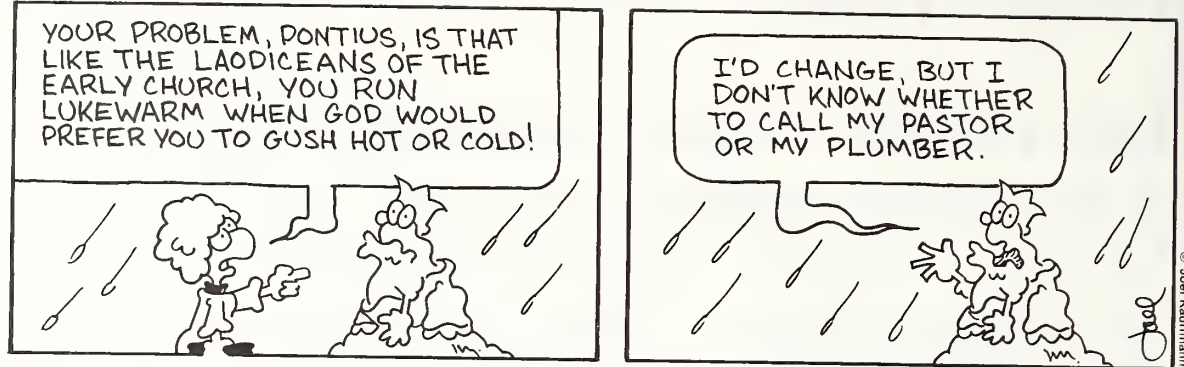
Vern recommends loosening up the membership process of emerging congregations so this does not become a barrier to new members. Ask people of the community what they need most, he says, and then provide it.

Lee Heights Church owns a retirement home (jointly sponsored by a ministerial alliance of several neighborhood churches), a hunger center and a day-care center. We have a prison ministry and offer counseling services. During summer we conduct Bible school and day camp for children. Our future plans include enlarged prayer and study groups, helping more people find jobs, developing a community center and doubling the current membership. *Regina Shands Stoltzfus, 20103 Butter-nut Lane, Warrensville Heights, OH 44128*



Seventy-five years of ministry: First Mennonite Church at 73rd and Laflin in Chicago

Pontius' Puddle



NEWS

MCC workers in the Philippines confront crisis

Pagadian City, Philippines (MCC)—The number of internal refugees in the Philippines is increasing. The Mennonite Central Committee Philippines team has agreed on three responses. First, emergency aid is needed to alleviate immediate food and medical needs of victims. Second, when evacuees return to their homes, they need assistance to rebuild homes and purchase seeds and livestock. Third, international pressure must be brought to bear on the Philippines government to respect

the human rights of its citizens.

The "total war" policy of the current government violates the Geneva Convention Protocol II, which protects victims of non-international armed conflicts. As Christians, the MCC team believes that the basic human rights of people must be recognized.

For decades the Armed Forces of the Philippines has used the strategy of "drying up the pond so the fish can no longer survive." In the Philippines, the "fish" are the New People's Army—the armed

wing of the Communist Party of the Philippines—and various factions of Muslim soldiers. These groups often live in remote hinterlands that they share with such groups as tribal Filipinos, Muslim and peasant farmers.

"Drying up the pond" occurs when men, women and children must flee their homes and farms. Working animals are often slaughtered and livestock are butchered for food. Crops are destroyed, valuables are stolen and homes are razed. Repeated

operations in an area frustrate civilian attempts to re-establish farms and home life.

Civilians are truly victimized. Any armed group passing their homes demands food and shelter. Regardless of their personal allegiance, they are forced to share their hospitality with their armed visitors.

HALAD, a non-governmental organization providing relief and rehabilitation for evacuees, reported that "until recently [there was] no difficulty getting in to evacuation centers to give food and medical relief. Now, however, [it is] more and more difficult to gain access to evacuees because the military refuses to allow any outsider into evacuation areas."

Sources now estimate that more than 200,000 families throughout the country are internal refugees. Since 50 percent of the population is under 18, the majority of the refugees are children. *Clair Ewert, MCC Philippines, member of North Star Mennonite Church in Drake, Sask.*

Huge bomb in Colombia rattles missionaries

Bogotá, Colombia—The explosion here at 7:30 a.m. on Dec. 6, 1989, of a 500-kilo (more than 1,000-pound) bomb "was the biggest yet," reports Robert "Jack" Suderman, Mennonite missionary. Though it was about 60 blocks from the Sudermans' apartment, their "windows, doors, curtains shook like an earthquake."

Irene Suderman was accompanying their son Andrew to his ride at the moment of the explosion and thought it was about two blocks away, so great was the impact. Everything within a four-block area was destroyed, including the main target, the Security Division building. Windows were blown out in a 50-block

radius, which included the Mennonite Center and the home of Héctor and Mary Becker Valencia.

"The targets," continues Jack Suderman, "are less carefully designed not to kill the inno-

cent. Where this will all stop nobody knows. The government [of Colombia] is more determined than ever not to negotiate with the extraditables [in the 'drug war']. Things are tense around here." •



The Mennonite Center in Bogotá, Colombia

Manager of operations. Cross Wind Conference Center, Hesston, Kan., operated by the South Central Mennonite Conference.

Apply by Jan. 20 to Ted Stuckey, 205 Spruce St., Hesston, KS 67062, or call (316) 327-2700.

Frank Duerksen, an orthopedic surgeon at Winnipeg's Health Sciences Centre hospital, heads an informal network of doctors, nurses and other medical professionals in Winnipeg who regularly collect discarded medical supplies for Kilometre 81, a Mennonite church-operated hospital in Paraguay for people with leprosy. The seventh shipment of supplies left the Mennonite Central Committee warehouse in Winnipeg in November 1989. The supplies included an operating table, respirators, surgical instruments, bandages, sutures, gloves and other items.

A Dialogue on Abortion held Nov. 3, 1989, at Conrad Grebel College, Waterloo, Ont., included personal perspectives. Sponsored by the college's Institute of Peace and Conflict Studies and Mennonite Central Committee Canada's Women's Concerns program, the dialogue included a historical perspective by William Janzen of MCCC's Ottawa office. John Reimer, Conservative Member of Parliament for Kitchener, Ont., took strong exception to the vague wording regarding health dangers to women in Canada's proposed abortion legislation. Lawyer Margaret Janzen expressed disappointment that the new legislation did not appear substantially different from the previous law.

Marriage encounters are being held Jan. 19-21 at Spokane, Wash., Jan. 19-21 at Napoleon, Ohio, Feb. 2-4 at Wilsonville, Ont., Feb. 2-4 at McPherson, Kan., Feb. 9-11 at Ottawa, Feb. 16-18 at Camp Menno Haven, Ill., Feb. 23-25 at Bird-in-Hand, Pa. Engaged encounters are being held Jan. 19-21 at Lebanon, Pa., and Feb. 9-11 at Bird-in-Hand, Pa. Contact Mennonite and Brethren Marriage Encounter, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Second of seven clinics emerges in Soviet Armenia

Akron, Pa. (MCC)—The foundation for a second medical clinic was poured in October 1989 in Soviet Armenia, where Mennonite Central Committee and Adventist Development and Relief Agency are working cooperatively in earthquake reconstruction efforts.

MCC and ADRA plan to build seven outpatient clinics in the

needed materials.

MCC and ADRA volunteers have also begun construction of a children's rehabilitation center in Yerevan, outside the earthquake zone. In the Soviet republics of Armenia and Azerbaijan, however, trains carrying much-needed fuel, food and building supplies through Azerbaijan into

helping to get the project under way.

Total budget for MCC work in Armenia is about \$865,000; ADRA has committed \$350,000 to the project. Designated contributions to MCC and major grants from the American Friends Service Committee, Lutheran World Relief and Dutch Interchurch Aid total about \$800,000 to date. MCC hopes to raise the \$65,000 balance in the next months.

Six MCC personnel serving in Armenia were joined by two additional workers in November 1989: Henry Gerbrandt of Winnipeg and Heinrich Bergen of Regina. MCC plans to send more personnel in the coming months. Interested German- or Russian-speaking people with construction skills should contact MCC: (717) 859-1151 in the United States, (204) 261-0329 in Canada.

Mennonites continue exodus to West Germany

Wetzlar, West Germany (MCC)—Dramatic changes in the German Democratic Republic (East Germany) have catapulted Eastern Europe to the center of attention.

Political reform in the Soviet Union, while not as dramatic, is no less significant. Open borders and relaxed emigration regulations impact those of Mennonite background.

"Mennonitische Umsiedlerbe-

treuung" (MUB) formed in 1972 to assist those of Mennonite background in resettlement in West Germany, estimates that some 40,000 people of Mennonite background have arrived in West Germany from the Soviet Union.

Half of these "Umsiedler" have come within the past two years, about 15,000 in 1989. MUB says that these figures are conservative; the magnitude makes it impossible to contact all who arrive.

Predictions are difficult. Hans von Niessen, director of MUB, and a committee of recent arrivals say around 80,000 Mennonites are still in the Soviet Union. If conditions remains as they are, 90 percent of these people may emigrate.

West Germany's inundation with emigrants from Poland, East Germany and Romania is causing a critical housing situation. Efforts of North American Mennonites to work with Mennonites in the Soviet Union are destined to be short lived as the exodus continues. *James Schellenberg, MCC West Germany*

Spruce Lake Retreat, a Mennonite retreat center in the Pocono Mts. of Pennsylvania, is now hiring two persons for areas of kitchen, dining room and housekeeping. Singles or a couple. Salaried, year-round position. Housing provided.

Contact Paul Beiler, Spruce Lake Retreat, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.



Loren Hostetter (right), MCC worker from Harrisonburg, Va., and an Armenian worker, Carnile Avakian, work at the site of the MCC/ADRA children's rehabilitation center in Yerevan.

Spitak region of Armenia, an area where hundreds of thousands were left homeless and without access to medical facilities after the December 1988 earthquake.

The first two medical clinic projects are going well, reports Loren Hostetter, MCC volunteer. People in nearby Russian work camps are providing food and lodging and helping to get

Armenia were blocked during the recent tensions there.

Despite the frustrations, "our team is committed to working together to make the best of this difficult task, for the benefit of the people of Armenia and to the glory of God," says Lowell Detweiler. Detweiler, Mennonite Disaster Service (MDS) coordinator, spent September 20-Oct. 16, 1989, in Armenia

Approximately 120 people attended the dedication service for a new Mennonite church building in Goiânia, Brazil, Sept. 16, 1989. Missionary Ron Daku preached a sermon which emphasized the importance of following Jesus. The church has 10 members.

Representatives of Mennonite and Mennonite Brethren congregations in Latin America and of Mennonite mission and service agencies in North America set a goal to establish 50 new Anabaptist congregations in Mexico City by the year 2000. With a population of over 22 million, Mexico City is the largest city in the Western Hemisphere. It is expected to be the largest city in the world by the year 2000, with 35 million people. The six Mennonite congregations in Mexico City will form a united missions committee to develop church-planting strategy. Glendon Klaassen represented the Commission on Overseas Mission at the meetings in Mexico City Oct. 30-Nov. 4, 1989.

Representatives from 10 Mennonite institutions met Dec. 4, 1989, in Newton, Kan., to discuss how they might coordinate their fund-raising efforts. The General Conference's planned giving office organized the meeting because of complaints from constituents about the number of concurrent fund-raising campaigns. The representatives decided to try to coordinate their efforts in the future by (1) holding educational meetings for Mennonite fund-raisers, (2) sharing information about fund-raising schedules, (3) promoting Mennonite causes, (4) emphasizing and coordinating stewardship training along with fund-raising efforts.

NEWS

Young Colombian church grows and changes locale

Armenia, Colombia (GCMC)—Members of the Armenia Mennonite Church dedicated their new meetinghouse Oct. 1, 1989. César and Patricia Moya talked about their years of leadership at the Armenia Church. During the first couple of years there were "several times when we felt like throwing in the towel, when the two of us were the only ones gathered on a Sunday morning," recalled César. The Moyas are originally from the Ibagué Mennonite Church. They support themselves with jobs in teaching and veterinary science.

Many members shared their appreciation for the Moyas' commitment to the group. "If it wasn't for César and Patricia's love and dedication, I wouldn't

be here today," said one young woman. Others shared the changes in their lives since they found God's love and acceptance within the congregation. Then singing "How Great and Wonderful Are Your Works," all gave thanks for God's faithfulness during the three years they met in a small, rented house.

Tim and Mary Lou Schmucker, Tavistock, Ont., arrived in Armenia Oct. 7, after a year of language training, to assist the Moyas in worship, discipleship ministries and biblical and theological training. They are mission workers with the Commission on Overseas Mission of the General Conference Mennonite Church.

"With the Schmuckers' arrival and our move to a new build-

ing, our congregation has moved into a new stage of life with members expressing a deeper commitment and numerous new people starting to attend," said the Moyas.

Bolivian Mennonite congregation builds new meetingplace

Santa Cruz, Bolivia (GCMC/MBM)—Héroes del Chaco Mennonite Church here began construction of a new building on land purchased in 1988.

Since moving out of a local school building earlier, the congregation had been meeting under the shade of a large fruit tree on its land. On a September 1989 workday, a lean-to roof was built using



Worship service in Héroes del Chaco under a new roof

funds church members raised at a local bazaar. The walls, the floor and the woodwork will be completed over a period of

Position available: **provincial director of youth and young adult ministries**

Duties:

- Support local congregational youth ministries;
- Work with Manitoba Mennonite youth organization;
- Resource youth meetings, retreats, workshops;
- Plan and organize university campus and young adult ministries;
- Administrative work for Educational Ministries Commission.

Qualifications: Theological training and youth ministry experience.

Position available: May 1

Deadline for applications: Feb. 1

Send resumé to: Educational Ministries Commission, Conference of Mennonites in Manitoba, c/o 83 Rutgers Bay, Winnipeg, MB R3T 3C9.



Dedication service in Barrio Granada: César Moya and Liliana Ocampo lead the singing.

Conference of Mennonites in British Columbia seeks conference minister/administrator

About 60 percent of the duties will be pastor/church related, and the balance will be conference administration.

Send inquiries to: Jake Tilitzky, Chairman, Conference of Mennonites in B.C., Box 2204, Clearbrook, BC V2T 3X8.

The position is available in the summer of 1990.

Please forward application by **March 1.**

First Mennonite Church of Champaign-Urbana, Ill., has published a history of its 25 years as a congregation. Edited by Gordon V. Oyer, the book contains over 100 pages of text and 20 pages of photos. Others involved in the writing, besides Oyer, were Mary Sprunger, Paul Meyer Reimer, Bob Massanari and Clark Breeze. David Haury served as a consultant during his stay in the community. The book is available from the church for \$9. Write 912 W. Springfield, Urbana, IL 61801.

"I'm the man who broke your door last December," wrote a young man to a Winnipeg family recently. "I was lost and cold and looking for some place to get warm....What I did was really dumb and I'm sorry if I scared you." The letter of apology came as the result of one of the 217 successful mediations conducted by the Mennonite Central Committee Manitoba-supported Mediations Services in Winnipeg. The family had been frightened by the experience, especially since they had suffered a previous break-in. During a meeting with the father, the young man expressed regret, paid for the damage and agreed to write a letter of apology to the children.

"Making neighbors out of strangers. That is the heart of where the church must be," Peggy Owen Clark told pastors and church leaders gathered Nov. 15, 1989, at Oaklawn, a Mennonite mental health center in Elkhart, Ind. "We are so used to being a fellowship of friends that we have not developed the hospitality or inclusiveness of church life," said Clark, a regional minister in the Christian Church (Disciples of Christ).

NEWS

time as the finances allow. The Héroes del Chaco congregation is located in a rapidly developing area on the outskirts of Santa Cruz, one of the fastest-growing cities in South America. Stephen "Tig" and Karen Intagliata have been involved in community development and church planting there, together with Mennonite Central Committee workers, since 1985. The Intagliatas work in Bolivia with Mennonite

Board of Missions; they are supported by the Commission on Overseas Mission of the General Conference Mennonite Church. MCC Bolivia country directors Tim and Faith H. Penner also worship there. The congregation has also begun building a Sunday school room to accommodate the 20-30 children that attend each Sunday. Adult and youth attendance averages about 25. Other current developments

include the formation of a pastoral team and a children's club, which has begun as an outreach to an area several miles away from the church. The Héroes del Chaco

congregation celebrated its first anniversary in April 1989. It is part of the 100-member Bolivian Mennonite Church, which consists of three rural and two urban congregations.

Refugees simply ask to go home



Akron, Pa. (MCC)—More than 1,200 residents of a refugee camp in Colomoncagua, Honduras, repatriated to their homeland in Northern Morazon, El Salvador, Nov. 18, 1989. "The tranquil refugees, of all ages, marched up to a military checkpoint carrying Salvadoran flags, jugs of water and their few personal belongings," reports Mennonite Central Committee worker Phil Borkholder of Centreville, Mich. "They peacefully asked the Honduran army to drop their guns and permit them to repatriate without any problems...." Following the early morning confrontation with the Honduran military, the repatriation occurred without incident. It was the first group of 8,400 refugees in the UN-operated camp to leave. Nine years earlier the people fled massacres and indiscriminate bombing by the Salvadoran military.

New Year's resolution:

- ☐ This year I will remember the person in my life who is blind or has a hard time reading.
- ☐ I will help this person keep informed about our conference.
- ☐ I will help provide *The Mennonite* on cassette for this person.



"Ed says that *The Mennonite*-on-cassette tapes keep him informed about what is going on in the General Conference churches. Because he is blind and has muscular dystrophy he appreciates the tapes very much. The Men's Brotherhood of our church [Bethel Mennonite Church, Fortuna, Mo.] has been getting Ed the tapes for several years." Dorothy Baumgartner

☐ Yes, I wish to subscribe to *The Mennonite* on cassette for \$60 (U.S.) per year (24, 90-minute tapes).

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The Commission on Overseas Mission of the General Conference Mennonite Church has the following missionary openings: *Bible teachers* in southern Africa and Zaire; *evangelism and church-planting workers* in Africa, Asia and Latin America; *schoolteachers* in Burkina Faso, China, Zaire; *theology professors* in India, Korea and Lesotho; *public health personnel* in Botswana; *nurses and physicians* in Zaire; *dorm parents* in Burkina Faso and Zaire; and *an accountant* in Zaire. For more information contact COM, Box 347, Newton, KS 67114.

Instead of bringing participants to Tokyo as in past years, the Japan Anabaptist Center sent a speaker and his 1,000 slides north and south to the far reaches of Japan for the fourth annual All Japan Mennonite/Brethren in Christ Seminar. Jan Gleysteen, artist, Mennonite church historian and photographer, served as resource person for the event, which took place throughout the country in Mennonite, Brethren in Christ and Hutterian churches. In 28 days he visited 20 churches and made some 30 presentations in a trip that covered over 5,000 miles, mostly by rail. All the Mennonite-related groups in Japan cooperated in making the countrywide seminar possible.

Mennonite Voluntary Service has the following urgent openings: *child-care worker*, Interval House, Saskatoon; *crisis support worker* for domestic abuse organization, Beatrice, Neb.; *staff person* for an overnight emergency shelter, Fort Collins, Colo.; *interviewer/intake worker* for an organization that provides low to moderate housing opportunities; an *advocate* for the Community Unemployed Help Centre, Winnipeg. MVS is a program of the Commission on Home Ministries of the General Conference Mennonite Church. For more information contact MVS, Box 347, Newton, KS 67114.

NEWS COMMENTARY

Shots: bullets or vaccinations in the Philippines?

A rifle bullet costs about three pesos (15 cents) in the Philippines. So does a vaccination for one child against major preventable killer diseases. The first can kill when fired from an M-16, the standard issue gun for the Philippines Armed Forces. The second can save a child's life when injected from a syringe.

Bullets have taken a terrible toll on the Filipino people. The war between the Philippine military, backed with U.S. money and equipment, and the outlawed New People's Army guerrillas spirals daily to new heights of violence.

A more silent war also rages in the Philippines; again its victims are mainly children. UNICEF's most recent *State of the World's Children* estimates that the 155,000 Filipino children under the age of 5 who died in 1989 were mainly victims of inadequate nutrition and health care. The huge \$29 billion (U.S.) debt owed by the Philippines to international lending agencies and bank creditors in the First World has been cited as a major cause of the hunger, violence and death of these children.

Two respected U.S. economists now researching the Philippines, Robin Broad and John Cavanagh, calculate that 9,200 children per year, or one every hour, could be saved from a premature death if the Philippine government were to limit debt payments to 20 percent of export earnings and

give only a proportionate share of the savings to the health department's budget. In 1989, 44 percent of the total government budget is being paid to foreign creditors.

While the debt crisis is clearly a factor in the numbers of young children who die from hunger and disease, war is also fueled in part by the extreme poverty the debt has created. Armed conflict here is often billed as an ideological struggle between communism and democracy, but President Corazon Aquino has admitted that the real catalyst for the armed insurgency is poverty.

At a time when the country



Filipina children wash clothes. The "silent war" of the debt crisis harms mainly children. In 1989, 155,000 children under the age of 5 died in the Philippines.

desperately needs money to provide basic social and economic services for the 70

percent of the population mired beneath the poverty line, the debt will instead drain \$7 billion

Church is persecuted in the Philippines

Example #1: "Scared, I speeded up and down Broadway. Three vehicles of armed, non-uniformed men chased me and fired shots, one of which hit the gas tank of my car. I turned left at 17th Street, but the car skidded; I hit the fence of a house and got stuck. I got out, and armed men pointed their guns at me, telling me to raise my hands high. They frisked me but did not identify themselves." *Alforque, longtime friend of Mennonite Central Committee workers in the Philippines.*

Example #2: Father Malalay was conducting Bible studies at the house of Rufino Rivera, 69, a lay church worker and town counselor. Children ran in screaming that drunken soldiers were harassing them. Father Malalay and Rivera went out and found two "civilian intelligence assets" and one soldier. Father Malalay asked the soldier what was happening.

The soldier shouted at the priest. Rivera tried to calm him down and said, "Don't harm him, he is a priest." The soldier shot and killed Father Malalay with his M-14. As Rivera tried to take the gun away, the soldier shot and killed him, too.

The three men then shot into the air shouting that they were being attacked by anti-government NPA rebels.

Example #3: Vizminda Gran, 44, pastor for the United Church of Christ of the Philippines, and her husband, Luvion, 40, were killed on May 1, 1989, in Baliangao, Misamis Occidental. Local police blame the killing on "right-wing vigilantes."

Gran had been branded by right-wingers as a "communist supporter" for her involvement in various church-initiated human rights activities since the Marcos years.

Church workers call on Christians around the world to "be with us with courage in defense of life wherever it is being trampled upon or being annihilated." *Joy Hofer, MCC Philippines*

"It's a miracle that my grandmother Broken Foot Woman could forgive the whites who caused her so much grief," said Ted Risingsun at the October 1989 meetings of Mennonite Indian Leaders Council on the Cheyenne reservation in Oklahoma. "She could forgive them because she died a Christian. As a 4-year-old she was carried by her older sister out of Fort Robinson [Neb.] when the Cheyenne forcibly held there by the U.S. Army broke out in desperation. Soldiers shot and killed that older sister while the group was escaping. Before she died she told little Broken Foot Woman, 'You saw which way the others went. Follow them'—this in deep snow. My grandmother survived the hard journey back to Montana and the gunshot that had grazed her head in the escape. My people were only going home....So you see what God can do."



Risingsun

Abortion is condemned as sin in a declaration approved recently by the combined church councils of the Verband deutscher Mennoniten-Gemeinden (Union of Mennonite Churches in Germany). The Verband is a conference of churches, mostly in southern Germany, with total membership of 1,628. (Bruecke)

COMMENTARY

from the Philippine economy over the next three years. The money will flow into First World banks. Much of the borrowed money has never benefited the people for whom it was meant. Morgan Guarantee Trust, one of the U.S. creditors, has estimated that up to \$12 billion of the money they and others lent to the Philippines was stolen by former dictator Ferdinand Marcos.

Clearly the debt crisis is no longer a problem for only economists and experts to discuss. The links between war-related violence, child death through hunger and illness, and the crushing burden of the debt have propelled the issue into the moral and ethical arena. Churches in Canada and the United States can address these aspects by studying the social costs of the debt crisis and offering creative perspectives that have been lacking.

Churches in the Philippines have invoked biblical texts such as the Year of Jubilee in Leviticus to offer fresh perspective on the debt. When the debt becomes a socially crushing burden, say church leaders, it becomes immoral and unjust and should be canceled. "Failure of a government to do this would cause unrest and rebellion, like the ill-fated Kingdom of Solomon," says the Church-Based Consumers Movement. For countless victims that warning is too late. Dale Hildebrand, Mennonite Central Committee worker in the Philippines

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The family of an Israeli soldier shot in the head by a Palestinian gunman recently agreed to donate the Israeli's heart to another Palestinian. After a four-hour transplant operation at Jerusalem's Hadassah Medical Center, Hannah Khader, 54, was in stable condition with the heart of 40-year-old Sgt. Zeev Traum beating in his chest.

Russ and Gail Toeves, General Conference missionaries in Orodara, Burkina Faso, reported in a September 1989 letter that Christians there helped Ngoloko, the head sacrificer in the village. The previous Christmas Ngoloko had decided to become a Christian, then returned to his traditional religion several months later. Short of food and money, he could not afford to hire workers for his fields. Christians offered to help but explained that they were not trying to entice him back into Christianity. "God is the one who calls people to become Christians." The Toeveses write, "Ngoloko was moved by the group's work....He said that his wife had told him he had made a big mistake in leaving Christianity."

The Washington office of Mennonite Central Committee Peace Section will offer a Washington Seminar April 1-3. The objective, says seminar director Delton Franz, "is to become better acquainted with important issues before [the U.S.] Congress and to develop meaningful ways to constructively influence the decision-making process." For more information contact Chris Buller, 754 Random Court, Box 6, Hesston, KS 67062. A maximum number of 55 participants will be allowed. Deadline for registration is March 1.

RECORD

CALENDAR

Feb. 7-10—Conference of Mennonites in Canada Council of Boards, Winnipeg

Feb. 10—Many Peoples Sunday

Feb. 16-17—Conference of Mennonites in Alberta, First Church, Calgary

Feb. 16-17—Conference of Mennonites in British Columbia, Gospel Fellowship, Kelowna

Feb. 23-24—Conference of Mennonites in Manitoba, Sargent Avenue Church, Winnipeg

Feb. 23-24—Conference of Mennonites in Saskatchewan, Mount Royal Church, Saskatoon

March 2-6—Council of Commissions, First Church, Newton, Kan.

March 22-24—Central District Conference, Bluffton (Ohio) College

March 23-25—Mennonite Conference of Eastern Canada, Niagara United Church, Niagara-on-the-Lake, Ont.

May 3-5—Eastern District Conference, Grace Church, Lansdale, Pa.

June 14-17—Northern District Conference, Salem-Zion Church, Freeman, S.D.

June 21-24—Pacific District Conference, First Church, Reedley, Calif.

July 6-10—Conference of Mennonites in Canada, Edmonton

July 24-29—Mennonite World Conference, Winnipeg

WORKERS

Eva Beidler, a Mennonite watercolorist from Hyattsville, Md., was the speaker for Art '89 at The People's Place, Intercourse, Pa., which opened a multimedia art exhibit about peace on display from Nov. 10, 1989, to Jan. 6.

Herman Bontrager will leave his position as executive secretary of the Mennonite Central Committee Peace Office this year.

Michelle and **Steven Burger**, First Church, Upland, Calif., are beginning three-year MCC assignments in Port Fouad, Egypt, as English teachers.

Ernest Dyck, Winnipeg, went to Guadeloupe on Dec. 9, 1989. He will become project coordinator for Hurricane Hugo reconstruction.

Henry Enns, Fort Garry Church, Winnipeg, received a Citation Award from the Canadian Association of Occupational Therapists. Enns is director of MCC's disabled persons concerns.

Albert H. Epp, senior pastor at Bethesda Church, Henderson, Neb., since 1981, will not accept another term beyond this June. He will devote several years to the writing of discipleship materials.

Floyd Fisher, Busby, Mont., is chairing the Mennonite Indian Leaders Council on an interim basis, succeeding **Elmer Myron**, Phoenix, Ariz.

Monica Friesen, Sterling



Burgers



F. Kathler



S. Kathler

associate secretary of the MCC Peace Office, will leave that position this year.

Jean-Luc Husser and **Etienne Peterschmidt**,



Lepp



Beidler



M. Friesen

Fellowship, Winnipeg, is beginning a MCC assignment in Winnipeg as an administrative assistant for Mediation Services.

Anne Harder, First Church, Edmonton, has been elected to chair the MCC Alberta board, succeeding **Gerhard Bartel**.

Mary Harder is a new member of *Der Bote* committee. Other committee members are **Dick Epp**, Saskatoon; **Albert Wiens**, Herschel, Sask.; and **Lawrence Klippenstein**, Winnipeg.

Marcus Heinrichs, West Abbotsford Church, Clearbrook, B.C., is beginning a two-year assignment in Akron, Pa., as a printer in the MCC printing and mailing services department. His parents are **Alfred** and **Anne Heinrichs**.

Barbara Willems Hoover,

Mennonites from France, were appointed by Caisse de Secours to serve in Guadeloupe for Hurricane Hugo reconstruction projects.

Fred and **Susan Kathler**, First Church, Burns Lake, B.C., are beginning a two-year MCC assignment in Reedley, Calif., with the Material Resources program.

Peter Kehler has resigned as conference minister for the Conference of Mennonites in British Columbia effective this summer.

David Lepp, Harrow (Ont.) Church, is beginning a two-year MCC assignment in Washington at Sojourner's Neighborhood Center, working in computer literacy and business development. His parents are **Henry** and **Marina Lepp**.

J.B. Miller, Sarasota, Fla., is

The Rocky Flats nuclear weapons plant near Denver has begun "a major curtailment" of plutonium processing while safety conditions are improved, plant officials said Nov. 29. Plutonium is used in detonators for nuclear weapons. U.S. Energy Secretary James Watkins visited the plant Dec. 1 for the first time. He said he "will demand and insure that higher environmental and safety standards are imposed before nuclear operations resume." The plant has been plagued with deficient safety standards for years, various authorities have charged. (*National Catholic Reporter*)

A study and service program is being offered in Colombia June 30-Aug. 20 for about 10 young adults. The program is sponsored by the Commission on Overseas Mission of the General Conference. Participants will spend the first four weeks in a workshop designed to raise awareness about Latin America. The following three weeks will be spent in a work project for the Colombian Mennonite Church. Cost is \$588 (U.S.) plus airfare to Bogotá, Colombia. COM contributes \$350 (U.S.) toward each participant's costs. For more information contact Bruno or Wanda Derksen Bergen, COM, Box 347, Newton, KS 67114, (316) 283-5100.

"A Cup of Cold Water" is the theme of the Mennonite Disaster Service all-unit meeting to be held Feb. 9-10 at the Hilton Hotel in Eugene, Ore. Tentatively scheduled as keynote speaker at the meeting is Senator Mark Hatfield. For more information contact Donna Brubaker, 28050 Liberty Road, Sweet Home, OR 97386, (503) 367-5224.

RECORD



B. Pauls



P. Pauls



Preheim



Schmidt



Stahly



Stolifer

the new board chairman of Mennonite Mutual Aid, replacing *Arthur Jost*, Reedley, Calif.

Stephen Murphy, Grain of Wheat Community Church, Winnipeg, is beginning a two-year MCC assignment in Winnipeg doing community work.

Abe and Nettie Neufeld, Steinbach, Man., are serving as interim pastors at Bethany Church, Watrous, Sask.

Doreen and Hugo Neufeld have been appointed mission ministers for the Mennonite Conference of Eastern Canada, effective in July.

Letty and Timothy Ngo are the pastoral couple at the new Chinese congregation in Edmonton.

Ben and Pat Pauls, Altona (Man.) Church, began a three-month North America Assignment on Nov. 21, 1989. They are Commission on Overseas Mission workers in San Lorenzo, Paraguay, at the Mennonite Theological Center of Asunción (CEMTA).

Vern Preheim, Faith Church, Newton, Kan., general secretary of the General Conference Mennonite Church, will be part of an ecumenical delegation going to Nicaragua to observe the elections. He will leave

Feb. 21 and return March 1.

Rudy A. Regehr and *Juliana Tam*, both of Winnipeg, are editors of the *Chinese Mennonite Newsletter*, published by the North American Chinese Mennonite Council.

José Humberto dos Reis is the first pastor at the Garavelo Church in Goiânia, Brazil, where terminating COM missionaries *Ron* and *Marlene Daku* did evangelistic work.

Renee Sauder has resigned as associate pastor at Bethel College Church, North Newton, Kan., effective June 30. She will have served seven years in this position.

Donald L. Schmidt, First Church, Newton, Kan., is a new member of the Mennonite Mutual Aid board, replacing *William Friesen*, North Newton, Kan. Schmidt represents the General Conference Mennonite Church.

Jerold A. Stahly, Bethel Church, Lancaster, Pa., is beginning a three-year MCC assignment in Omdurman, Sudan, as a lecturer in environmental studies with Omdurman Ahlia University. His parents are *Delmar* and *Luella Stahly*, Akron.

Lois Stolifer, Inman (Kan.) Church, has completed her



M. Wenger



E. Wenger

term of service with COM in Hualien, Taiwan. She gave leadership to the nurses at Mennonite Christian Hospital since 1984.

Verney Unruh, First Church, Newton, Kan., will attend the January meeting of the Asia Mennonite Conference in Semarang, Java, (Indonesia.) He is Asia secretary for COM.

Peter Voran is interim pastor at Turpin (Okla.) Church, beginning this month.

King Hung Wan is part-time pastor-in-training at Chinese Church, Winnipeg, working with pastor *David Tam*.

Esther and *Malcolm Wenger*, Shalom Church, Newton, Kan., left Jan. 1 to spend three months with Hopi congregations in Arizona, leading evening classes in Bible and church history.

Women in Mission of the General Conference has awarded \$500 scholarships to

the following students at Associated Mennonite Biblical Seminaries, Elkhart, Ind.: *Lynelle Bergen*, Charleswood Church, Winnipeg; *Catherine Couillard*, Faith Church, Minneapolis; *Marion Dueck*, Zion Church, Swift Current, Sask.; *Charlene Epp*, Bethel Church, Marion, S.D.; *Eileen Klassen Hamm*, Aberdeen (Sask.) Church; and *Doreen Neufeld*, Welcome Inn Church, Hamilton, Ont.

—compiled by *Angela Rempel*

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West Abbotsford Mennonite Church invites inquiries for the position of **senior pastor** as part of a ministerial team. We are a congregation of 240 in the central Fraser Valley. Interest and skills are expected in preaching and teaching, counseling and crisis visitation, and outreach and church growth.

Send inquiries or resumé to: *Alvin G. Ens*, 29521 Taylor Rd., Mt. Lehman, B.C., V0X 1V0 (604) 856-1348.

Vancouver Chinese Mennonite Church is promoting the repayment of its \$12,000 mortgage by its 12th anniversary, in 1990. By borrowing from church members at no interest the congregation is saving about \$1,000 a month.

Wolfgang Krausz, a member of the German Mennonite Peace Committee, was sentenced by a local court in Schwabish-Gmund, West Germany, to 20 days in jail for his role in the blockade of a missile project. In his defense Krausz said that the weapons of mass destruction posed a deadly danger to humanity and to the entire creation of God. He said that construction work in such a project is not a normal, neutral activity, just as construction work for the gas chambers during the Third Reich was not a neutral activity. The judge did not accept his arguments.

Tim Sprunger, General Conference missionary in Hong Kong, wrote in an October 1989 letter, "We have chosen the name 'Mong Yan Tong' ('Hope Mennonite Church')." In painting the church's newly purchased building, members found an old can of what looked like Japanese latex paint, then found that it disappeared as it dried. It turned out to be Elmer's Glue. "How could I know?" Sprunger wrote. "None of us reads Japanese."

RESOURCES

books

Becoming God's People, a new brochure put out by Mennonite Indian Leaders Council, is available free from the Commission on Home Ministries, Box 347, Newton, KS 67114-0347.

"We no longer view theology as a system of divinely revealed truth. Instead we see theology as a discipline that reflects on the truth," say authors Alan F. Johnson and Robert Webber in **What Christians Believe: A Biblical and Historical Summary** (Zondervan, 1989, \$19.95).

The Sociological Perspective: A Value-Committed Approach, edited by Michael R. Leming, Raymond G. DeVries and Brendan F.J. Furnish (Zondervan, 1989, \$14.95), presents a series of 14 essays on topics covered in introductory sociology courses.

The Mennonite Brethren Church in Canada began in Winkler, Man., in 1888. **From Faith to Faith: The History of the Manitoba Mennonite Brethren Church** by William Neufeld (Kindred Press, 1989, \$15.95, \$19.95 in Canada) includes photographs.

Children Around the World by various authors (Eerdmans, 1988, \$7.95 each) is a series of eight children's books written to introduce young readers to the fascinating and diverse lifestyles of children in other lands and cultures.

Another series of eight

books, **Outstanding Women of the Bible** by Marlee Alex (Eerdmans, 1988, \$7.95 each), presents the classic stories of young women and girls of Bible times, illustrated in full color by



some of Europe's best children's book artists.

The sometimes tragic story of Christian mission among the Ayoreo people of Paraguay's Chaco is recounted in the book **Die Ayoreos—unsere Nachbarn** (The Ayoreos—Our Neighbors), edited by David Hein. (For information write Mennonite World Conference, 465 Gundersen Drive, Carol Stream, IL 60188.)

On Fire for Christ: Stories of Anabaptist Martyrs retold from Martyrs Mirror by Dave and Neta Jackson (Herald Press, 1989, \$8.95, \$10.95 in Canada) retells true stories of 15 Anabaptist martyrs.

A series of troubling events culminating in the tragic death of her baby granddaughter in the summer of 1971 shook the foundations of Catherine Marshall's faith and plummeted her into a malaise of the spirit. In **Light in My Darkest Night** (Revell, 1989, \$12.95) she reveals the full scope of her spiritual struggle.

Anywhere with You by

Vernell Klassen Miller (Herald Press, 1989, \$8.95, \$10.95 in Canada) is a true missionary adventure story about a young woman who dreams of changing the world but who with her husband meets unanticipated hardship and failure.

After 50 years of watching "pastors wage private war on mediocrity," Richard S. Taylor in **Principles of Pastoral Success** (Zondervan, 1989, \$8.95) sets out to diagnose common causes of failure and subperformance and prescribe advice on ministry success.

Life in a Glass House: The Minister's Family in Its Unique Social Context by Cameron Lee and Jack Balwick (Zondervan, 1989, \$14.95) explains the relational and psychological dynamics of a minister's family that both shapes and is shaped by its particular congregation.

Michael J. Hostettler, in his

Assistant minister required for congregation of approximately 300 members in the Niagara Peninsula.

Bethany Mennonite Church invites applications with resumé, including training and experience. The successful applicant will serve in conjunction with the pastor, with emphasis on youth and young adult ministry.

For further information, direct inquiries to Anna Andres, secretary, Pastoral Search Committee, Route 1, Niagara-on-the-Lake, ON L0S 1J0.

book **Illustrating the Sermon** (Zondervan, 1989, \$5.95), shows speakers how to refine intuitive abilities to choose illustrations, find, file and retrieve illustrations, choose a book of quotations, edit anecdotes, evaluate statistics and analyze sermons in seven steps.

Liberating News: A Theology of Contextual Evangelization by Orlando E. Costas (Eerdmans, 1989, \$12.95) approaches the topic of contextual evangelization from the standpoint of "the poor, the powerless and the oppressed" and is "written against the streams of the larger ecumenical church."

Two new commentaries on the Gospel of Mark are **The Role of Disbelief in Mark: A New Approach to the Second Gospel** by Mary R. Thompson (Paulist Press, 1989, \$9.95) and **A Brief Commentary on the Gospel of Mark** by John J. Kilgallen (Paulist Press, 1989, \$14.95).

—compiled by Gordon Houser

Faculty member in pastoral care and counseling, Eastern Mennonite Seminary. Requires a doctorate in an appropriate field and significant experience in church ministry. Experience in pastoral care and teaching is preferred. Women and minorities are encouraged to apply.

Send resumé to George R. Brunk III, Eastern Mennonite Seminary, Harrisonburg, VA 22801.

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'Land Runs' and the rest of the story

Esther Bohn Groves

Bang! At the sound of a fired gun, a row of schoolchildren in pioneer costumes, some pulling play wagons outfitted like Conestogas, raced across a school ballfield to stake a claim.

They were re-enacting Oklahoma's first land run. Indians at Guthrie, Okla., former capital of Indian Territory, were asked to contribute songs and dances in feathered costumes to the centennial anniversary of that land run. They declined.

Ralph Beard of El Reno, Okla., editor of the *Cheyenne-Arapaho Bulletin*, said, "Whites asking Native Americans to celebrate land runs is like Indians asking whites to celebrate Custer's last stand at the Battle of the Little Big Horn."

What Native Americans in Oklahoma remember more is what preceded Oklahoma's five land runs from 1889 to 1901. Whether Cherokee or not, they call it the Trail of Tears.

In the 1820s, Cherokees living in the southeastern United States had begun to farm and live in log cabins. They had their own constitutional republic and were beginning to develop their own literature in the Cherokee alphabet that Sequoya (1770?-1843) introduced. But when gold was discovered in their territory, whites wanted the Cherokees out.

A "treaty" was signed by a small minority (the U.S. signed 370 worthless treaties with tribes between 1778 and 1868), and most of the Cherokee Nation was rounded up at gunpoint in 1838 and marched to Indian Territory, now Oklahoma. One out of four died on the way from cold, hunger, dysentery and



Mennonites were there: From Mrs. J.H. Schmidt, Gotebo, Okla., comes this photo of the first buildings in El Reno, taken "in 1889 or 1890."

other diseases—the Trail of Tears. Yet the resilient Cherokee established a three-branch government at Tahlequah, Okla., their capital, and set up schools.

The federal government moved other tribes to Indian Territory. (Read the list of Oklahoma towns in the back of a road atlas. Many are names of tribes.) Still the pressure for land continued as immigrants arrived and new generations wanted to homestead.

To get at reservation land the government issued Native Americans 160 acres, even though most had no farm background, and opened leftover land for runs. "An April 19, 1892, land run brought homesteaders into Cheyenne-Arapaho land," says Lawrence Hart, a Mennonite who is a Cheyenne chief.

The biggest of the land runs was the

Cherokee Strip Run on Sept. 16, 1893. Some 100,000 prospective settlers lined up on the Kansas-Oklahoma border for the rush south to 40,000 claims. By the time Oklahoma became a state in 1907, the basis for the Native American way of life was gone.

Instead of re-enacting a land run, Elgin School near Lawton, Okla., which has some Indian faculty members and students from 11 tribes, used the occasion to educate. Native American dignitaries and culture were part of the program.

The year 1992 will mark the centennial of the Cheyenne-Arapaho land run and the quincentennial of Columbus' discovery of the Americas. Hart says that Indian educators are working on a history of Oklahoma that will include new material about western Oklahoma for use as a school text. Neglect, both intentional and unintentional, has kept Native Americans from realizing their heritage. Neglect has kept whites from the knowledge of how Indians ended up in the ghetto while whites prospered. A history of these past events can help us all prepare for and celebrate 1992 more wisely.

Dreams for Native Ministries

We dream of a time when the barriers to cross-cultural communication will be overcome.

We dream of the formation of more Native fellowship groups for worship, study and mutual support.

We dream of strong Native churches that take an active part in the life of the conference.

We dream of educational programs at church institutions to develop leadership for the Native church.

We dream of a more regular theological exchange between Mennonite and Native Christians.

We dream of Native Christians taking a more equitable place at the board, staff and administrative levels of Native Ministries.

We dream of Native Ministries as a Native organization that incorporates the spiritual strength of both Mennonite and Native traditions.

We dream of the Mennonite church in the forefront of justice as Canadian society reworks its history. *John and Vera Funk, executive secretaries, Native Ministries, Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4*



Esther Bohn Groves is a member of Turpin (Okla.) Mennonite Church.

LETTERS

One at a time, yes

I like the way you feature one important issue at a time. *Marie Ratzlaff, Box 613, Henderson, NE 68371*

Careful reading

I feel out of touch with the rest of the Mennonite community and I read *The Mennonite* carefully to try to keep up. *Ronald Sawatzky, 2200 South Ave. B, Apt. A-107, Yuma, AZ 85364*

Stewardship questions

"Bring ye all the tithes into the storehouse" (Malachi 3:10). Does "storehouse" mean your home church? What happens after the money is in the church treasury? Is the money dispensed prayerfully? Have wills ever been recommended or mentioned in a sermon on stewardship? Most of us would avoid mentioning this touchy question for fear of giving offense or marring our social status. I confess to sins of omission. *C.B. Friesen, 415 E. First St., Newton, KS 67114*

Goodwill correction

The five men from Aberdeen [Editorial, Dec. 12] did work on the building at First Mennonite, Phoenix, Ariz. However, it was the original church building, not the recent addition. [They were] invited back to the dedication of the new wing. Their work in Phoenix has been appreciated and remembered. Thank you for giving their work the publicity it deserves. *Al Whaley, pastor, First Mennonite Church, 1612 W. Northern Ave., Phoenix, AZ 85021*

Editor's note: Frank Hiebert, Aberdeen, Idaho, adds the name of Herbert Huether as one who worked hard on the Phoenix church building. Thanks for these corrections.

Ownership

We pray for you and your work regularly. It makes us feel a part of the publication. *Lubin and Tillie Jantzen, 612 W. Ninth, Newton, KS 67114*

About letters: We use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, though we may withhold names for valid reasons. Editor

American History from Another Angle

The Mennonite Experience in America Series

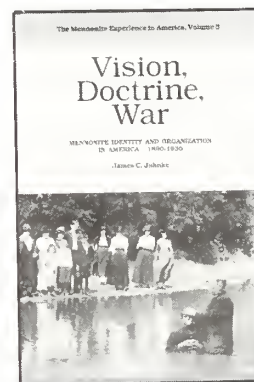
"In the last two or three decades writers of American history have looked more and more to people's religious beliefs, identities, and motivations. There they have found new explanations for economic or political behavior, family and neighborhood life, ethnicity, and other matters. In doing so, they have begun to look at the U.S. nation and its history, far more than previously, through the eyes of minorities and of the powerless. These trends are a new opportunity to tell of particular religious groups. The Mennonite Experience in America Series tells its story within the setting of the American nation, and in turn suggests what its story tells about that nation."—Theron F. Schlabach, series editor

New!

Vision, Doctrine, War: Mennonite Identity and Organization in America

James C. Juhnke explores the story of Mennonites and Amish in America from 1890 to 1930. He reveals how Mennonites responded to the challenges of war and to doctrinal and cultural changes.

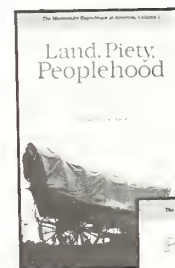
In the four decades covered in this book, the American Mennonites nearly doubled in membership. Encounters with Protestant revivalism, organizational techniques, modernism, and World War I affected each group differently. This book tells of those encounters and the changes that followed. Volume 3. Paper, \$19.95, in Canada \$24.95



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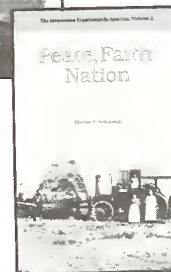
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books

Raising adult believers

Parenting for the '90s by Philip Osborne (Good Books, 1989, 300 pages)

Reviewed by Clare Schumm, Box 1245, Elkhart, IN 46515-1245

Phil Osborne, a longtime psychology professor at Hesston (Kan.) College, took on a desperately needed task in writing this book. Recognizing the need to evaluate and integrate the various schools of thought current today, Osborne brings together significant

concepts of current theories of parent education, plus additional insights of his own, into a meaningful framework that will make sense to parents and professionals alike.

Osborne draws on the learnings from the strengths of behaviorism in the '60s, P.E.T. (Parent Effective-

ness Training) in the '70s and religious authoritarianism and family systems in the '80s. He shows that the usual ways to effective parenting taught in the last several decades tend to lean to one side or the other.

The real strength of the book is the alternative perspective to parenting that Osborne calls the adult-believers perspective. This focuses on the parents rather than the child. Adults have children, and the hope of parents is that their children will grow up to be adult believers like themselves.

Osborne emphasizes that parental concern for children goes beyond teaching them what behaviors are socially proper or improper. The larger concern is the gradual induction of the child into a lifestyle of Christian discipleship.

He offers a "balanced parenting" paradigm at the beginning of the book that serves as a benchmark for communication between the author and reader. Most parents will find the topics of practical parenting covered in the middle chapters most helpful. The stories about his own life as a parent enriches his presentation of the theoretical and historical models for parenting and parent education.

Study questions for each chapter make it helpful for academic study, support groups or any parent who reads it. I highly recommend this book for all parents to be and parents with any age children. It helps parents gain perspective on the requirements of parenting, an outlook that will enable them to make wise choices from the profusion of advice before them.

'Sexual property'

Dirt, Greed, and Sex: Sexual Ethics in the New Testament and Their Implications for Today by L. William Countryman (Fortress Press, 1988, 290 pages)

Reviewed by John Linscheid, 6101 Boyer, Third Floor, Philadelphia, PA 19138

L. William Countryman wants Christians to base sexual morality on the Bible rather than on naive assumptions about the Bible. To that end he scrutinizes the sexual moral rules of the New Testament era and discovers their roots in Old Testament concerns for physical purity and for family property.

Jesus and his followers rejected physical purity codes. They assumed that purity of the heart—not physical purity regulated by ritual laws—affected one's relationship with God. That didn't mean that Jesus and his followers eliminated sexual morality. But they reformulated—and transformed—it in response to understanding of "sexual property."

For example, in ancient times the wife was the sexual property of the husband rather than a member of his family. By prohibiting divorce, Jesus gave the woman equal claim on her husband—thus ending the advantage men had in marriage. (Which is why the disciples in Matthew 19:10 conclude that it's no longer beneficial to marry.)

Countryman contends that modern American Christians live with an assumed purity code that reads back into the Bible our assumptions about the reasons for certain sexual regulations. We consider certain sexual practices "dirty," so we assume falsely that the reason such practices were prohibited in

biblical times was due to a similar distaste for them. In fact, many were expressions of regulations designed to protect patriarchal prerogatives and to provide for legitimate family heirs and labor.

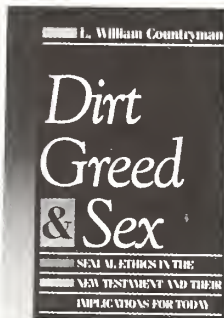
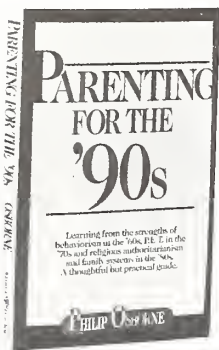
Countryman suggests that our purity codes function just as the demand for circumcision did in Paul's day—as a barrier of "law" preventing entrance for some into the Christian community. Countryman calls on Christians to abandon this modern purity code and to adopt instead a biblical morality patterned after the type of response that Jesus and his followers made to sexual property rules of that day.

The last chapter outlines the principles that can be derived from New Testament regulations of "sexual property." Here Countryman also sketches some of the implications he derives for moral regulations of sexual relationships in our day. For example, he notes that rape of a woman in ancient times was chiefly considered a violation against the man to whom she belonged. He shows how adapting New Testament understandings of sexual property to our age should make us consider rape the most serious sexual sin.

Not all readers will like Countryman's principles and applications. Yet the greatest value of his study lies not in his conclusions but in his examination of the basis for sexual morals in the Bible. He makes us come to terms with the fact that the rationale we often give for sexual prohibitions are not particularly biblical. He confronts us with the cultural gap that divides our world from the New Testament world and that makes it so difficult for us to understand the intent of first-century writers.

At times I felt Countryman failed to fully explore the possible interpretations of particular passages. He failed to consider the revolutionary implications of injunctions to mutual submission between husband and wife in Colossians. (He preferred to simply see Paul as backing off from Jesus' more thorough emancipation of women.) When the basis for a sexual law was ambiguous, he usually rejected out of hand the suggestions of other scholars that the vestiges of purity law might be operating—even among Christians who rejected the law as a barrier to salvation.

Yet though I may quibble with details, I wholeheartedly endorse his final principle. Sexuality must be constantly and clearly related to the reign of God rather than be seen as an end in itself.



Text: the book of Jonah

Jon

Alvin G. Ens

And so," said our pastor, "on New Year's Eve, instead of our regular service, we ask all of you to make a commitment to friendship evangelism, to tell the congregation your specific goals for outreach into our community in the next year."

I saw that Jon was shaking his head. Earlier he had been vocal in opposing this idea. Jon lives in a multiethnic neighborhood. From his personal experiences he knew how it would not work. These foreigners were outsiders. They cared nothing for the church. Their lifestyles and habits and traditions were different. Some of them were downright wicked.

Nevertheless, our pastor had made the announcement.

All of us were scared or inexperienced or unsure, but we agreed to try it.

New Year's Eve came. Attendance was small, but the spirit was good. Most of us had some friend or group that we thought

Two vessels

Alice Cameron Bostrom

Emerald bubbles disturbed the waters
as great jaws
broke the surface of the sea.

A lone man swept past
the tooth-like baleen,
head over heels
to the bowels of the deep.

Slowly, the blow-hole closed
like a wink from the eye of God.

The whale,
a willing vessel
bearing Jonah on his cruise.



Alice Cameron Bostrom's address is 3825 Kentucky Ave. N,
Minneapolis, MN 55427.

we could relate to during the next year. I looked around for Jon. He was absent. I wasn't surprised.

Later I heard that Jon went to his office's New Year's Eve party instead of to church. I heard that people had invited him to join in, but Jon just moped about. I guess some high-spirited or maybe slightly drunk person decided he was a party-pooper and literally threw him out.

It turns out that Jon got into his car and drove straight out of town and into the mountains, as far away from home as possible. It was the dead of winter, but I suppose Jon didn't care. Sometimes there are avalanches or snowslides in those mountains. A big one fell that night, followed by a major winter storm for the next two days.

Jon's wife reported him missing the next day, but no one knew where to look. It wasn't until the highway crews cleared out the debris from the avalanche on the third day that Jon's car was found buried. Miraculously Jon was pulled from the wreckage alive and whole except for frostbite.

Jon told us about it later. He had been convicted to also do his thing for friendship evangelism. He felt a specific call to reach the people on his block but had resisted the urging with every excuse he could muster. That's why he had gone to the office party instead of the New Year's Eve church service. The rebuff there prompted him to run even farther.

During those three days under the avalanche he prayed, and now he was ready to join the outreach effort.

Jon watched and waited and formed judgments about his neighbors—the "godless lot," as he called them. But we convinced him that his job was not to worry about their response but just to tell them.

During the week before Easter Jon made his move. The death of Christ would be his theme. He started Thursday right after work and went door to door to every house on his block. It took him three days. His message was the same: Sin put Jesus on the cross; judgment follows if one neglects Jesus' plan of reclamation. At each household he left the pamphlet our church had developed to hand out.

Jon's conscience was now eased. But he didn't expect any response.

On Easter Sunday our church is always a bit fuller than usual, though we've never run out of space. Imagine our surprise when strange people started coming in. I counted 57 of them, nearly all from Jon's block. And where was Jon? By the time he came the ushers were placing chairs in the aisle. Jon had to sit in the aisle, with his wife in the chair behind him. I heard that the neighborhood had been buzzing, and the consensus was that Jon made sense. They felt their need for a religion like his.

I could see that Jon was upset. People on the bench beside him were whispering, and the area smelled of tobacco and foreign food. He didn't get a hymn book to sing from, but then he didn't seem in the mood for singing.

Our pastor led a fine worship service. He acknowledged the new life possible for all and invited all to return again the next week. When we got up to leave, Jon remained in his chair, glowering.

At the next week's planning session Jon told us he couldn't figure God out, nor the church's response to these foreigners. He felt that the church was compromising with the world and

weakening its faith and doctrine by encouraging the attendance of people with such different backgrounds and practices.



Alvin G. Ens, 29521 Taylor Road, Route 1, Mount Lehman, BC V0X 1V0, teaches English and Bible at Mennonite Educational Institute, Clearbrook, B.C., and is a member of West Abbotsford Mennonite Church.

EDITORIAL

Tell the truth: Are we becoming one people?

We in the United States pause (Jan. 15) to mark the birth of the great non-violent civil rights leader and Baptist pastor Martin Luther King Jr. Across our conference we are invited to prepare now for Feb. 10, to set aside that Sunday as Many Peoples Day. But I am concerned that we may be misleading other Christians who may be looking at us. Are we really MPBGP (Many Peoples Becoming God's People)?

Let me start close by. This week's cover and that of the previous issue feature an African American and South Africans. A casual observer could surmise from this that the 65,000 or so of us General Conference folks are far advanced in integrating the black and white races of people. In truth, we have done this integrating by fits and starts and have a long way to go.

Many of you have seen the conference video/slide set (well put together by Ardie Schroeder Goering of Goessel, Kan.) that was prepared for our triennial sessions in Normal, Ill., last August. It is now getting good mileage among our congregations. If you haven't seen it and want to, contact Dave Linscheid, Box 347, Newton, KS 67114, (316) 283-5100. The piece is entitled "People of the General Conference: Walking Together in the Light." A casual observer would conclude from it, however, that about 90 percent of us "GC" Mennonites are (for lack of a better phrase) "people of color" and that about 10 percent are "white." In truth, the opposite is more like it.

But you have to start somewhere, right? I'm impressed that when we have been obedient to the gospel of Christ to "welcome the stranger" (sometimes refugees) we have gained in our desire to "become one people."

On page 8 of this issue is such a story, that of Martha and Menno Nickel of Saskatoon. The doctor who is now head of the Pain Control Clinic, where Martha is a cancer patient, is the father in the first Vietnamese refugee family that Martha and Menno helped sponsor in Saskatoon and then assist through his university training. Menno writes, "He is ever so concerned to give Martha the best of help." God's love is made flesh through people. Even the casual reader would see truth in this story.

Another story is that of Ed and Sara Stoesz, Altona, Man., who spent four months in Zaire a couple of years ago under Africa Inter-Mennonite Mission but at their own expense. They fixed machines, rewired, repaired an elevator, painted and cleaned, mainly at the print shop in Kinshasa. Just as stunning is the fact that folks in their congregation sent them 60 letters in three months. I see this as MPBGP going more than one direction.

Pearl Janzen reports that the Many Peoples concept is being born at First Mennonite Church, Reedley, Calif., one of our older congregations (founded in 1904) with a declining membership. More than half of the town is Hispanic, so, she says, "that has been our focus. A handful of individuals, feeling totally inadequate, took a small step with the blessing of the deacons and church council." They worked through mission festivals, inviting the Hispanic leaders of our conference, using the "Neighbors Near and Far" curriculum, including a "Posada" (re-enactment of Mary and Joseph's journey) in the children's Christmas program, and offering a Spanish/English Bible study for the past three years.

Finally, let these three Japanese young people tell you the truth. We and they are part of each other. They paused for photographer and missionary Mary Derksen, modeling the T-shirts designed by the Japanese Mennonite youth committee for the young people to wear at last May's interchurch sports day. Their names? Shinya Kawagoe, Chika Sato and Chiyo Sato (left to right). Remember them. They are pronounced just the way they are written. MPBGP. Remember it. *Muriel T. Stackley*



THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:2 JANUARY 23, 1990



Inside:

Carlos: with God

**Do the poor feel
welcome in
your church?**

**Let's start more
guest houses**

Reach out: Come as strangers, leave as friends



prologue —

There is a new thing under the winter sun: telemarketing *The Mennonite*. Dorothy Franz Swan came forward last November with the idea of phoning people in our conference, encouraging them to subscribe. The department to which I am accountable is eager to increase subscriptions. To date Dorothy has spent part of a dozen evenings calling folks. If you live in Beatrice, Neb., or Meno or Enid, Okla., or Wichita, Kan., you may have spoken with her.

An unexpected spinoff of Dorothy's phone calls is that several people have asked for prayer, for a variety of needs. Dorothy records these. They are read, prayed over and placed in a box in our office chapel here at 722 Main, Newton, Kan. The whole office staff gathers each Wednesday morning for chapel, and a prayer group is forming to come together for a prayer time prior to chapel. I see this as just as important as the new subscriptions.

On page 45 is another prayer request, in a letter from Brian Arbuckle. This morning (Jan. 5) I got the Arbuckle phone number and spoke with his wife, Gwen. She reports that Brian was indeed sent to Panama on Dec. 20, 1989, that he was on the front line at first and now has an administrative job. "At this point," she said, "we don't know when he will be returning but trust it will be before May." Read his letter. Honor his request for prayer. It's a way to reach out.

The next issue, dated Feb. 13, will focus on coping with disabilities. *mts*

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Cover: Photo by Carolyn Prieb

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THE MENNONITE

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Reach out

Carlos, up there in front with God

Julius Belser

Carlos died this morning, and our household family is sad. Folks from our congregation have been stopping by all day to share in our sorrow.

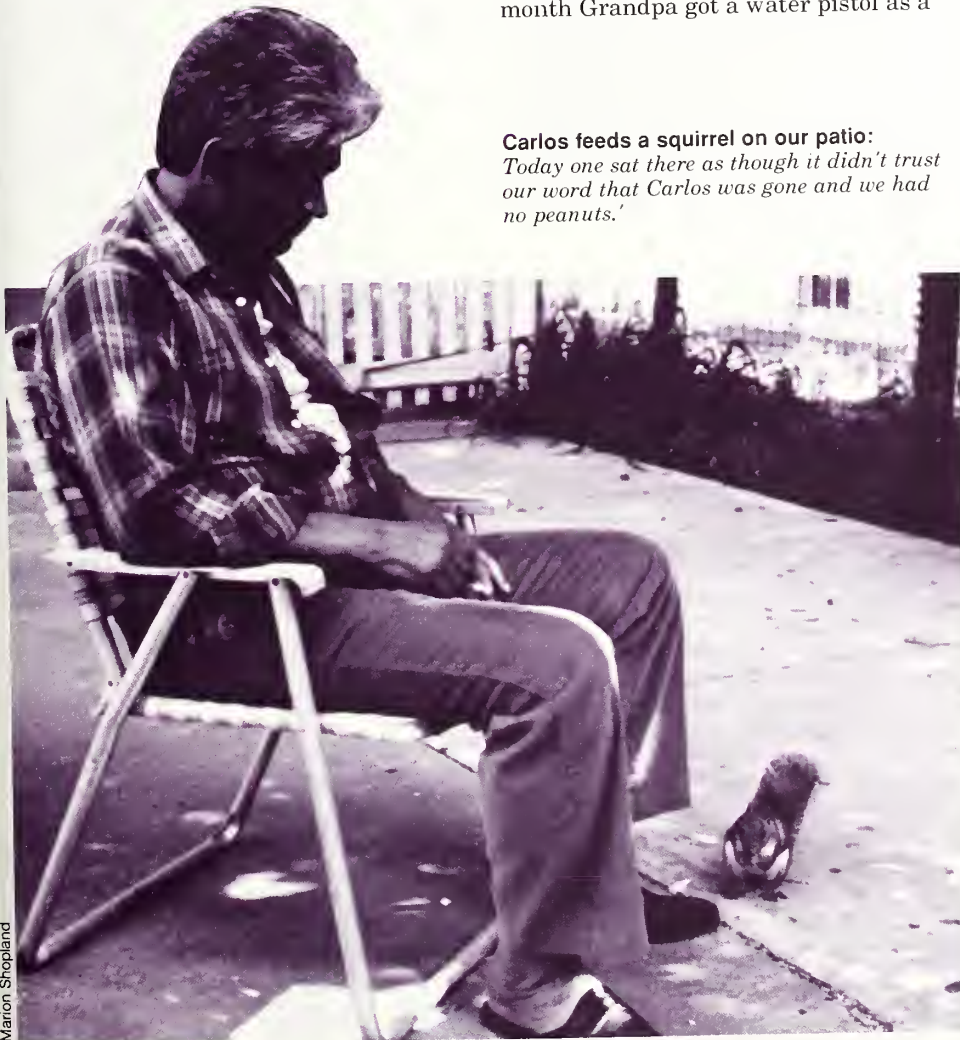
Yesterday Carlos' face lit up with a smile when I wheeled my 81-year-old dad into his room in the hospital. Carlos was hurting and just a bit disoriented, but he made a gallant effort to cheer Dad (who has Parkinson's Disease) with his big-talk banter. Carlos encouraged Dad all seven months of his stay with us, joking about how many dollars were added to the bill every time he held Dad's chair or passed the toast.

I look out on our patio, where Carlos sat daily feeding the squirrels and birds. This morning a squirrel sat right outside our screen door as though he didn't trust our word that Carlos was gone and we had no peanuts.

Next Sunday would have been Carlos' birthday. We were looking forward to our household celebration. These celebrative meals, cards, gifts, treasuring-each-other times were especially great for Carlos. On his birthday last month Grandpa got a water pistol as a

Carlos feeds a squirrel on our patio:

Today one sat there as though it didn't trust our word that Carlos was gone and we had no peanuts.'



gift, and to roars of laughter all around Carlos dared him to shoot out the candles. Carlos chose his gifts carefully. He gave Grandpa a plaque that said, "Every Family Needs a Grandpa."

I found a little packet called "God's Papers" among Carlos' belongings. In it he did his "fearless moral inventory" for Alcoholics Anonymous or Narcotics Anonymous. His life as an addict was truly horrendous. The Lord's deliverance about four years ago was miraculous. Life since then was opening up to him: going to college, becoming a substance-abuse counselor. But during his time as an addict he shared a needle with someone who had AIDS. For a while he felt that God had let him down when in the midst of this fresh hope in life he learned that he too had AIDS.

After severe bouts with meningitis, Carlos recovered enough that he didn't need hospitalization. He was shocked to learn that the Christian agency where he had lived was no longer open to him now that he had AIDS. One of the chaplains called me to see if there'd be a home for Carlos in our congregation. We talked about forming a ministry to house AIDS victims. But Hilda Carper, who coordinates the Evanston shelter for the homeless, reminded me of how isolated AIDS victims usually become, and immediately we considered inviting Carlos to become part of our household family.

We did a careful check with medical authorities and discovered that AIDS is communicated through direct sexual contact or through the blood via needles. With our regular household sanitation there would be no danger to us. Our household family had other needs, but there seemed a special givenness in Carlos' need, and we had a small room available. Little did we realize how important Carlos would be to us.

We thought of possible fear in our church. It seemed more important to quietly welcome Carlos in our household than to have long discussions. We have since used some good public health videos in our congregation.

When we were ready as a household to welcome Carlos, we still had to meet him, and he meet us to see if we would fit together even on an exploratory basis. So we arranged a visit. From our first handshake we got the sense of an open, forthright seeker. His way of asking questions and the refreshing directness of his street style was a good addition to our more laid back, cautious relational style.

On the way home from the hospital that first day, Carlos realized that he

Reach out

Ingrid Schultz ministered to—
and received the ministry of—
Bolivian women



Just then Ingrid rode up on her bicycle. She volunteered to find workers to help the well-drillers, but all the men had excuses.

(Almost) seven good years in Bolivia

Faith Hershberger Penner

The well drillers were frustrated. The people of El Carmen, Bolivia, had hired them to come to their small town across the Rio Grande River, promising to provide three or four villagers to help each day. But no community men appeared that day, so when the well drillers hit a hard layer, they were ready to pack up and leave.

Just then Ingrid Schultz rode up on her bicycle, her cheeks underneath a straw sombrero flushed from sun and heat. She quickly volunteered to find some workers to help the well drillers by stomping mud to use in the drilling.

But every man in the community offered an excuse. Discouraged, Ingrid went to El Carmen's mayor to enlist his help. He was not home, but his wife, Doña Juana, quickly volunteered. "Can't the women help?" she asked.

At first the drillers did not think women could help, but they agreed to let them try. Soon Ingrid had rounded up 10 women, one a grandmother and

Carlos, up there in front with God

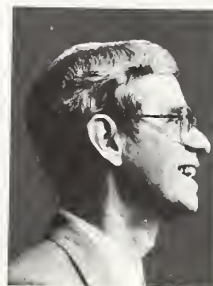
had lost his wallet and could not cash his check or get medicine without his green card. So we went right over to the Public Aid office and experienced the long waits and reasons why he couldn't get a green card on Friday afternoon. But with persistence we got a substitute card in three hours.

I ponder what God did with Carlos and with us. I talked to Carlos' former wife, his daughter and sister, and I try to imagine their pain over the years, being wounded and tricked often over the 20 years of Carlos' addiction. But those closest to Carlos also recognized the refreshing change in his life in the last

three or four years.

Carlos often mourned the wasted years, but he also treasured the last few years and months. To God the important thing is not the number of sad years minus the number of happy ones. God gave Carlos a refreshing end to a painful life—a gracious gift to Carlos and to all of us. Though hard for us, God also gave Carlos a quick, relatively painless death, for which we are grateful. In the parable of the laborers in the vineyard, those laborers who worked only one hour received the same as those who worked all day. "So the last will be first and the first last," reports Matthew in his

Gospel. In God's heart I have no question but that Carlos has an up-front place.



Julius Belser is one of the leaders of Reba Place Church, Box 6017, Evanston, IL 60204, which affiliates with the Mennonite Church and the Church of the Brethren.

others with small children. They and Ingrid, their bodies wet with sweat and streaked with mud, stomped the clay, laughing as they worked together. "With camaraderie," says Ingrid, "all these women on this hot day stomped mud. Women know how to work together and enjoy doing it." At the end of the day the women received accolades from the well drillers and the following morning a full roster of men turned up to help.

Ingrid first came to Bolivia (for Mennonite Central Committee) in 1978 to teach grade school in a bamboo classroom with a dirt floor. After completing a 2 1/2-year term, she worked in MCC Canada offices in Winnipeg.

In 1985 Ingrid returned to Bolivia and coordinated MCC work in the rural Berlin region of Bolivia, about 62 miles (100 kilometers) northeast of Santa Cruz. She worked with about 10 volunteers and community leaders.

That first year in Berlin was hard. "The MCCers were a diverse group," says Ingrid. "Before unit meetings I got headaches, and afterward I sometimes cried. When volunteers' houses in Barrio Lindo caved in and I tried to work with community leaders to get them rebuilt, I could feel them thinking, 'Who is this woman anyway?'"

From the beginning, however, Ingrid says she felt like she was "coming home" to Bolivia. "I valued the chance to visit with neighbors and get involved in church." And she gradually grew comfortable with her new job.

The experience "made me realize how *campesinas* (rural women) feel when they are put in leadership positions," says Ingrid. "Bolivian women in literacy classes always say, 'I can't' or, 'This is something I can't do.' I felt the same way. but these are things we women can do."

In her four years in El Carmen, Ingrid saw herself and the women change. In Bolivian communities, where decisions are usually made by consensus, women

At first Ingrid says she felt guilty because she was having fun while people back home in British Columbia thought she was suffering.



Ingrid Schultz with Peder Wiegner, son of former MCC Bolivia workers Jim and Sara Wiegner

traditionally do not have a vote. At one meeting in El Carmen, when a woman tried to speak for her absent husband, a man stood and told her that "women don't count." Another woman, Doña Soña, stood and said, "When there's work to be done, women count."

At the next community meeting, the women announced that if their opinions did not count, then they were not going to cook for the community's Independence Day celebration. Their opinions are now heard at community meetings.

On another occasion women were preparing a meal for an evangelistic meeting and baptism, to be led by visiting pastors. When the pastors did not come, some suggested calling off the service. Doña Eva, a literacy student and wife of one church leader, looked up from the pot of rice she was stirring and said, "I thought we were all ministers of Christ."

So the people, including the women, went ahead with the service at the river. The women tied reeds around their *polleras* (full skirts) so they would not balloon up in the water and a church lay leader baptized 12 people, saying, "As

humble servants of Christ we baptize you."

Ingrid says she also learned from her neighbors about service. During her first MCC term, Ingrid says, she felt guilty because she was having fun while people in her home church assumed that she was suffering. During the past four years, she says, her feelings have "gone beyond" enjoyment. "I spent Good Friday praying and fasting."

Although a lot of their day is spent gathering firewood and carrying water, Ingrid says, Bolivian women are gracious hostesses and find joy in community. "The women have the ability to draw together and support their neighbors. The presence of joy in the midst of suffering and even death, and their ability to share what they have, continues to amaze me."

Faith Hershberger Penner works for Mennonite Central Committee in Bolivia. Ingrid Schultz, member of Sherbrooke Mennonite Church, Vancouver, B.C., is now a student at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

Reach out Do the poor feel welcome in your church? Friendliness isn't enough

Eddy Hall

Their clothes are worn. Their haircuts do-it-yourself jobs. Yours is a middle-income congregation, so you wonder: Will this new family [let's call them Ray and Sandra Thompson] feel welcome?

Your concerns are soon put to rest. The members of their Sunday school class go out of their way to be friendly. The family comes back. When the class has a hayride, several people personally invite them to come along.

You are delighted when the Thompsons take their baby forward for dedication. They must be feeling at home.

Then, a couple of weeks later, they quit coming.

What went wrong? Did they not feel welcome after all?

No, as a matter of fact, they didn't. The family who came and stayed awhile and left were friends of my wife, Melody, and me, friends who came to church with us at our invitation.

Of course, I appreciated our classmates' efforts to make our friends, who were obviously poor, feel welcome. Their friendliness was genuine. But friendliness wasn't enough. To truly make the Thompsons feel welcome would have taken something more—a new way of seeing.

Our family began to learn this new way of seeing in 1979 upon return to Oklahoma after three years away. I began work as a free-lance writer, a job that yields high personal rewards but low and irregular income. We attended the same middle-class church we had attended before, where we had felt so at home. But after attending every Sunday for a year, we still didn't feel a part. Why?

The difference was that we were now poor. We now saw an obstacle course of barriers—all unintentional.

We had never noticed most of these barriers before. Looking back we could see how we ourselves had raised similar barriers as youth leaders in that very

church. Only when we saw the church through the eyes of the poor did these barriers become visible.

Barrier #1: A price tag on Christian fellowship

On the evening of our Sunday school class hayride, Ray Thompson was at our house, anguishing over whether to take his family. He wanted desperately to make friends. But the hayride would cost them \$4.50—and they had no milk for their three children.

We would gladly have taken them as our guests, but we had less money than they had. Our family couldn't even consider going.

The time for the hayrack to leave the church came and went, and still Ray debated. He still had time to drive to the farm and meet the class there, though to go now would cost a couple of dollars more for gas. In the end, Ray stayed home that night and bought milk for his children.

The next month our Sunday school class had a social within walking distance of our home. No gas expense. Admission was just \$1 for our whole family. Maybe this time we could go, be included.

But no, it came during a time when our only regular income was the \$70 a week my wife was earning from a part-time Christmas job. During those six weeks we had less than \$15 a week to spend on groceries. One dollar was a lot. We stayed home and used the dollar for baby formula.

This is why, after a year back at our old home church, we still felt like outsiders. Our Sunday school class had frequent socials where we could have renewed our friendships, but three-fourths of them cost money for admission, child care or both.

The leaders of a women's Bible study my wife attended found some creative ways to eliminate financial barriers to participation. The church provided free

child care during the Bible study. Once a month, when the small groups ate lunch together, the women brought brown bag lunches rather than going to a restaurant. To take care of the only remaining financial barrier, the \$10 fee for materials, program leaders announced that scholarships were available on request. Good as far as it went, it raised another barrier.

Barrier #2: Offers of help that hurt

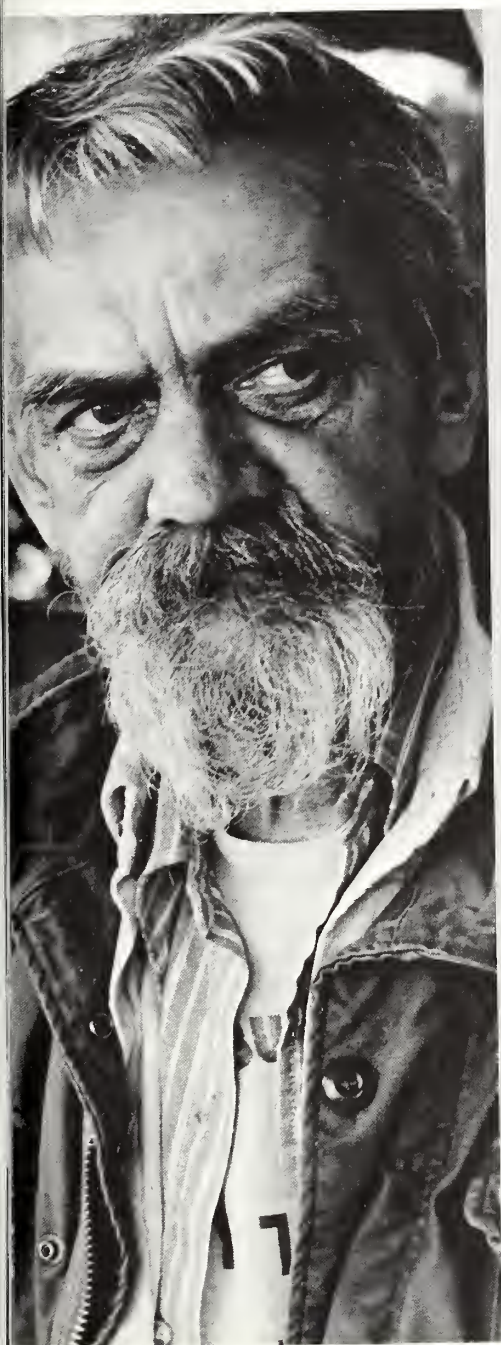
In our society, being poor carries a stigma. Even though Jesus blessed the poor and warned the wealthy, the world's attitude of honoring wealth carries over into many churches. To admit to being poor, even in church, is usually humiliating. To admit you can't pay even \$10 for a Bible study notebook is a humiliation few will volunteer for.

To get around this, some groups eliminate fees in favor of suggested donations. This is better, but still less than ideal. When I haven't been able to give the full amount of a suggested donation, I have sometimes come away feeling guilty or even second-class. The challenge, then, is to find ways to share that communicate love and affirm dignity.

Our present congregation does an excellent job of this. While expenses for this year's all-church retreat were covered on a donation basis, no one mentioned a "suggested donation." Instead, the literature mentioned the approximate cost per person but emphasized that *everyone's* participation was wanted. The result: participation was almost as high as Sunday morning worship attendance, and donations covered all expenses.

Barrier #3: Practices that say, You don't belong

Visiting a predominantly middle-income congregation is a cross-cultural—and therefore often uncomfortable—experience for a low-income family. To



Even though Jesus blessed the poor and warned the wealthy, the world's attitude of honoring wealth carries over into many churches.

make the poor feel welcome, a middle-income congregation must become aware of cultural differences and adopt practices that embrace cultural diversity. Three aspects of culture—dress, architecture and social customs—can illustrate this principle.

On the Sunday the Thompsons dedicated their baby we were also dedicating our first child. As I dressed for church that morning, I debated: Should I wear a suit to fit in with most of the other fathers who would be standing before the congregation? Or should I wear a sport shirt in case Ray didn't have a coat and tie? I compromised; I wore a sweater.

Ray showed up without coat or tie. Sandra wore the same dress she had worn the previous six Sundays—no doubt her only Sunday dress. I could imagine how conspicuous they felt. I hoped what I was wearing made them feel a little less so. But to make them feel truly comfortable, not just one, but many in the congregation would need to consciously dress *not* for success but for comfort—the social comfort of other.

Does this mean banning coats and ties from church? Hardly. That would only make more affluent visitors feel out of place. But when visitors can look around on Sunday morning and find both blue jeans and suits, then no matter how rich or poor they are, they won't feel conspicuous because of their dress.

What about church facilities? Can your building make people feel more or less welcome? Phineas Bresee, a turn-of-the-century pastor and advocate for the poor, thought so. "We want places so plain," he wrote, "that every board will say welcome to the poorest."

When a middle-income congregation in Kansas City found itself in a neighborhood fast becoming low income, it decided to not relocate. It reached out to the changing neighborhood and at first enjoyed only limited success.

When they needed new facilities, they

**Making the poor feel
welcome takes more than
friendliness and
good intentions.**



replaced their traditional sanctuary with a sanctinasion—a multipurpose facility where they worshiped on Sundays and played basketball and ate potluck dinners during the week. To their surprise, more neighborhood people started coming. A gymnasium was better than gothic arches and stained glass windows. It was more a part of their culture. The building said, “You are welcome.”

Of course, you can’t change church architecture overnight. But you can, the next time your church buys, builds, rents or remodels a building, make it a point to ask, Will the facility we’re considering welcome the poor?

Finally, how can the social customs of

a congregation hinder fellowship?

Once after a move our family spent several months looking for a home church. We began attending one affluent suburban congregation shortly before the annual women’s luncheon. Judging from the description in the church bulletin and the place settings displayed in the church lobby, it was to be quite a formal affair. The price of one ticket was more than I had ever spent on a single meal—more, in fact, than we usually spent for our entire family to eat out.

One woman, trying to make my wife feel welcome, not only invited her to the luncheon but suggested she decorate one of the tables. This required china, crystal and silver for 10, a round linen

tablecloth and a centerpiece. She didn’t know, of course, that our “china” consisted of five mismatched plastic plates, that our “crystal” consisted of plastic tumblers picked up at the dime store to get us by until we could afford to move our household goods. Her attempt to make my wife feel welcome had just the opposite effect.

The women planning the luncheon evidently had no idea that they were saying to my wife and others, “This luncheon was not planned with you in mind.”

Put out the welcome mat

Making the poor feel welcome takes more than friendliness and good intentions. It requires learning to see through their eyes, to examine every aspect of church life through the lens of whether it tends to include or exclude them. To learn to see this way, the church will need to involve the poor in decisions that shape the life of the church body. We will need to become their students, learning from them how to shape policies with cultural sensitivity.

With their help, congregations can find ways to remove the price tags on Christian fellowship, to avoid offers of help that hurt and to modify cultural practices that say to the poor, You don’t belong.

As poor and non-poor come together, our life together will demonstrate to the world the gospel’s power to break down the walls that divide us, its power to make us one.



Eddy Hall’s address is Box 365, Goessel, KS 67053. He is a free-lance writer and editor for the Commission on Education.

TOGETHER

Come as strangers, leave as friends

Let's start more guest houses like IGH

Gladys E. Harder

Mother Teresa has said, "The greatest poverty in the world today is poverty of the spirit expressing itself in loneliness."

The International Guest House (IGH) in Washington meets this need by providing a "home for those away from home." IGH functions directly under the Hyattsville Mennonite Church of Hyattsville, Md. This church has a dual membership, both in our conference and in the Mennonite Church. IGH offers bed and breakfast.

Since 1976 approximately 30,000 guests from about 150 countries have stayed there. The atmosphere is homelike. Guest after guest has commented on how at home they have felt. International goodwill is cultivated and felt at IGH. Most are internationals; many are Buddhists or Muslims. They come as strangers and they leave as friends.

The guests hear the Word of God at the breakfast table. Each guest is offered a copy of the New Testament with Psalms and Proverbs as a gift from the guesthouse. A rack for Christian books is in the foyer. IGH bears witness to the Christian faith gently. My husband and I experienced openness among the guests in their interest in the Christian faith.

A Frenchman wrote the following to IGH: "I had forgotten that the faith could change the atmosphere of a normal house into a very friendly house. You are building the 'peace' that our international society needs. Thank you for existing."

Stephen, a 16-year old from California wrote, "It's wonderful how people from all over the world can cut the strings of tension that accompany military conflict and economic change and sit together as human beings under one God...only at the International Guest House."

A brain surgeon from Algeria wrote, "It has been a very good experience. If there were more of these international guest houses and people got to know

each other more, maybe the world will have less war and more peace, more happiness."

Charles from England wrote, "Thank you for helping make my stay in Washington one of the happiest I have experienced. The warmth and friendliness of

Guest after guest asked us if there was not another international guest house like this one located somewhere else. Many said, "We have traveled far and have never found another place like this."

Annabelle Kratz, chairperson of the



Sowing seeds of Christian faith worldwide: Breakfast time at the International Guest House.

the International Guest House will remain forever in my memory. I hope one day I will return. It is a wonderful reflection on Mennonites, about whom I had not heard previously."

IGH is self-sustaining. A staff of five people are in voluntary service under the Mennonite Church. IGH functions as a non-profit organization and sends about \$1,000 to the Mennonite Church every month.

A deep concern has been growing within me. Could it be that as Mennonites have borne witness of the Christian faith throughout the world with mission and educational programs and through Mennonite Central Committee that the time has come for us to extend another arm of witness and service by establishing international guest houses in various capitals of the world? I believe that the time has come.

IGH board, received this letter from a former guest: "I am writing to you to tell you that I am now a Christian. I also want you to know that the seeds for my Christian faith were sown in my life while I was a guest at the International Guest House 10 years ago."

Let us not miss this marvelous opportunity.

Gladys E. Harder's address is Box 15, Route 1, Mountain Lake, MN 56159. She and her husband, Leo, worked at the International Guest House for a year and a half. For information about IGH, contact Annabelle Kratz, 13495 Brighton Dam Road, Clarksville, MD 21029-1406, (301) 596-9057.



Gladys E. Harder

The sixth annual urban issues retreat will be held March 30-April 1 at Little River Christian Camp, Glide, Ore. The guest speaker will be Steve Penner of Mennonite Central Committee West Coast. He will speak on "Urban Churches and MCC." For more information write Mary Stueben, Seattle Mennonite Church, 225 N. 70th, Seattle, WA 98103.

PowerChurch Plus is the best church administration software, according to the Council of Mennonite Computer Users. CMCU, at its semiannual meeting in October in Elkhart, Ind., recommended this computer program for Mennonite congregations to use. CMCU also agreed to support MennoLink, the computer conferencing and electronic mail system, on a continuing basis. The computer ethics committee presented a list of issues it plans to address: privacy and secondary uses of information, copying of software and the use of clones, personal use of office computers, appropriate use of resources, knowledge as power and "hacking."

The **Olive Branch Self-Help Crafts** gift shop in Winnipeg is like dozens of other Self-Help stores across Canada. But the Olive Branch has added a new line of products. The store is now an outlet for moccasins and leatherwork earrings produced by craftsmen at the Stony Mountain Penitentiary, a medium security prison located outside of Winnipeg.

NEWS

10,000 residents oppose Israeli occupation

Palestinian Christians reject violence

Akron, Pa. (MCC)—Ever since the Palestinian uprising began two years ago, one primarily Christian town, Beit Sahour (population 10,000) on the edge of Bethlehem, has remained non-violent. Its citizens use civil disobedience to oppose the Israeli military occupation.

Non-violent resistance takes different forms, reports Linda Stucky, Mennonite Central Committee worker from Southside Mennonite Fellowship, Elkhart, Ind. Residents have planted gardens to supply their own food. They opened a nursery, but the military forced them to close. When Israeli authorities closed schools in the occupied territories in February 1988, people in Beit Sahour taught their children at home.

In May 1988 residents began refusing to pay taxes to the Israeli occupiers. Tax money should go for roads, health and local services, they said. But the occupiers were supplying none of these services. Instead they used taxes to fund the military occupation. Residents adopted the slogan "No taxation without representation."

The authorities responded with nightly curfews, mass arrests and a strong troop presence in the town. But

residents still did not pay their taxes. For six weeks in September and October 1989, Israeli troops sealed off the town. They seized property and belongings from businessmen and families who had not paid taxes. Tax officials went from house to house humiliating and beating people, according to a September account in the *Jerusalem Post*.

Israeli tax officials confiscated without trial several million dollars worth of property. The tax siege has now been lifted, but Beit Sahour residents still refuse to pay taxes.

Stucky writes of an incident in which Israeli troops threatened Palestinian children from Beit Sahour. On Sept. 16, 1989, soldiers stopped a school bus when the children yelled nationalist slogans. Most of the children, all between 4 and 11, were under 8 years old.



Typical of what's left of many homes in the Middle East is this one in Burj el Barajneh.

Soldiers forced the bus driver to drive to an army camp where 10 Israeli soldiers surrounded the bus, made the children get off and made the older children get on their knees. Younger children were crying and some wet and soiled themselves in their fear. The soldiers told parents who came to ask to take their children home to go

away or their children would be shot.

The soldiers held the children for two hours, then told them they would be put in prison if they ever shouted nationalist slogans again. Eventually, when the mayor of Beit Sahour arrived at the camp and intervened, the soldiers released the children.

Despite Israeli government harassment, Beit Sahour residents have maintained contacts with Israeli citizens. Some meet with a Jewish group from Jerusalem, according to the *Jerusalem Post*. Muslim, Jewish and Christian religious leaders and members of the Knesset (Israeli parliament) and Palestinians and Israelis from the peace movement were invited to a prayer for peace in Beit Sahour when the tax raids ended.

"I am excited because these people have chosen to oppose the occupation in a peaceful way," writes Stucky. "Their response to the occupation is both empowering and powerful." Non-violent resistance has brought people together to oppose injustice and care for each other, she says. "It is important for us Mennonites to encourage and pray for those using peaceful means to challenge injustice." *Ardelle E. Stauffer*

The new 39,000-square-foot home of Steinbach (Man.) Mennonite Church, constructed at a cost of \$2.25 million, was dedicated Oct. 14-15, 1989. In his message of dedication, pastor Paul Dyck suggested that "a building is to a church what a work glove is to a hand." The previous Sunday the congregation honored Abe and Nettie Neufeld for their 40 years of pastoral ministry.

"When Stones Cry Out" is the theme for Lenten Desert Experience IX, Feb. 28-April 15, sponsored by Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, (702) 646-48114. Among the Lenten weekends of prayer, action and reflection is one for Friends, Brethren and Mennonites, March 16-18, which will use the "Justice, Peace and the Integrity of Creation" focus of the World Council of Churches to consider the Nevada Test Site and the proposed national high-level radioactive waste repository at Yucca Mountain in Nevada. Holy Week-Holy Walk-Holy Wake, April 8-15, will include a walking pilgrimage beginning on Palm Sunday from Las Vegas to the test site (65 miles).

Delbert Gratz, emeritus librarian at Bluffton (Ohio) College, is directing a Mennonite Heritage Study Tour to Switzerland June 26-July 17. Approximate round-trip cost from Chicago and other midwestern airports is \$2,450. For an additional fee, participants may arrange to receive academic credit. Registration deadline is March 30. For more information contact Delbert Gratz, Route 2, Box 89, Bluffton, OH 45817.

NEWS

CLARA is Latin America's new Anabaptist resource center

Montevideo, Uruguay (GCMC) —Twenty-two representatives from 11 countries in Latin America and North America gave birth to CLARA at a meeting here Nov. 25-28, 1989.

"The Latin American Anabaptist Center (CLARA) is a joint effort of church and individuals for the purpose of coordinating, publishing and informing about Anabaptist practice and thought in the light of the Word of God and Latin American realities," states the general objective adopted by the representatives.

Bolivia, Brazil, Canada, Chile, Colombia, Guatemala, Mexico, Paraguay, Puerto Rico, the United States and Uruguay are the countries that are participating in this venture to date. General Conference Mennonite Church missionary Robert "Jack" Suderman is the part-time director of the center, which has its office in Bogotá, Colombia.

"It does not escape our thoughts that the symbolic value of opening CLARA at a time of increased violence is quite significant," said Suderman, referring to the recent drug-related violence in Colombia. "There is a need to model an alternative that makes some sense. No doubt the center is a small step toward a long-term solution."

Funds from membership fees and A Call to Kingdom Commitments, the General Conference

development plan, are helping support the center. Representatives have been appointed to both a national and a regional board. *Glendon Klaassen*

Make friends, say the children

Bluffton, Ohio—A group of 185 children in third through eighth grades and 53 adults learned about peace through music, literature and sharing here at Bluffton College's Lion and Lamb Peace Arts Center, Nov. 3-5, 1989.

The music committee of the Central District conference, the Lion and the Lamb Peace Arts Center and the Bluffton College music department sponsored the weekend retreat, called "Making Friends Through Story and Song."

Children from Indiana, Michigan, Ohio and Pennsylvania arrived on Friday afternoon for introductions and games. Overnight 146 stayed on campus, while 39 stayed in local homes.

Helen Kemp, children's choir director, clinician and composer, led choir rehearsals on Saturday morning. She also led a workshop session for adults who lead children's choirs.

Professional storyteller Marcia Lane told stories on Saturday afternoon and taught the children a song in Zulu, a South African dialect.



Helen Kemp, right, leads 185 children in rehearsal at the Lion and Lamb Peace Arts Center at Bluffton College.

Kate Gundy

Saturday activities included recreation, movies and workshop sessions. The children folded 1,042 paper cranes, which will be hung at the Children's Peace Monument in Hiroshima, Japan.

Sunday's worship service included singing, a slide

presentation and a meditation by Joyce Schumacher.

The paper cranes were presented at Sunday afternoon's concluding concert, at which the children sang nine songs. They filed out at the end of the concert singing "Go Now in Peace." *Kate Gundy*

New congregation worships in Madison, Wis.

An Anabaptist fellowship that met monthly for a number of years has now grown into a congregation and installed its first pastor. J. Melvin Janzen, formerly of Sioux Falls, S.D., is "pastor/church planter" of Madison Mennonite Church, as of Oct. 22, 1989. Facing the camera (below) are Leila Shenk, Clarice Kratz, Andrew Sandvold, Melvin Janzen, Conrad Wetzel, Gary Martin and Lawrence Kratz. The Kratzes are pastors of Maple Avenue Mennonite Church, Waukesha, Wis. Wetzel and Martin represented the Central District and Illinois Mennonite conferences. Shenk and Sandvold are members of the congregation's church life committee. First steps as a new congregation included a weekend retreat in November 1989 with veteran church planters Leonard and Joan Wiebe, Aurora, Colo., and establishing a covenant relationship with Freeport (Ill.) Mennonite Church as a cosponsoring congregation. Madison Mennonite Church plans to "blossom" at Easter time by publically declaring its intentions and purpose as a congregation.



"If we have to die out, we want Mennonites to own the building," said a Lutheran pastor to Myron Schrag, pastor at Faith Mennonite Church, Minneapolis. Faith Church members will share a building with members of Ebenezer Lutheran Church, the current occupants, until the Lutheran church ceases to exist. A Vietnamese Alliance Church has bought the original Faith Church building. All three churches had a service together on Thanksgiving eve.

Mennonite Voluntary Service workers
Duane Beane and Joan Gerig observed United Nations Human Rights Day by joining the Boycott Shell Choir in front of the South African Consulate in Chicago on Dec. 9, 1989. The group called attention to human rights abuses in South Africa and called for Chicagoans to join the Shell Oil Boycott as a way to demand an end to the apartheid system in South Africa. The group focused on Shell because it is one of the most important suppliers of crucial materials to the South African government and the apartheid economy. Since South Africa has no oil of its own, the military and police depend on oil from companies like Shell to fuel their machinery.



Dorothy Friesen

NEWS

Mennonite farmers voice many questions, few answers

McPherson, Kan. (Meeting-house)—The 114 Mennonite farmers and other concerned people who attended the Heartland Faith and Farming Conference here in November 1989 know that farming has never been easy. But they have not given up. They love the land, as Mennonites have for centuries.

They seek solutions to the demise of family farms and the shrinking of rural towns. They search for ways that people in rural Mennonite congregations can support one another as communities of faith.

Questions outnumbered answers, but the 114 look to the future with hope. Keynote speaker, U.S. Representative Dan Glickman, (D-Kan.) expressed that optimism.

"I see the day," he said, "when there will be a repopulation of rural America. For the first time in 30 years we have stopped losing people. The last two years actually have seen some migration to small towns in this country."

But recovery will not happen without change, participants agreed. The worst years of the farm crisis may have passed, but persistent problems continue to cast a cloud of uncertainty over rural life.

"It's not a farm crisis, it's a chronic problem," said Jerry Jost, sustainable farming coordinator for the Kansas Rural Center in Whiting. "We're continuing to lose

farmers, and we're seeing a greater difference between the prosperous farmers and those who aren't doing very well."

By the year 2000, Jost said, if present trends continue, 75 percent of U.S. farm production will have fallen into the hands of only 50,000 farmers.

Rural economic recovery will require creative solutions on the farm and in the small town, workshop leaders said. In the same way, spiritual recovery, making congregations places where people support each other in all areas of life, requires new approaches.

One of the greatest needs is for people in Mennonite churches to overcome the taboo of not talking about money, said participants in a panel discussion. Congregations must be communities in which people can openly discuss financial problems and help those in need.

This could have an evangelistic impact, panel members said. "When people know that we care about their whole life, people will join us, and we will have a new vitality," said Stan Pankratz of Mountain Lake, Minn. "We need to listen to one another."

Consensus emerged that openness on issues of wealth and poverty could lead to a more caring attitude for those in need. We must not follow society's view that one's wealth is a measure of one's worth. A simple lifestyle can liberate us

from materialism and make it easier to share with others, participants said.

In three meditations, Katie Funk Wiebe, associate professor of English at Tabor College in Hillsboro, Kan., reminded the group of the link between Mennonites' faith and their closeness to the land.

Workshops covered topics ranging from "Biotechnology

ingly attractive to many people, Wiebe said.

Congressman Glickman sharply criticized former U.S. President Reagan's policy of deregulation. "The eight years of Ronald Reagan produced a love affair with the purest free market, in many cases with the very rich and powerful who were not interested in what was good for the country," he said.

Glickman said that the changes occurring in communist nations could lead to U.S. military-spending cuts. "Virtually half the dollars we spend for our

defense is geared toward Moscow. If Moscow's threat has changed, then our defense will change as well, and we have to reduce those expenditures."

The conference was sponsored by Mennonite Central Committee Central States. *Paul Schrag, assistant editor, Mennonite Weekly Review*

Open discussion of financial problems could have an evangelistic impact on rural congregations.

and Farming in the Future" to "The Art of Neighboring: an Expression of Faith."

With fewer family farms, rural towns feel an economic crunch. In a workshop on "Supporting/Maintaining the Small Town," Carol Wiebe, Hillsboro, said that communities must take action quickly and creatively to stay alive.

"Some small towns in Kansas are virtually dead, they just haven't had a funeral yet," Wiebe said. "You cannot maintain your status quo by doing nothing. The good old days are gone."

Towns must promote themselves, she said. Tourism can have a big impact on a small town's economy. "Sell the diamonds in your own backyard," she said.

The quality of life in a small town, as opposed to the growing crime and drug problems in cities, is increas-

Assistant minister required for congregation of approximately 300 members in the Niagara Peninsula. **Bethany Mennonite Church** invites applications with resumé, including training and experience. The successful applicant will serve in conjunction with the pastor, with emphasis on youth and young adult ministry.

For further information, direct inquiries to Anna Andres, secretary, Pastoral Search Committee, Route 1, Niagara-on-the-Lake, ON L0S 1J0.

THE MENNONITE



WINDOW TO MISSION EDITION

JANUARY 23, 1990



THE OPEN WINDOW

The note in our church mailbox was short and to the point. "We love your son but he is too noisy in church," it began. It went on to say that the crying was louder than the pastor, and hinted that we should make use of the nursery. It was unsigned.

I broke out in tears. How could anyone be so cruel? Surely they couldn't expect a two-year-old to sit quietly during the service. His father had taken him out—but apparently not soon enough.

I felt hurt, angry, belittled. I resented some unknown person telling us how to raise our child. And the cowardly act of not signing the note only made it worse.

I looked at my little boy, sorry that he had offended, but sorrier that someone would rather not see him in church. I hoped that he and all children would always feel welcome in God's house.

I thought of the anonymous critic and felt sorry for the person(s) with such an intolerant attitude. Had they forgotten the difficulties of early parenthood? I prayed for forgiveness for them and for myself in my resentment of them.

And I searched my own heart. I too have hurt people by my words without realizing what I was doing. For these times, I also asked forgiveness.

Time heals wounds. We've learned lessons in sensitivity and handling conflict. This issue of *Window to Mission* talks of coming face-to-face with injustice. How we confront wrongs in our life: is it courageously, face-to-face? Do we care about the injustices in the world, big or small?

Amy Dueckman

COVER

In a world of injustice, every tribe and nation needs to know the dignity of being children of God.



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Coffee Beans



Stained white hands grow tougher
in this foreign place
plucking, sorting red from green
knees and branches bending
next to fingers brown and nimble
Nearby shoulders wear a plastic sack in
morning drizzle, caterpillars
crawling up my raincoat sleeves,
and I pick.

Aching muscles moan for comfort
dry throat begs for Diet Coke
Bulging-bellied children barefoot
mamas bear tired arms and breasts
Normal noontime beans and rice
announcing every endless day,
and I eat.

Long black gun and olive drab
making men of little boys
Standing still in night-time air
secure our right to live
Floor boards feel the weight of
caffeinated restlessness,
and I know
my broadened vision fills no empty stomachs
I extinguish a strawberry scented candle
and I sleep.

Liz Yoder

*Reprinted from Lines, a collection of poems by Bethel College (Kans.) students.
Used by permission.*

SOUTH AFRICA: Face to Face with Injustice

Carla Reimer

Mirror, Mirror, on the Wall, Who Is the Fairest of Them All?

"There's no bad luck in the world but white folks," says a character in Toni Morrison's *Beloved*. I read this Pulitzer prize-winning novel, about an American black woman's struggle for survival, during my visit to South Africa in January 1989, and now, months later, that line continues to haunt me.

I would like to believe it isn't true. Surely, I am not personally responsible for slavery, the death of Martin Luther King, Jr., apartheid. But after six short days in South Africa, I am much less likely to disagree: It's like I've seen my reflection in the mirror for the first time and the image isn't one I'd like to remember.

For starters, traveling in South Africa made me realize how much power I have simply because of the color of my skin. When the security personnel at the Jan Smuts airport in Johannesburg saw that I was a white tourist, I was sent through customs without a baggage check. Coincidental, maybe. But time and time again, South African whites treated me, a stranger, with the trust and respect they do not have for people with different coloring. I received the distinct impression that I was considered one of them.

Secondly, I discovered how much I am used to a life of comfort and privilege. This became painfully clear to me upon my arrival in Cape Town. The city, which is utterly modern, almost seduced me. There were mountains,



beaches, elegant homes, sunshine. It was all so calm and beautiful, it threw me off guard. I relaxed. I thought to myself: I could easily live here.

Finally and most disturbing, my propensity for ease has insulated me from a world where poverty and racism are a reality. Two days of seeing the townships of Cape Town were enough to leave me numb. These places, where black and colored people are forced to live, exist on the outer edge of the city. Most are without decent housing, roads, education, health facilities, jobs. I found I wasn't used to seeing so much injustice in living color. It wasn't a matter of switching a channel on television to find something more entertaining. This was a lot harder.

Before I went to South Africa, I hadn't thought much about the color of my skin. I was surrounded by whiteness. I took it for granted. Now that I am back, I think about it often. And sometimes, in moments of strength, I heartily agree with Toni Morrison. I am not all that different from the white

South Africans who support apartheid. I know we have our own form of townships here in North America, but I pretend they don't exist. My eyes are locked shut so I won't have to cry anymore. I am the kind of Snow White who isn't the least bit fair.

Transkei: Another Piece of the Puzzle of Apartheid

Transkei, South Africa, is another piece of the puzzle of apartheid. In 1976 it became the first area designated as an independent state or homeland by the South African government.

"No one was ever given a chance to voice their opinions about the establishment of a homeland here," says a local black leader, who asks to remain anonymous. "We are all South Africans. We don't want a separate government."

The South African government would like you to think otherwise. In the capital city of Umtata there are impressive, large, Western-style buildings such as the Bank of Transkei, which is actually a subsidiary of a well-known Afrikaaner bank, and Transkei University. "The South African government spent millions of rand on the university as if having a place of higher education would verify Transkei's separate status," says Larry Hills, who served as a General Conference Mennonite Church missionary in Transkei from 1982—April 1989. "Only about 2,000 students attend the university. The money could have been used to give masses of children a decent education."

Evidently foreign investors have bought the image the South African government promotes: Need gas for your Toyota jeep? Choose from one of many gas stations, including Shell and Mobil. Have a craving for Kentucky Fried Chicken? Check out the local

version. Run out of cash? Most of the stores accept VISA.

The security police will do all they can to make your stay a pleasant one too. Hills remembers hearing a Taiwanese man complain to the police about a woman who was trying to organize the workers at the business that he owned: "The man said to the police, 'You promised there wouldn't be any problems like that.' (Unions are outlawed in Transkei.) The police replied, 'Don't worry we'll take care of her.'"



"Other South Africans think Transkeians are promoting the system of apartheid. They think we are better off. There's nothing better here. We still suffer," says the leader.

You realize the leader is right. Everything the South African government is saying and doing in Transkei is false. Observe the empty courthouse. Count the number of police stations. Look at the black people. See the face of exhaustion, poverty, despair.

And whatever you do, remember this: men lining the streets of Umtata, every single day, at any given hour, waiting for work. It's like they have a ball and chain.

TOYS for Peace

Ruth Klassen

Our five-year-old grandson Joel and I had come to an impasse. We were shopping for a birthday gift. It was to be special, but nonviolent. He had made his choice and his questioning eyes waited for my approval. Finally he blurted out, "But Nanna, those are *love guns*." I reflected on our discussion in Women in Mission.

Two thousand years ago, Jesus invited people to follow him. Jesus said we would know who his followers were by the way they lived. His followers were to be loving, patient, kind, gentle and forgiving. Wherever Jesus' followers went, they were instructed to be peacemakers.

The values of Jesus are forgotten when we give war toys to our children. War toys by definition are "all playthings which are used to solve conflict, gain power, or win through violence and which aim to wound or kill." War toys are contrary to every value Jesus exemplified.

Ontario Women in Mission at their spring conference unanimously affirmed the following resolution: We will begin a process of reversing this crude and thoughtless *militarization* of our children by promoting the establishment of War Toy Free Zones in our homes, churches and communities, so that children will have the opportunity to explore the many kinds of constructive play that are presently displaced by violent entertainment and be it resolved that we encourage the women's organization in our congregations to write a letter to Canadian War Toy Manufacturers expressing strongly our concern about war toys and encouraging manufacturers to produce toys which en-

courage creative and constructive play.

There are many alternatives to playing with violent toys. Parents can encourage their children to participate in activities which increase their skills and provide lifelong enjoyment. Learning a sport, practicing a musical instrument, becoming an expert model builder or learning to make homemade bread can bring children great satisfaction.

Peacemaking begins at home. As parents and children experience the rewards of solving their problems peacefully, they will want to share their skills with others.

I have a friend who purchased all the war toys in a local department store in Kitchener before Christmas to the maximum of his credit card. He advised the clerk of his intention to make a statement to the manufacturer that war toys were inappropriate for children. He effectively put these toys out of circulation until after Christmas when the demand was minimal. He then returned them to the store for credit.

We believe that if enough women were more selective in their purchases for children and grandchildren, as well as church nursery shelves, the consumer impact could be noticeable. Does our mission not begin at home?

Much has been written and good resource material is available. If you wish to encourage your women's group, write Alma Guenther, vice president, Ontario Women in Mission, 5 Emmett Road, R.R. #6, St. Catharines, ON, L2R 7K6. Alma has designed a bulletin insert which has been made available to Ontario congregations to accentuate the message of peace to all families.

Resolution on War Toys

WHEREAS Jesus blesses those who are merciful and those who are peacemakers, and lauds those who turn the other cheek and go the second mile, as well as commands us to love our enemies and to pray for those who persecute us,

and WHEREAS war toys teach our children that the blessed are not those who are merciful but rather those who are merciless, that the blessed ones are not those who serve but rather those who dominate, and that the blessed are not those who love their enemies but rather those who destroy them,

and WHEREAS the sale of war toys has increased to the point where most top-selling toys are violent toys,

and WHEREAS these violent toys are aggressively promoted through television advertising aimed directly at children, as well as television cartoon shows produced by war toy manufacturers to help sell their products,

and WHEREAS these programs are totally concerned with violence and combat, depicting an average of 41 acts of violence per hour,

and WHEREAS reputable scientific studies have proven that children watching these shows and playing with these toys are affected in their behaviour; e.g. a Harvard study found that these amusements are likely to cause high levels of inappropriate aggression (hitting, kicking, yelling, etc.) in nor-

mal children as well as children with aggression problems,

and WHEREAS common sense dictates that when the adults in a society offer to their children toys which glorify violence, the message being conveyed to the next generation is that violent behaviour is an approved and normal part of that society's structure,

and WHEREAS far from teaching our children to resolve conflicts with violence and military combat, we need to prepare them to seek creative and effective alternatives to violence for resolving conflicts, in order to help assure their very survival in the nuclear age,

THEREFORE BE IT RESOLVED that we will begin a process of reversing this crude and thoughtless "militarization" of our children by promoting the establishment of WAR TOY FREE ZONES in our homes and communities, so that children will have the opportunity to explore the many kinds of constructive play that are presently displaced by violent entertainment,

and **BE IT RESOLVED** that we encourage the women's organizations in our congregations to write a letter to Canadian War Toy Manufacturers expressing strongly our concern about war toys and encouraging manufacturers to produce toys which encourage creative and constructive play.





Face to Face with Injustice

Summary—Program IV

The book of Esther is a fascinating book of the Old Testament—and an entertaining one for its storytelling. But as program writer Carol Rose points out, though the story may seem far from our reality, the characters in Esther's story of faithfulness and courage have much to say to today's reader about confronting social evils courageously.

Three characters step out of their Old Testament setting to tell how they challenged the system and how their attitudes and actions can be applied to our lives today.

First we hear from Vashti, deposed wife of the king, whose refusal to parade her beauty at the king's party eventually resulted in Esther's ascension to the throne. Whereas Vashti's disobedience to the king is usually viewed as negative, Rose points out that lessons can be learned from her saying *no*. Vashti chose between expected conventional behavior and humiliation and paid the ultimate price. Her standing up to government powers parallels Christians today who practice civil disobedience for the sake of conscience. *No*, it is pointed out, may not be easy or nice to say. But sometimes it is necessary.

Next to tell his story is Mordecai, Esther's uncle and protector. Rose refers to him as the one who buzzes in the ears of the system, causing annoyance and letting the powers that be know that their systems may be flawed. Mordecai's refusal to cooperate with Haman indicated needed change and threatened the evil and powerful Haman. The rich and powerful in our society do not like to have their positions of comfort challenged or threatened either. Speaking out may be costly.

Finally there is Esther, who risked her very life to make her request known to the king. This young woman could have ignored the plight of the Jewish people and continued in her ivory tower as queen of the empire. To do so would have been comfortable. But she chose civil disobedience (going uninvited to the king), which the writer calls *holy obedience*. We too, she points out, may be asked to step outside the bounds of the comfortable in our own lives as we come face to face with wrongs and injustices.

Vashti. Mordecai. Esther. These are people who speak to us today. Can we identify with them?

Amy Dueckman



A CUP OF SHARING

Lois Deckert

"Daren, how come you haven't been to see me?" I asked one of the children who formerly spent many hours in our Chicago apartment.

"I can't come," he replied, "there's white folks there."

We had moved and our move took us across the uncrossable line of 47th Street. It wasn't that our new neighborhood was monochromatic; it was an integrated neighborhood. Forty-seventh Street marked off poverty from non-poverty as well as black from white. Daren was unable to cross that street. My affection for and acceptance of this child seemed to have little effect on his fears and the taboos instilled in him by generations of injustice.

Most of the time we are uncomfortable with the injustice of racism, no matter which direction that racism takes. Our discomfort freezes us into inaction and we begin to justify our own acts of intolerance. We lock our car doors when we drive through a neighborhood where people do not look like us. We suspect that anyone who does not resemble us must be out to get us. We are afraid of each other. Whatever happened to courage? Whatever happened to a Christlike love which casts out fear?

In Christ we are all one people. We must be willing to risk our comfort and our lives for each other's salvation just as Esther did for the salvation of her people. Jesus tells us plainly, "love one another as I have loved you." It is up to us to find ways of expressing that love.

Window on the World

Ann Marklund

Yesterday, I was biking the two or three blocks to church with my two-year-old daughter riding happily behind me in her bike seat. It was over the usual route: up a steep paved hill, and then down a narrow one-lane, marble inlaid alley.

On both sides of the quiet alley, small one-story houses are clustered. Quite often people sit or even lie on wooden beds in front of their homes. As we passed one house, Purity, my daughter, cheerfully called *Ni hau* (Hello). . . . No one answered her.

I kept on biking, but I felt a real heaviness in the area where I always conceive my heart to be. In this very friendly culture, why didn't anyone greet my daughter? Is it because we're foreigners? There really aren't many foreigners in Hualien, this beautiful coastal city on the island of Taiwan. Of course, Purity isn't even a very typical foreigner. She's an African American, living in an ancient homogenous culture whose very low opinions of blacks come from our own imported movies.

Since coming to Taiwan a year ago, we've become quite used to being the center of attention. Usually a crowd collects, with exclamations of *hen ke ai* (how cute), and many questions. How can white parents have a black baby? Was her hair curly at birth? Does she speak English or Chinese? When we answer some of the basic oft-repeated questions, they are very impressed when we say she is adopted.

Family lineage and blood ties are so important here. When we go on to ex-



COM

plain all of our children, including our two older Caucasian boys, are adopted, the comment usually is *ai psyin* (loving heart). Does the adoption of our children make a statement about God's love and God's work in human hearts? Making a

statement was not a poignant factor in the adoption of our children. We just wanted kids. But our Lord, knowing the end from the beginning, has repeatedly used our children in every mission assignment with which we've been involved.

The very first contacts and deepest friendships usually have been instigated by the children: a baby-sitter, parents to our children's friends, their teachers and doctors. Jesus, who said, "Let the little children come unto me," knew the power of a child's smile and small trusting hand to draw adults into the sphere of his love.

But here I was, faced with the rejection of my small child's overtures of friendship. As I rounded the corner, after biking through the courtyard of a small Buddhist temple, I still felt the pain of no answering *hello*.

Then I faintly heard footsteps running behind me. I turned and looked. A young woman was running from the cluster of houses we'd just passed. She came up beside us and quietly handed my daughter a box of cookies. Purity said, *Sye'sye* (thank you) and gave the young lady a beautiful smile. Trying to touch over cross-cultural bridges is always difficult and I often wonder about who is reaching out to whom.



CHM

Helen Brown

I first met Nellie Tolbert at Hall's Chapel in Newton, Kans. Impressed with her sparkling personality and the warm, caring spirit, she emitted, I knew this was a woman I wanted to learn to know better.

Nellie is originally from Baytown, Tex. She comes from a close-knit family and has three sisters and a brother. Nellie credits her Christian mother's influence for her view of the church today. Nellie explains: "The church was a very important part of our lives. Mother saw to it that we attended regularly. For us, church was seen as our extended family. I committed myself to Jesus Christ when I was a junior in high school."

Nellie attended Lee College. While in college she met Les Tolbert who attended her church in Baytown. After their marriage, Les and Nellie became actively involved in a youth and young married couples' ministry. When they moved to Houston where Les, in addition to being employed secularly, served as one of the pastors of their new church. Nellie worked as a caterer, and was a consultant for Princess House Crystal. Regardless of their vocation or involvement, Nellie says, "We want to touch peoples' lives in meaningful ways."

Nellie and Les sensed God's calling to full-time church work. As they prayed and waited for direction, the Lord opened the doors to Markham, Ill. Along with their two sons, Jonathan, 14, and Charles, 7, they moved to

Markham in August. Les is serving as co-pastor of Community Mennonite Church and consultant for African American Leadership Development under CHM.

Nellie says, "I've always felt strongly that God wanted me to serve as a mentor to younger women—teaching them how to love their husbands and children. I don't believe there's enough affirmation of women in their roles as wives and mothers. These relationships are not something I go looking for; God seems to open the doors for me to share."

Nellie is involved in the music ministry of Community Mennonite Church. One Sunday Nellie and another woman sang a duet. Someone commented that their voices blended well; there was no distinction between the black voice and the white voice. Nellie believes that's the way it should be in our church life—not distinctly black, nor white, but a blending of the two. In Nellie's words, "God wants to use us to create his own special sound."

At times when Nellie feels low or discouraged, she says the Lord comes to her as he did to Elijah in the cave—in a still, small voice. He asks, "Are you ready to get up and continue?" She says, "Yes," and gets up—knowing that the greatest thing in life for Nellie Tolbert is to fulfill the purpose to which God has called her.

COE Prisms

Commission on Education

proclaim
enable
nurture

Norma Johnson

Dealing with injustice seems overwhelming to us. The problems of the world are rooted in injustice. At times we feel hopeless and immobilized.

One small way to focus on specific issues of injustice is to allow stories to speak to us. Listed below are some recently published children's books and other resources that will not only assist children in grappling with issues but they have intergenerational use as well.

Lenka of Emma Creek by Sophia Unruh, illustrated by Arch Unruh, Faith & Life Press, Newton, Kans., 1989. Goessel, Kans., is the setting for this story. Lenka, an older woman, is treated unjustly by a variety of persons in the community. Sarah, a young neighbor girl, comes to grips with issues of aging, hunger and intergenerational friendship.

Always Gramma by Vaunda Michieaux Nelson, illustrated by Kimmane Uhler, G.P. Putnam's & Sons, New York, 1988. This story focuses on the feelings involved when a loved one has Alzheimer's disease.

Wilfred Gordon McDonald Partridge by Mem Fox, illustrated by Julie Vivas, Kane/Miller Book Publishers, Brooklyn, N. Y., 1985. In this story a small boy tries to discover the meaning of memory so he can restore the memory of an elderly friend.

Family Farm by Thomas Locker, Dial Books, New York, 1988. Farm crisis issues are dealt with in this story. The author also illustrated the book

with color prints of his oil paintings. A portion of the proceeds from this book will be donated to Farm Aid.

A Rose for Abby by Donna Guthrie, illustrated by Dennis Hockerman, Abingdon Press, Nashville, 1988. Homelessness and street people are the issues faced in this story.

"Last Letter From Death Row" by Maren Aukerman, appeared in the November 1989 issue of *With* magazine. This true story tells the experiences of one family who were pen pals with a prisoner on death row.

Starting Out Right is a new resource available from the Parenting for Peace and Justice Network, 4144 Lindell Blvd., #122, St. Louis, MO 63108. Telephone: 314-533-4445. This packet includes a 136-page-book designed to nurture young children as peacemakers. Kathleen McKinnis and Barbara Oehlberg are the authors. A discussion guide, PPJN Newsletter, poster and gift card are included in this packet.

Neighbors Near and Far: Native People in North America is the fourth in this series of mission education materials. Justice issues are focused and ideas are shared for discussion.

By summer 1989, COE hopes to have a Bible study book and a tape of music available as resources for justice. Paula Diller Lehman is the writer of the Bible study. Doug and Jude Krehbiel are composing and recording the songs. Watch for more information about this resource.

A Woman in Mission: Elsie Flaming

Edna Mensch

For the past 12 years Elsie Flaming has served the General Conference Women in Mission. Throughout her term her concern for and commitment to the organization, its members and its outreach have been an inspiration to many. She never underestimated the ability of women to witness in various settings, and on more than one occasion she encouraged us with these words: "and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8b, RSV).

Elsie has served in many capacities. She worked as a registered nurse in the local hospital as well as the Leamington Mennonite Home for the Aged. Her love of music led to the position of choir director in her church, and she enjoyed participating in the local choral society.

Elsie served as president of Southwestern Ontario Women in Mission from 1973 to 1976. Attending conferences, getting to know many new friends and developing a greater appreciation for the wider church fellowship across North America were highlights for her. As others took leadership positions in the local organization, Elsie was always supportive, and more than one new president felt her encouragement and appreciation for their efforts.

Elsie and her husband, Henry, are members of the North Leamington United Mennonite Church. They are now in their 35th year of marriage. They are the parents of four sons all of whom are married. There are four grandchildren for Henry and Elsie to enjoy.



Friendships are important to Elsie. She is a hospitable hostess and is always ready to help make occasions special for those involved. A friend describes her as a wonderful, caring person, someone who has always been there for friends who need her.

As our lifestyles change, women's organizations are feeling the effects. Elsie is sensitive to that and encourages us to be flexible and versatile in meeting the needs of women. At the same time she urges us to retain those things from our past which are still valid and useful in nurturing the wide range of age groups within our organization.

Recently Elsie was asked to comment on the future of our local WM organization. She wrote: "The future of WM depends on each of us. . . . Society actively lures and encourages us to many activities outside of the church. Women in Mission should actively call us to responsibility in our Christian life. Women in Mission must help each one of us to live as a Christian woman who has a mission to fulfill. This includes being a mother, sister, friend, grandmother, volunteer, professional or working person."

Thank you, Elsie, for your service through WM. Thank you for encouraging and admonishing us. Thank you for truly being a woman in mission.



The Office Window

Sara Regier

In November I spent a week in Ontario at an executive workshop and visiting women's groups and mission projects. The hospitality, the stories and the commitment in action reminded me of what WM is all about.

Friendship is important in church work. Visiting in the home of Elsie Flaming, outgoing WM president, and Helen Hildebrand, the new Canadian vice president, as well as other WM officers in Canada, I realized that when we learn to know each other and share our spiritual lives with each other we can also be honest and open with the challenges and decisions facing us on church committees.

Ingrid Neufeld from Guelph was chauffeur for Ruth Klassen, Ontario WM president, and me. She enjoys hiking and told us, "Hiking is like walking through life. You can't do it alone; sometimes you need a friend to give you a hand to get over the rocks."

Women's groups provide a place to find discernment and gain strength for the transitions one faces at various stages of life.

In Manitoba, a mother whose husband had cancer told me she came to women's retreat for the first time because she longed for worship and the support of other women.

Carolyn Epp Franzen from the Parents and Tots Group, Grace Church,

St. Catharines, Ont., reflects on life for younger women today: "We have more choices and freedom. Some of us come from a time of being distant from the church and we want a nonthreatening group where we can belong and build confidence in the church."

Betty Puricelli, staff person at the New Life Center for refugees in Toronto, told us, "I am uplifted by sharing communion in a small group. Through the communion elements I get in touch with the suffering of Christ that is present in the struggle of refugees. In their brokenness they are so close to God and I realize that suffering should never take us away from the hope of the resurrection."

Women's groups see the needs around them and provide the organization and initiative for service projects.

Hedwig Dyck, Toronto, began her report at the Ontario WM executive workshop with, "Yes, I'm still around. Through the years we have rolled miles of bandages and made quilts because we benefited so much from MCC, but now we have moved on to collecting clothes for the Jane Finch Center, a low-income housing project in Toronto, because they need help."

Ontario Women in Mission see the value of a joint education and action project on a specific issue each year. This year they passed a War Toys Resolution. Next year the emphasis will be on environmental issues.

An invitation to a Christmas banquet is putting action to a reconciliation resolution that came to the Canadian Mennonite Conference from the Mennonite Brethren Conference in 1986. The women's group of the Kitchener MB Church has invited the Servettes from Waterloo-Kitchener United Mennonite Church to be their guests.

How is your group putting action to the theme for this year—Widening the Circle?

contributors

Carla Reimer (Cover, South Africa: Face to Face with Injustice) is news service editor for the General Conference Mennonite Church. She traveled in Africa January 2—February 4, 1989. Carla and husband, Nathan Dick, live in Newton, Kans.

Amy Dueckman (The Open Window, Program Summary IV) is a member of the WM Literature Committee. She and her husband, Wayne, and son, James, live in British Columbia.

Liz Yoder (Coffee Beans) is a 1988 graduate of Bethel College, North Newton, Kans. She has traveled and done volunteer work in Central America. Liz is in her second year of an MVS term at Hopi Mission School in Kykotsmobi, Ariz., where she teaches grade four.

Ruth Klassen (Toys for Peace) lives in Waterloo, Ont., with husband, Paul. She is a member of the Waterloo-Kitchener United Mennonite Church. Ruth is president of Ontario Women in Mission. She works for The House of Friendship in Kitchener as a community support worker in the food hamper program. She is mother of four married children and grandmother of three.

Lois Deckert (A Cup of Sharing) enjoys planning for spring planting with her husband, Marion. She edits *Window to Mission* at 722 Main, Box 347, Newton, KS 67114.

Ann Marklund (Window on the World) serves as a COM mission worker in Taiwan along with her husband, Richard. Both Ann and Richard have graduate degrees in special education and work in New Dawn

Development Center and Hualien Christian School. The Marklunds have three children.

Helen Brown (Looking In, Looking Out) and husband, Hubert, live in North Newton, Kans. The Browns have two grown children and one son in middle school. The family attends Shalom Mennonite Church in Newton.

Norma J. Johnson (COE Prisms) is executive secretary of COE. She reads children's books as often as possible. An ideal setting for reading is by the ocean or a lake.

Edna Mensch (A Woman in Mission: Elsie Flaming) teaches elementary school in Leamington, Ont. She has been active in the missions committee of the Leamington United Mennonite Church. She and her husband, Sig, have three children. Edna enjoys reading and gardening.

Sara Regier (The Office Window) enjoys the extension classes offered by AMBS each semester. She feels that her studies enrich her as she coordinates the work of WM from the office at 722 Main, Box 347, Newton, KS 67114.

Alison Hiebert (Window Shopping) is a homemaker in Bluffton, Ohio. She and her husband, Harv, have two grown daughters. Since no one in their extended families lives in the state of Ohio, they spend a good deal of their time on the old-fashioned method for keeping in touch—writing letters.

credits

Art: Angie Miller, p. 8

Photos: Carla Reimer, pp. 4,5

Liz Yoder



Carla Reimer



Ruth Klassen



Amy Dueckman



Lois Deckert



Ann Marklund



Helen Brown



Norma Johnson



Edna Mensch

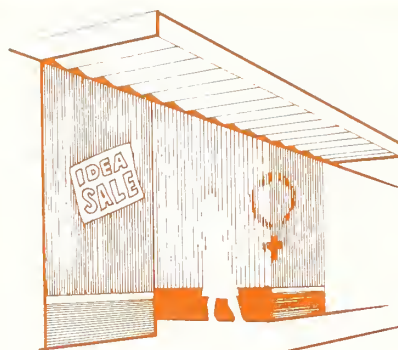


Alison Hiebert



forecast

What does it mean to be a life-giver all your days? Read the stories about birth and rebirth in the next issue of *Window to Mission*.



Window Shopping

its program: for example, a high school drama weekend called Imagination Collaboration, a Language Immersion Day and a show of Leonard Everett Fisher's art which was viewed by 500 children from the surrounding public schools.

The Lion and Lamb offers opportunities to church women for unique and challenging ways to volunteer. During its second year the center sponsored several small drama groups, the most successful of which was an intergenerational mix of students and community members. This included several women who are WM members in their church congregations. They enacted peace-related skits and stories for club meetings and mother-daughter banquets as well as going into the public school classrooms. LaVera Neufeld, Bluffton, Ohio, has voluntarily given her time every Wednesday morning to assist the Peace Arts Center itself, processing new books, binding scripts and other materials and helping to send out parts of the collection to borrowers.

Assistant director Kate Gundy is in the center daily to meet visitors and carry on the work. She supervises the transfer of valuable material when churches and other groups ask to borrow parts of the art collection, like original drawings for the children's book *Sadako and the Thousand Paper Cranes*. Some time ago Dr. Hostetler and Kate began looking for a group of women who might be able to sew fabric covers for all the framed paintings, drawings and prints which are in the lending collection. Here is an opportunity for creative expression through needlework.

Alison Hiebert

Readers may associate the Lion and Lamb Peace Arts Center with a musical which was presented at the joint conference sessions in Normal, Ill., last August by community and college people from Bluffton, Ohio. This production, "Dance of the Kobzar: Scenes from the Life of John Peter Klassen, Artist as Peacemaker," was in fact first given in May 1989, as part of a second anniversary celebration by the Lion and Lamb. One hundred and twenty-one persons from Bluffton College and the Bluffton community were involved.

The Peace Arts Center began as an idea expressed by Elizabeth Hostetler, who is chairperson of the education department at Bluffton College and a regionally recognized *distinguished educator*. Encouraged to explore its possibilities, Dr. Hostetler secured a gift for initial funding, guided the early steps toward formation of the center and continues as its director.

The Lion and Lamb is building a collection of music, children's books, printed literature and art which may be borrowed, by schools or churches, for peace study activities. Symposiums, art shows, theater events and special speakers are brought to the Bluffton College campus, where the center is located. Workshops and activity weekends for children are another aspect of

Two U.S. religious men and a Salvadoran refugee woman began a water-only, open-ended fast Dec. 12. Hundreds of others joined in their call to Congress and the Bush administration for an end to all forms of U.S. military aid to the Salvadoran government and support for a just and lasting negotiated settlement to the war in El Salvador. Under the umbrella group called Ecumenical Fast for El Salvador in Churches and Temples (EFFECT), fasting and prayer are being held in at least 14 U.S. cities.

Bethel College, North Newton, Kan., has received a \$186,000 challenge grant from the Knight Foundation of Akron, Ohio, as a recipient of its annual Excellence in Undergraduate Education program. Bethel is one of only 13 private liberal arts schools to be the 1989 recipients of nearly \$5 million in grants under this program. The grant must be matched dollar by dollar in new funds from the college, making the total \$372,000 over three years. The funds will be used to improve the retention of freshmen through faculty/staff development, enhanced personal and academic support and study of student satisfaction.

Amid fierce debate, women's ordination has been approved by the Church of England's general synod. The vote in the three-tiered synod to open the priesthood to females carried 34-17 among bishops, 149-85 among clergy, and 144-78 among laity. If the dioceses approve the measure, it will come back to the general synod in 1992, where it will need two-thirds approval by each group. It must also win the nod of Parliament and Queen Elizabeth II. The earliest women could be ordained is 1993.

NEWS

Business administration.

Goshen College, a Christian liberal arts college in the Mennonite, Anabaptist tradition, invites applications for a teaching position with a view to tenure. Applicant expected to teach lower- and upper-level courses in management, marketing and/or finance; to relate to business community through Management Development Program and student internships. Ability to use and teach microcomputers preferred. Qualifications: Ph.D. or master's degree preferred; supportive of the values of the Mennonite Church; capable of excellent undergraduate teaching. Women and minorities especially invited.

Send letter of interest, resumé, transcripts and three references to Delmar Good, Chair, Department of Business and Economics, Goshen College, Goshen, IN 46526.

Economics. Goshen College, a Christian liberal arts college in the Mennonite, Anabaptist tradition, invites applications for a one-year teaching position (potential for tenure track following year). Fields: intermediate theory; money and banking; international economics and/or economic development. Qualifications: Ph.D. preferred; supportive of values of the Mennonite Church; capable of excellent undergraduate teaching. Women and minorities especially invited.

Send letter of interest, resumé, transcripts and three references to Delmar Good, Chair, Department of Business and Economics, Goshen College, Goshen, IN 46526.

Faith and Action

Happy are those whose greatest desire is to do what God requires; God will satisfy them fully! Matt. 5:6

Some say the words Jesus spoke so long ago cannot guide our lives today. Times are different. Everything is more complex.

We say that's wrong.

We are looking for people who are committed to following Christ in life, even if it means hard work and personal sacrifice. We need carpenters, social workers, teachers, secretaries, peace workers and many others.

What do you say?

Mennonite Mutual Aid has an opening for a **health utilization review coordinator**. Person is responsible for precertification and determining eligibility and validity of medical treatment. Must be an RN, preferably with five years of hospital experience, possess strong communication skills and the ability to make independent decisions.

If interested, please call MMA, Personnel Dept., at (219) 533-9511.

West Abbotsford Mennonite Church invites inquiries for the position of **senior pastor** as part of a ministerial team. We are a congregation of 240 in the central Fraser Valley. Interest and skills are expected in preaching and teaching, counseling and crisis visitation, and outreach and church growth.

Send inquiries or resumé to: Alvin G. Ens, 29521 Taylor Road, Mt. Lehman, B.C., V0X 1V0, (604) 856-1348.

MCC helps Brazilian farmers purchase land

Looking over records in the Mennonite Central Committee farm cooperative store in Tacaimbo, Brazil, are (left to right) Jose Francisco de Macedo Filho, Tim Eisenbeis and Maria Farmelucia Alexandre. They are part of an MCC program that enabled 15 farm families to purchase a total of 32 hectares. (One hectare is about the size of 2 1/2 football fields.) Because inflation in Brazil is so high, the cooperative created a system by which credit is repaid in sacks of beans, corn and manioc flour. Proceeds are deposited in a revolving fund to allow other cooperative members to buy land.



Emily Will (MCC)

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

CrossRoad, a musical drama commissioned for Mennonite Collegiate Institute's centennial celebrations, premiered Nov. 2-4, 1989, at MCI in Gretna, Man. The piece, with lyrics by Tim Wiebe and music by Esther Wiebe, is loosely based on life at MCI. It will also be performed July 20-22 at MCI's gala homecoming and at Mennonite World Conference in Winnipeg later in July.

The start of conciliation work overseas through the Mennonite Central Committee Peace Office, exploration of beginning programs in Niger and Peru, a legal audit to ensure that MCC procedures and policies comply with federal and state requirements and a proposal for a new fiscal year were new initiatives presented to the MCC executive committee Dec. 15-16, 1989. The proposed 1990 budget calls for total income of \$33.7 million, compared with \$31.6 million in 1989. The new budget calls for a 5.5 percent increase in U.S. contributions and a 6 percent increase in Canadian contributions.

Beginning Christmas Day 1989, David Hayden of the Justice House Community of Roanoke, Va., moved out onto the streets of Washington, where he plans to live until April 15. Harold Moss, a longtime member of the Community for Creative Non-Violence, joins Hayden for the 16-week vigil. Their action is part of an effort to support the Mickey Leland Housing Act—legislation to be introduced in the U.S. House of Representatives that calls for the restoration of the \$25 billion per year cut from the federal housing budget.

NEWS

Mennonite New Life Centre shortens refugees' road

Toronto (GCMC)—"The road for a refugee is as long as you make it," reads a poster in the landing leading to the Mennonite New Life Centre.

Located here, the New Life Centre tries to make the road a little shorter. Each month the center's five staff members, together with volunteers, help about 200 refugee claimants and landed immigrants by providing services such as advocacy, housing and translation. Most of their clients are from Central America, South America and the Caribbean; some have come from as far away as China.

"In this kind of work we can never meet all the needs, but we do what we can," said Adolfo Puricelli, in an interview here. "We work hard to avoid dependency. If we do everything for people, we create more problems." Adolfo directs the center together with his wife, Betty Puricelli.

Finding homes for refugees is especially challenging, given the tight housing market in

Toronto. There are approximately 11,000 people on the waiting list for subsidized housing in Toronto, but the government only has 33 units available each month, noted staff member Julio Guzman. "Once, after I had finally found a place for a Central American family of eight, a welfare worker came to visit and said that the living conditions were overcrowded. As a result, the family was put back on the street. I was back at square zero," he recalled.

The staff also spend a

refugees can stay until they find their own quarters. Most live there for about a month. "We find this is a good place for healing to occur," said Betty.

One Mennonite refugee from Central America described how he felt he was treated like a



"We find this is a good place for healing to occur."

Betty Puricelli

delinquent when he arrived at the Toronto airport. "They put all of us [refugees] together in a group, and we had to wait at the airport until 11 p.m.," he said. "Changing from one culture to another is hard. I probably will never be able to return to my country, even though I miss it very much."

Despite the fact that the New Life Centre staff is "overworked," they exude a sense of joy and even humor. "You can always tell who has been on vacation last," joked Betty. And she said they continue to see the "hand of God guiding their work. We minister in the name of Christ."

The New Life Centre was started in August 1983. It receives support from the Mennonite Conference of Eastern Canada, Mennonite

Central Committee, Conference of Mennonites in Canada, individual donations and A Call to Kingdom Commitments, the General Conference Mennonite Church development plan. The provincial Ministry of Citizenship and Culture and the federal Immigration Settlement Adaption Program also provide funds. *Carla Reimer*

The World Friendship Center in Hiroshima, Japan, needs a peace-loving couple to volunteer as **directors**. Transportation and lodging are provided.

Further information and job description can be obtained from the American Committee of the WFC, Charles and Helen Sutton, 1201 Vernon Drive, Dayton, OH 45407, (513) 277-7259, or Commission on Overseas Mission, Box 347, Newton, KS 67114.

Associate director for services to health and welfare programs: Mennonite Health Services, starting **April 15**. Provide direction and administrative services to health and welfare institutions; develop and execute programs of administrative consultation and contracted management services for member institutions. Executive experience and master's degree in healthcare administration preferred. Strong leadership skills and Mennonite or Brethren affiliation required.

Contact Carl L. Good, Executive Director, Mennonite Health Services, Box 500, Akron, PA 17501-0500, (717) 859-1151, by Feb. 15.



Adolfo Puricelli, left, with client at Mennonite New Life Centre in Toronto

substantial amount of their time providing counseling. "When people first arrive here they are numb and overwhelmed. Many have experienced horrible situations. They have lost their children, their husbands, their homes. We help them start the grieving process," said Adolfo.

The center operates a reception center where up to 16 government-sponsored

The **Springstein Mennonite Church** invites applications for the position of **pastor**, beginning in the summer of 1990. Potential applicants should be able to work with younger and older people; fluency in German would be an asset but is not essential.

Direct inquiries to Ron Loepky, Box 4, Springstein, MB R0G 2N0, (204) 735-2883.

Empowered Ministries, the new name for the joining of Mennonite Renewal Services and Church of the Brethren Renewal Services, has set Aug. 15-18 as the dates for its next annual meeting, Empowered '90. The meeting will coincide with Indianapolis 1990, a nationwide congress on World Evangelization. For more information contact Empowered Ministries, Box 722, Goshen, IN 46526, (219) 534-2891.

"Talking about the pain makes you feel better, not worse," says Shirley Carr, who lost two teenage sons to homicide in the last year. Dianne Kidner, a Mennonite Central Committee worker from New Westminster, B.C., helps Carr and other families of homicide victims to grieve and heal by encouraging them to counsel and listen to each other through a program called SURVIVE. Begun by Kidner, SURVIVE is just over a year old and already has had requests from more than 70 families for help in dealing with the "extreme, unique crisis of losing a loved one to murder," says Kidner.

Alumni in Japan of Associated Mennonite Biblical Seminaries, Elkhart, Ind., have joined a new alumni association of people connected to a Mennonite college or seminary in North America, reports Robert Lee from Tokyo. Lee says that the association provides for fellowship with people who have had similar educational experiences and "will offer our pastors the opportunity to meet Japanese who have a 'Mennonite' connection."

NEWS COMMENTARY

Refugees knock at our doors

When Central American refugees cross the border from Mexico into the United States, some on their way to Canada, their search for refuge, freedom and security has just begun. Having fled their homelands for a variety of reasons, they need food, shelter, clothes and a job. Some Mennonites have welcomed them, but the need exceeds the response.

The refugees' main obstacle is not the Rio Grande River but border guards with the U.S. Immigration and Naturalization Service (INS), often waiting to arrest those who enter the country illegally.

Those arrested at the border at Brownsville, Texas, are taken to the Port Isabel Service Processing Center, a 315-acre detention site near Brownsville. The center, built for 700 people, houses about 1,000 refugees. Some refugees live in tent cities run by the federal government or in temporary Red Cross shelters. All told, an estimated 2,000 refugees are in the Rio Grande Valley.

Refugees from Central America continue to cross the border, many at Brownsville. Those who elude border guards are detained if their application for political asylum is denied or when caught attempting to leave the Brownsville area without proper documents.

Some refugees come to



VS worker Lyn Raymond (right) interviews a refugee as she processes government documents for him.

Mennonite Church of the Lamb in Brownsville. Irma Aramburu directs the church's refugee program, which receives financial assistance from Mennonite congregations in North America.

Irma orients refugees to the United States, informs them what they can and cannot legally do and tries to provide for their immediate needs. "We think we should help them," Irma says. "The Bible tells us to. They may not all be political refugees, but they are hungry, scared and trying to find someone they can trust."

Voluntary service workers in south Texas with Mennonite Board of Missions also assist the refugees. Lyn Raymond serves at Casa Oscar Romero,

a Roman Catholic shelter a block from the Mennonite church building.

Casa Romero provides food and housing to refugees legally, Lyn said. "We tell them their legal options and answer questions; they make their own decisions." The staff helps complete asylum papers if refugees choose to apply.

Because few refugees can hope to receive political asylum, many attempt to leave the area without being caught in hopes of living with family elsewhere in the United States.

In nearby Harlingen, VS worker Virgil Wiebe serves with the Overground Railroad (ORR), which identifies refugees who may qualify for asylum in Canada. Virgil and

other ORR staff interview refugees from El Salvador, Guatemala and Honduras. Once ORR staff members believe a refugee has a strong case, they assist the refugee in applying for political asylum in the United States, the first step in the ORR process.

Most refugees on the ORR track then travel by bus to Jubilee Partners, a Christian community and service organization in Comer, Ga. During the few months there the refugees attend English classes, learn about North American culture and society and prepare for interviews with the Canadian consulate in Atlanta. The ultimate goal, gaining asylum in Canada, may take up to a year.

An estimated 2,000 refugees are in the Rio Grande Valley.

During the wait ORR links refugees with host churches, mostly in the Midwest. Currently about 160 churches in the United States (of several denominations) receive refugees, but the need for host churches continues, according to David Janzen, director of Overground Railroad in Evanston, Ill. *Phil Richard*

Lawrence Greaser

First Mennonite Church, Saskatoon, began exploring a Hispanic church-planting project in the fall of 1988. With the help of Marco Guete of the General Conference's Commission on Home Ministries, a Hispanic fellowship emerged. In June 1989 the newly named Gethsemane Church decided to join the Mennonite family. The group, which numbers 40, draws together Hispanics from Catholic, Baptist and Methodist backgrounds.

Lois Harder of Koinonia Mennonite Fellowship, Chandler, Ariz., serves as the Mennonite representative on the board of Valley Inter-faith Task Force (VITF), an ecumenical ministry to Central American refugees in the Phoenix area. VITF offers social services, legal services, sanctuary, advocacy and educational services. Various members of the area Mennonite churches have offered to repair the roof of the sanctuary house, repair plumbing and repair cars. Bonnie Yoder has been active at the sanctuary house visiting, teaching English and providing transportation to take refugees to various appointments and to the airport. (*Urban Connections*)

A court in Manitoba has upheld the right of the Hutterian Brethren to exclude former members from any claim on the church's property or lands or right to live on them. Justice Patrick Ferg ruled that the colonies of the 456-year-old church "have an absolute right to survival on their own terms." The ruling was handed down in a case brought by the church against several people who had been excommunicated and refused to leave the colony where they were living.

RECORD

DEATHS

Andrew (A.C.) Burcky, 93, died on Dec. 7, 1989, at his home in Bluffton, Ohio. He was emeritus professor of physical education at Bluffton College, having joined the faculty in 1922. He is survived by his wife, the former Ruth Williamson, and two children, Jeanne Anne Burkholder and William D. Burcky.

Henry A. Fast, 95, longtime Mennonite church leader, died Jan. 3 in Newton, Kan. He was born Oct. 12, 1894, in Mountain Lake, Minn. Fast became known as "Mr. Conference" during his work as field secretary for the home missions department of the General Conference, 1936-40. A graduate of Bethel College, North Newton, Kan., Witmarsum Seminary, Bluffton, Ohio, and Hartford (Conn.) Theological Seminary, Fast served as pastor at Bethel College Mennonite Church, North Newton, 1925-1930. From 1943 to 1951 and 1953-1960 he was a Bible and religion professor at Bethel College. In 1940 Mennonite Central Committee asked him to direct the Civilian Public Service program for conscientious objectors. He directed the MCC program in Europe, 1951-53. After retirement in 1960, Fast remained active in the church at large as well as in his home congregation, Bethel College Church. He is survived



Fast
by his wife, Ethel Schindler Fast, and three children: Marjorie Schowalter, Wichita, Kan., Florence Siebert, Reedley, Calif., and Richard Fast, Prescott, Ariz.

Editor's note: Henry Fast was featured in the April 11, 1989, issue of *The Mennonite*. For a copy, send \$2 (U.S. or Canadian) to me at Box 347, Newton, KS 67114-0347.

WORKERS

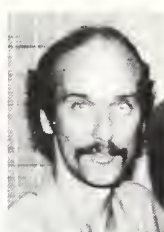
Mitch Brown is pastor at Evanston (Ill.) Church. He previously pastored at Hyde Park (Ill.) Anabaptist Fellowship, which no longer meets.

Ron and Marlene Klassen Daku, Kelowna (B.C.) Gospel Fellowship, returned to Canada in December 1989 after completing two terms of service in Brazil with the Commission on Overseas Mission. Ron directed leadership training classes and helped with church planting. He will study at Briercrest Bible College, Carleton Place, Ont. The Dakus have two children.

Albert Durksen resigned as pastor at Springstein (Man.) Church, effective this summer, and will become pastor at North Kildonan (Man.) Church. He



M. Daku



R. Daku

will succeed **Ed Enns**.

Byron Emmert and **Norman Geissinger** are part-time workers at Bethel Church, Mountain Lake, Minn.

J'Nan Hiebert of Ballwin, Mo., has been appointed controller at Bethel College, North Newton, Kan., replacing **Leon Janzen**.

John J. Hofer has resigned as pastor at Zion Church, Bridgewater, S.D., effective this summer.

Randall S. Keeler, East Greenville, Pa., has been appointed to the Bluffton (Ohio) College board of trustees.

Jake Krause retired as chaplain of Concordia Hospital, Winnipeg, as of December 1989.

Barry McDonald, associate pastor of evangelism at Eden Church, Chilliwack, B.C., was ordained Nov. 26, 1989.

Mary Rodriguez, Newton, Kan., left the position of mail clerk for Faith and Life Press, a program of the Commission on Education, to work in FLP wholesale and curriculum services, effective Jan. 2.

Linda Schmidt, Faith Church, Newton, Kan., retired Dec. 29,



McDonald



Wiebe

1989, from her position in curriculum services at Faith and Life Press, which she served since 1973.

Tom Sine, Seattle Church, will speak on the University of British Columbia campus Jan. 31 and Feb. 1, cosponsored by Mennonite Central Committee and the Pacific Centre for Discipleship in conjunction with InterVarsity Fellowship.

Eldon Stoltzfus of Mennonite Central Committee and **Jeannette Thiessen**, Wheaton, Ill., former missionary to India, will be presenters at a workshop April 2-6 cosponsored by American Leprosy Missions and MCC at the Overseas Ministries Study Center, New Haven, Conn., entitled "Building the Healing Community."

Walter Thielman began as pastor at Clearbrook (B.C.) Church, Nov. 12, 1989.

Elden Wiebe began Jan. 1 as pastor at First United Mennonite Church, Vancouver.

Katie Funk Wiebe, Hillsboro, Kan., will begin April 1 as editor of *Rejoice!*, the inter-Mennonite devotional magazine, succeeding **Don Ratzlaff**.

—compiled by **Angela Rempel**

Lucia Barrera de Cerna, a witness to the murder of six Jesuit priests who implicated the Salvadoran military in the killings, told a closed-door congressional hearing Dec. 19, 1989, that FBI agents pressured her to change her testimony. A report of the U.S. Lawyers Committee for Human Rights, released Dec. 18, 1989, substantiated Cerna's claim that she was intimidated by Salvadoran and U.S. interrogators. FBI and State Department officials deny Cerna's charges. (*National Catholic Reporter*)

A study and service program is being offered in Colombia June 30-Aug. 20 for about 10 young adults. The program is sponsored by the Commission on Overseas Mission of the General Conference. Participants will spend the first four weeks in a workshop designed to raise awareness about Latin America. The following four weeks will be spent in a work project for the Colombian Mennonite Church. Cost is \$588 (U.S.) plus airfare to Bogotá, Colombia. For more information contact Bruno or Wanda Derksen Bergen, COM, Box 347, Newton, KS 67114, (316) 283-5100.

Mennonite Collegiate Institute, Gretna, Man., is marking its centennial year with a concert series (the third was on Jan. 13) and fund-raising banquets (the next is at Grace Mennonite Church, Brandon, Man., on Feb. 10).

RESOURCES

books

My Own Picture Book About Getting Older by Marvin Bartel (Faith and Life Press, 1989, \$4.95) is full of ideas to stimulate the imagination and help the child to think about getting older.

The British company of Hodder and Stoughton Publishers recently published **Shalom: The Bible's Word for Salvation, Justice and Peace** by Perry Yoder, originally published by Faith and Life Press.

Ben's Wayne by Levi Miller (Good Books, 1989, \$14.95) is a novel that portrays life in the largest Amish community in the world, as seen through the eyes of an 18-year-old.

Yorifumi Yaguchi of Sapporo, Japan, edits **Asia Mennonite Newsletter**, an information

bulletin designed to enhance communication among Asian churches scattered from India to Japan and Australia.

Backdoor Blessings: The Bittersweet Grace of God by Cheryl Forbes (Zondervan, 1989, \$8.95) looks at everyday events that are "usually less important than a death but more important than a car that won't start."

After spending eight years in and out of hospitals, Gloria Hamer in **Help, Lord! I'm Hospitalized** (Zondervan, 1989, \$5.95) has dealt with being seriously ill and the despair that goes with it. She also understands that "A

cheerful heart is good medicine" (Proverbs 17:22).

Menno Wiebe has written a play called **Tuned to a Hurting World**, which was presented as part of the 25th anniversary celebrations of Mennonite Central Committee Canada. Write Wiebe at 134 Plaza Drive, Winnipeg, MB R3T 5K9.

In 45 diverse yet interrelated essays, **I Was Just Wondering** by Philip Yancey (Eerdmans, 1989, \$16.95) presents short observations on the universe, the earth, the church and the individual Christian.

God Has No Favorites by Susan Clemmer Steiner (Faith

and Life Press, 1989, \$4.95, \$6.75 in Canada), the 10th book in the Faith and Life Bible Studies series, is a verse-by-verse study of Acts 1-12.

—compiled by Gordon Houser

Spruce Lake Retreat, a Mennonite retreat center in the Pocono Mountains of Pennsylvania, is now hiring two persons for areas of kitchen, dining room and house-keeping. Singles or a couple. Salaried, year-round position. Housing provided.

Contact Paul Beiler, Spruce Lake Retreat, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.

Conference of Mennonites in British Columbia seeks conference minister/administrator

About 60 percent of the duties will be pastor/church related, and the balance will be conference administration.

Send inquiries to: Jake Tiltzky, Chairman, Conference of Mennonites in B.C., Box 2204, Clearbrook, BC V2T 3X8

The position is available in the summer of 1990.

Please forward application by March 1.

1970-1990

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Western Canada 90B	July 29-Aug. 18	Jan Gleysteen, Alfred Willms

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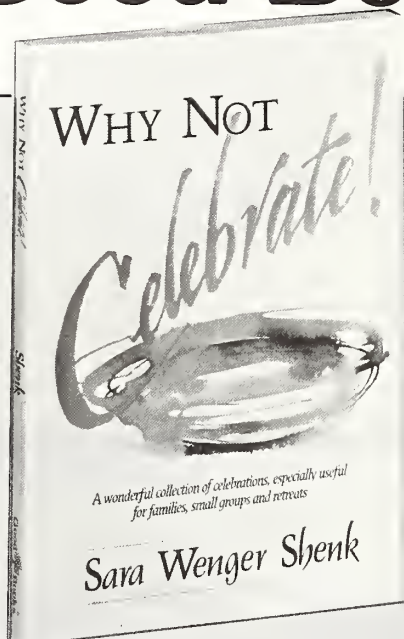
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THE MENNONITE 41

Good Books for Families!



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by Sara Wenger Shenk

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"A delightful collection of celebrations and ideas for families and small groups."

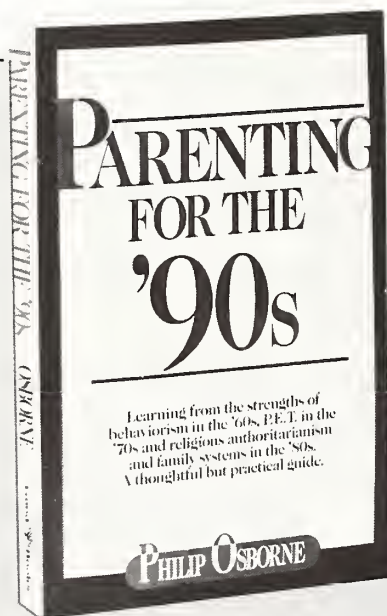
— **The Other Side**

"The author has collected an amazing variety of celebrations from different traditions . . . Every family and other group that celebrates should give this big idea book a thorough workout."

— **Book Nook**

"Learn to celebrate the ordinary things in life—and help your children to discover the simple pleasures of God's world. Author Sara Wenger Shenk compiled this wonderful sourcebook of family activities . . . You'll find the life-changing thread of faith in all of her ideas."

— **Christian Herald Family Bookshelf**



Parenting for the '90s

by Philip Osborne

318 pages; paperback

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"There's much here to digest, especially for parents and parents-to-be, but there's a lot of encouragement, too. Osborne urges parents and children to work side-by-side, with the child as a separate individual, temporarily entrusted to the parent for nurturing to adulthood."

— **Bookstore Journal**

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Nobel laureates and hard questions

Edgar Metzler

The recent award of the Nobel Peace Prize to the Dalai Lama presents another example of a persistent and complex challenge for our service presence overseas: Under what circumstances and with what understandings do we work with repressive governments?

We have undertaken educational exchange programs and are exploring service opportunities with the government of China, which ruthlessly occupied Tibet, not only denying basic human rights, such as freedom of worship, but imposing laws and programs apparently designed to wipe out the culture of an entire people.

The Tibetan people and their government cannot be understood apart from their faith. This is the significance of the Dalai Lama, the traditional leader both of the Buddhist religious establishment in Tibet and of the government.

The current Dalai Lama assumed this dual burden at the age of 16 in 1950, the year following the Chinese invasion. In the following years he pleaded with his people to resist non-violently.

"Non-violence was the only course that might win us back a degree of freedom in the end, perhaps after years of patience," he says. "Violent opposition was not only unpractical, it was also unethical. Non-violence was the only moral course.... We might be humiliated, and our most cherished inheritances might seem to be lost for a period, but if so, humility must be our position."

The Dalai Lama was also inspired by the example of Gandhi, but his strong convictions about not taking up arms arose out of his deep commitment to his religious faith.

The Dalai Lama could not persuade the Chinese to soften their suppression of Tibetan religion and way of life, and out of desperation some Tibetans in outlying regions began guerrilla activities. This

only caused the Chinese to exert more pressure. Finally, the Dalai Lama reluctantly decided he could do more for his people outside Tibet, and in 1959 he managed a dramatic escape to India.

I had the privilege of meeting the Dalai Lama once in India and wondered how such a gentle forgiving spirit could be considered a threat by the Chinese government. The Dalai Lama took his plea to the United Nations.

I was shocked to discover, years ago while doing graduate school research on the UN discussions, how callous the western "Christian" nations were about the events in Tibet. Their national interests were, as all national interests

are, selfish. The tragic events in Tibet did not overbalance the possible economic and political advantages of maintaining relations with China. (Or, for that matter, Taiwan, which on this one issue completely agreed with mainland China.)

As Christian service agencies, we face the same dilemma. How do we weigh the possible good we ought do in response to human need against the possible acquiescence and perceived approval of nation states that deny their citizens freedom and basic human rights?

There is no list of criteria or neat formula that will provide easy guidance for us in every situation. At many, perhaps most, places where we work throughout the world we cannot approve as ethical the way governments treat their citizens. In the equation by which we decide where to invest our limited resources, how much weight do we give to human rights? It is a tension we will always live with. Let's be sure we are aware of the tension and alert to ways feasible and appropriate to the situation to give a higher priority to human rights.



Inspired by Gandhi: Dalai Lama

Jesus reminded us that no one lives by bread alone. Current events in Eastern Europe and elsewhere remind us of the unquenchable, God-given urge toward creativity and diversity that cannot be forever suppressed by the state.

A mission executive asked a candidate for an overseas service assignment, "How will you feel about signing an agreement

As Christian service agencies, we face this dilemma: How do we weigh the possible good we ought to do against the perceived approval of nations that deny their citizens basic human rights?

with a government that denies its citizens their basic human rights, including freedom of religion?" How would you answer?

Edgar Metzler has worked for New Call to Peacemaking, a federation of Historic Peace Churches, and he currently lives in Nepal. He recommends the Dalai Lama's autobiography, My Land and My People (McGraw Hill, 1962).

A beautiful composure

I was a student at Woodstock School in northern India when the Dalai Lama came there after escaping Tibet. I remember his serene attitude. He was a man (and so young) at peace, with a beautiful composure. Remember, he had just been thrown out of his country. He came to our school for an assembly and then tea. He presented a white scarf, holding it over both his hands, to our principal, who then gave him one in return. *Mary Ann Ratzlaff Jensen, Lake Jackson, Texas*

At the right time

What a pleasant surprise to find Elaine Sommers Rich's article on prayer back-to-back with the editorial on unsung heroes [Dec. 12, 1989]. Some of us forget that behind every good work there is sincere prayer. I've been part of a group of intercessors for nine years but had to look outside the Mennonite camp for such a thing.

It's helpful to learn the dynamics, or metaphysics, of prayer so that we do not become discouraged. The tablecloth story is a good illustration. Prayers were answered eventually, at God's right time, and that's often what happens to us these days. In my own experience a few prayers are answered immediately, but most of them take a lot longer. Of course one might argue that the "answer" always comes right away, but maybe it's "wait" instead of "yes" or "no." *Metta Ann Lieb, 819 Trinity Drive, Newton, KS 67114*

They think I'm crazy

I am responding to questions posed in the editorial [Nov. 28, 1989]: "What does 'non-resistance to war' mean...?" "How do we put legs on this belief now that we are not asked to simply pick up a gun or put on a uniform?"

Tomorrow morning I'll rise for work at 0500. The first order of the day will be physical training. I must be in excellent physical condition, since it is not enough merely to run up to the battle area; one must run to the battle area and fight. This physical conditioning will last around 1 1/2 hours. We do it every day. The remainder of the day will be spent in the cleaning and maintenance of our weapons. For us in the light infantry that weapon is primarily the M16A2 rifle. I can hit a man-sized silhouette with mine at 450 meters. The weapons are dirty from last Friday's live-fire exercise. But it may happen that my phone will ring sometime tonight [Dec. 17, 1989]. If that happens my next live-fire exercise could very well be, and probably will be, in Central America.

The point of the foregoing paragraph is to introduce myself as one who puts on the uniform and picks up a gun every day. But I haven't always done this. There was a time when I preached from a Mennonite pulpit. I have studied at a Mennonite seminary. An article I wrote was published in *The Mennonite*. I have even addressed Mennonite young people on the methods of military recruitment.

So how did I come to be a senior noncommissioned officer in America's Rapid Deployment Force? For me there is only one answer. Disobedience. During a troubled time in my life I cut myself off from my church and denied to myself the beliefs and values I hold most dear. During the past seven years I have buried my true convictions. These have been difficult years for me spiritually, even though I have met with great success in terms of a military career. And I have finally come to admit that I cannot survive spiritually or psychologically if I persist in living a life of denial.

In 1973 I first learned the gospel of Jesus Christ. At that time I was also wearing a military uniform. But it was not until 1977, while in college, that I learned of "that part of the gospel of Jesus Christ which says that people should love their enemies." For me these became intertwined. And no rationalizing has been able to undo them. By the grace of God I want to surrender to my heart—the heart God so longs to transform.

On May 10, 1990, I will be separated from the U.S. Army. I have 10 years of active duty. Everyone thinks I'm crazy. I am 35 years old. My wife and I have two children, ages 10 and 7. The day I leave Fort Ord I'll have no job, no home

and only a little savings. We're not sure what our vocational direction will be. I have been accepted at Eastern Mennonite Seminary, but I'm not sure if it's for me. We are only sure that God will provide and that he will lead.

Every day I hear so many voices tugging at me. They want me to stay here where I am secure. I don't have to worry about providing for my family or acquiring marketable skills. "Rationalize." "Surely there's a way God can be a part of this." I feel like I'm in a battle for my very soul.

I assure you that "non-resistance to war" is not something that can be "rebelled against" or "ignored." At least not by those in whose heart the gospel of peace has truly taken root. Please pray for me. *Brian D. Arbuckle, 99 Luzon Road, Fort Ord, CA 93941*

Information and food

The Mennonite keeps us informed about the 'Mennonite world'—endeavors, aspirations, commitment to building the kingdom. The editorials always give me food for thought. I enjoyed "A Visit from St. Friesen" [Dec. 12, 1989]. God bless you all in 1990. *Helen Penner, 1720 Chamberlain Road, Kelowna, BC V1Y 8A1*

REVIEWS

books

Re: Holy Spirit

Presence and Power: Releasing the Holy Spirit in Your Life and Church by Harold E. Bauman (Herald Press, 1989, 124 pages)

Reviewed by Eddy Hall, Box 365, Goessel, KS 67053

In a weekend retreat a Mennonite woman described how she had come to know a new aliveness in the Holy Spirit. While she was happy about this, she had been introduced to this experience in a non-Mennonite setting and was afraid there was no room for it in Mennonite theology. The author of this book, who was also present, assured her there was no need to choose between Believers' Church theology and her spiritual

renewal. She could have both. The woman was visibly relieved.

This book explains the biblical and theological basis for the author's reassurance to that woman. A lifetime of ministry leadership in the Mennonite Church has helped prepare Bauman to write this book. Involved in the Holy Spirit renewal movement since the early '70s, Bauman served for more than a dozen years as the liaison between Mennonite Renewal Services and the official bodies of the Mennonite Church.

A central theme in Bauman's study is

continued on next page



HAROLD E. BAUMAN

Re: Holy Spirit *continued*

"the baptism with the Holy Spirit." Is it to be a second spiritual experience following conversion, as the Pentecostals claim? Or is baptism with the Spirit simply another term for the new birth, as some evangelicals claim, something every Christian experiences at the time of conversion?

Bauman emphasizes the importance of accepting differences in experience and respecting differences in theology. He does, though, go on to describe his own view, a Believers' Church view that differs from both the Pentecostal and evangelical views already mentioned.

Though when I began reading I didn't know what theological interpretation Bauman would espouse, his spirit of respect for those who differ allowed me to listen to him undefensively. Most of what he said affirmed conclusions I had reached in my own biblical study. However, he also introduced me to possibilities of scriptural interpretation that were new to me, possibilities that I believe deserve serious consideration.

While this book takes the form of a careful—though not technical—biblical and theological study, its purpose is not limited to better biblical understanding. Its ultimate goal is practical: to help readers more fully experience the presence and power of the Holy Spirit in their personal lives and in their churches. I expect the Spirit to so use it.

The uses of power

The Problem of Social Responsibility from the Perspective of the Mennonite Church by J. Lawrence Burkholder (*Institute of Mennonite Studies*, 1989, 238 pages)

Reviewed by Daniel Liechty, 418 Pleasant Mills Road, Hammonton, NJ 08037

This book brings to print a Princeton doctoral thesis of 1958, written by a former president of Goshen (Ind.) College and a leader in the Mennonite Church of this generation. With the flow of books on the subject of Mennonites and politics during the 1960s and 1970s, one is initially puzzled as to why this work was overlooked for earlier publication. The fact is, it was rejected. The thesis of the work was not in line with the current interpretations of "Anabaptist" non-resistance, which emphasized that the church had no responsibility for the political society. Politics was the sphere of coercion and violence in which the Christian could have no part. This point of view was shaped especially by Men-

nonite scholars whose immediate experience of the post-World War II relief programs was as members of church-based organizations. They therefore insisted that the best place for the Christian to participate in "social activism" was as part of church-based efforts.

J. Lawrence Burkholder's experience of the same period was as part of a United Nations (UNRRA) effort. His need to exercise public power in this connection led him to different conclusions concerning these issues from the traditional Mennonite view. As he studied the problem from an academic perspective, he found himself using ethicists such as John Bennett and Reinhold Niebuhr as positive models rather than as foils. In Burkholder's view, the use of power is ambiguous, and as Christians we must seek not "purity" (which Burkholder thinks can only take the absolute form associated with the Hutterites, not the "mixed" situation of the Mennonite communities) but choices informed by the gospel between equally valid but contradictory obligations.

It is obvious that the thesis of this book runs counter to the leading ideas of the Mennonite church associated with the "Recovery of the Anabaptist Vision." But the issues are still with us, evidenced by the decision to publish this work 30 years later. I would now like to see another young scholar do an updated version of the same thesis (the work of Duane K. Friesen points in this direction), one that does not limit itself, as Burkholder did, to the Mennonite Church. I suspect the political assumptions of Dutch/Russian Mennonites would be different, perhaps more in line with Burkholder's thesis than those of the mainly Swiss German Mennonite Church.

Money management

Money Wise Meditations by John H. Rudy (*Herald Press*, 1989, 160 pages)

Reviewed by Raymond Frey, Box 347, Newton, KS 67114

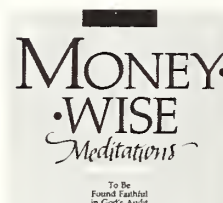
Money Wise Meditations includes these interesting and challenging sections: "Christian Stewardship," "Christian Faith," "Christian Lifestyle," "Charitable and Personal Giving," "Wills and Estate Planning," "Congregational Life," "Mutual Aid" and "Covenanting Together."

In the first section Rudy says that we need to be visual aids. We need to model. We need to be examples. We need to work at being responsible. He

says it's not the million that we don't have but the dollar that we have that needs to be handled in a careful and responsible manner. We are tenants, not owners. We occupy, we use, but we never own. We are managers. We all need to be engaged in full-time service for the Lord, even those of us who are in business. He says we didn't get our wealth by ourselves, but it is the Lord God who gives power to get wealth.

In the "Christian Faith" section Rudy says that we need to work with children and teach them about money management and budgets and help them with their allowance. They also learn by watching us as we spend money. We need to talk about spending and generous giving. Money talks. Our checkbooks are a good diary of what we do with our money. When we deny our wealth, we talk poor. Rudy's suggestion is to acknowledge our wealth, thank God and pray for guidance to be good stewards.

In the section "Christian Lifestyle" Rudy speaks about God's investment in



JOHN H. RUDY

us. God gave his Son to save us from ourselves. God has given the Spirit to live within us. What kind of return are we giving to God? Where do we give our loudest testimonies? In the church? In Sunday school? Or do we give our testimonies in our business practices? What about our standard of living? Can it be that the standard of living that we enjoy may hinder growth and the prosperity of the Christian church? Rudy says we are not to be intoxicated with things because things are for enjoyment and for us to use. Again he reminds us that we are not to be conformed to this world but to be transformed. The world's system is built on credit, and in many instances we own more than we are able to take care of. We need to carefully consider our charitable and personal giving—give of our time and talents and money, not only the leftovers. We need to know what we are giving. He believes that our need to give is greater than the church's need to receive our gifts. How much should we give to our children? When is it too much?

Rudy closes the book with a covenant for Christians in business. The book provides excellent thoughts on how we can become accountable and responsible stewards.

Discipleship: the goal of church growth

Kenneth Peterson

Al Oerter, Olympic gold medalist for the discus, says of the discipline necessary for Olympic competition, "You learn to set a program and follow it, yet modify it if you have to. You learn that you don't let anything interfere with it, and that can include hundreds of things: injuries, illness, distractions of every type."

Much more than talent is necessary in the Olympic contests. Gold medalists are disciplined. Years of training the body and mind are required. Stories of outstanding athletes are inspiring. Great obstacles have often been overcome through self-discipline.

The goal of church growth is discipleship. I am impressed by how Anabaptist this theme sounds. Repeating the theme has helped me clarify what it means to win someone to Jesus Christ.

Certainly specific times of commitment can mean the beginning of a transformed life in Christ and a long-term relationship with the church. But beginning the race is not the end. Simply getting decisions for Christ is not our goal, though it is part of the process. The goal of church growth is discipleship.

True, lasting conversion means that people become new persons in Christ in the fellowship of the church. Their relationship with Christ is more than a one-time "experience" or a good, momentary feeling. Christ makes a difference in the lives of Christians. The forgiveness, mercy and grace we receive from a loving, accepting Savior is not the goal but a vital part of the process of changing us into new persons in Christ.

God's love is a call to self-discipline. We are called to discipline our attitudes, discipline our actions, discipline our relationships, discipline our goals, thinking, feeling and doing. It is not only an "experience," it is a life process, a lifestyle, a continuing walk with Christ.

Church growth must have quality as well as quantity. Num-

bers are important, because they represent people, people whom Christ loves. But our goal is not simply to win people to the church, it is to win people to the church in such a way that they experience the forgiveness of their sins and a continual change in their inner spirit and outward behavior. Our goal is to win as many people as we can to a continuing right relationship with God in Christ and a continuing right relationship with people through the relationships and learning that can happen in the church.

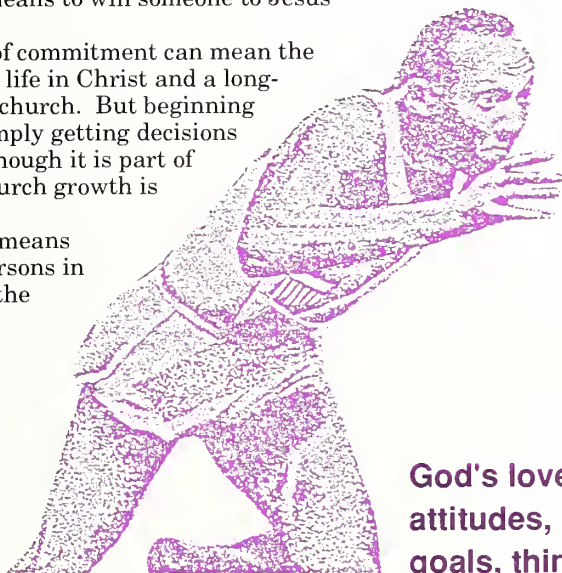
How can we encourage discipleship in our church growth mission? This is not an easy task. It takes discipline. The church must see its mission as continuing to relate to the people they seek to win. We must invest much of our time in their lives. Each congregation needs to work out its particular way of making disciples.

One key is membership sessions. Hold several dialogue sessions with inquirers. This insures interest in long-term commitment both on the part of the new person and you representing the church. Membership sessions should include talking about faith and needs, times of prayer, Bible study, instruction in basic Christian teaching, Mennonite history and information about the local church organization and district and conference ties. New members need help in developing close friends within the church. They should also be involved in serving in ways that fit their gifts and interests. Develop programs that relate to people on a long-term basis and encourage discipleship within the local church.

What are we doing to encourage discipleship in our church growth efforts? Let us press toward the goal of making disciples. Let us

God's love is a call to discipline: attitudes, actions, relationships, goals, thinking, feeling, doing.

encourage people to obey all that Christ has commanded us (Matthew 28:19,20).



Kenneth Peterson is pastor of Hutterthal Mennonite Church, Box 536, Freeman, SD 57029.

EDITORIAL

After the fax

On days like this, as my community awaits the memorial service of Henry A. Fast (see "Deaths," page 40), I wonder how I can go on. The markings along my way are being taken from me one by one. It's as if the shelter belt of evergreen trees on the north side is being thinned out, little by little, and the cold wind now hits with added ferocity. I feel unprotected as I am forced to say good-bye to people who have added stability to my life. Dr. Fast was one of these, with 95 years of staying power.

The last time I visited with him the Jan. 9 issue of *The Mennonite* had just gone to press, so I told him about it. He responded with stories of his experience in the area of race relations, the focus of that issue. But what I remember most were his firm handshakes before and after our conversation. When my congregation Christmas-caroled in Dr. Fast's corner of the nursing home a few days later, we sang "Gott ist die Liebe" ("God is love"), and he swayed to the rhythm in his wheelchair, having been "grounded" by a stroke only a few weeks before.

The decade ahead looks formidable to me. I'm grateful if younger, smarter folks see it with eagerness rather than foreboding. Here are some things I feel uncertain about:

- The likelihood that it won't be long before most of our corporate information and record keeping is in computers, when North American households will have home computers hooked into libraries, heralding the era of self-directed education and knowledge banks at risk from computer viruses;
- An era when people are scientific (not theological, as when scholars discussed angels in the Middle Ages) when they ask how many transistors fit on the point of a pin;
- The continuing bent of North American Christians toward privatized religion—which one can easily run instead of be run by, and can control rather than be controlled by;
- Our continuing tendency as a people to say or tolerate such absurdities as, "I'll always be a Mennonite

but I'm not sure I'm a Christian," thus communicating exclusiveness (and heresy) to inquirers;

- The endless "low-intensity conflicts" waged by my country in Central America and the Philippines, in which most casualties (commonly 90 percent) are now civilian, this in contrast to 20 percent civilian casualties in World War I and 50 percent in World War II;

- The 25 feet of oil sludge in the Nevo River, which flows through Leningrad, the 2 million tons of liquid chemical waste that is poured into the North Sea each year (see the November-December 1989 issue of Food and Hunger Notes from Mennonite Central Committee) and the newly documented danger of radioactivity for water drinkers in Cincinnati;

- A world newly bound together by reels of messages on fax paper, on which (if the surface is untreated) the writing disappears within three years.

Dr. Fast, where are you and the others who used to help me get perspective? You used to say, "Thus saith the Lord" and, "This is the way; walk ye in it." I believed it. Can it be that some of us recipients of the sages' wisdom in the past must now try out our own timid voices and say what you used to say?

Do you agree that these are three things the Lord God would say to us?

One: Use that "peace dividend" money that is the result of slowing (ending?) the Cold War for subsidized housing, parks, schools and (in the United States) readily available health care.

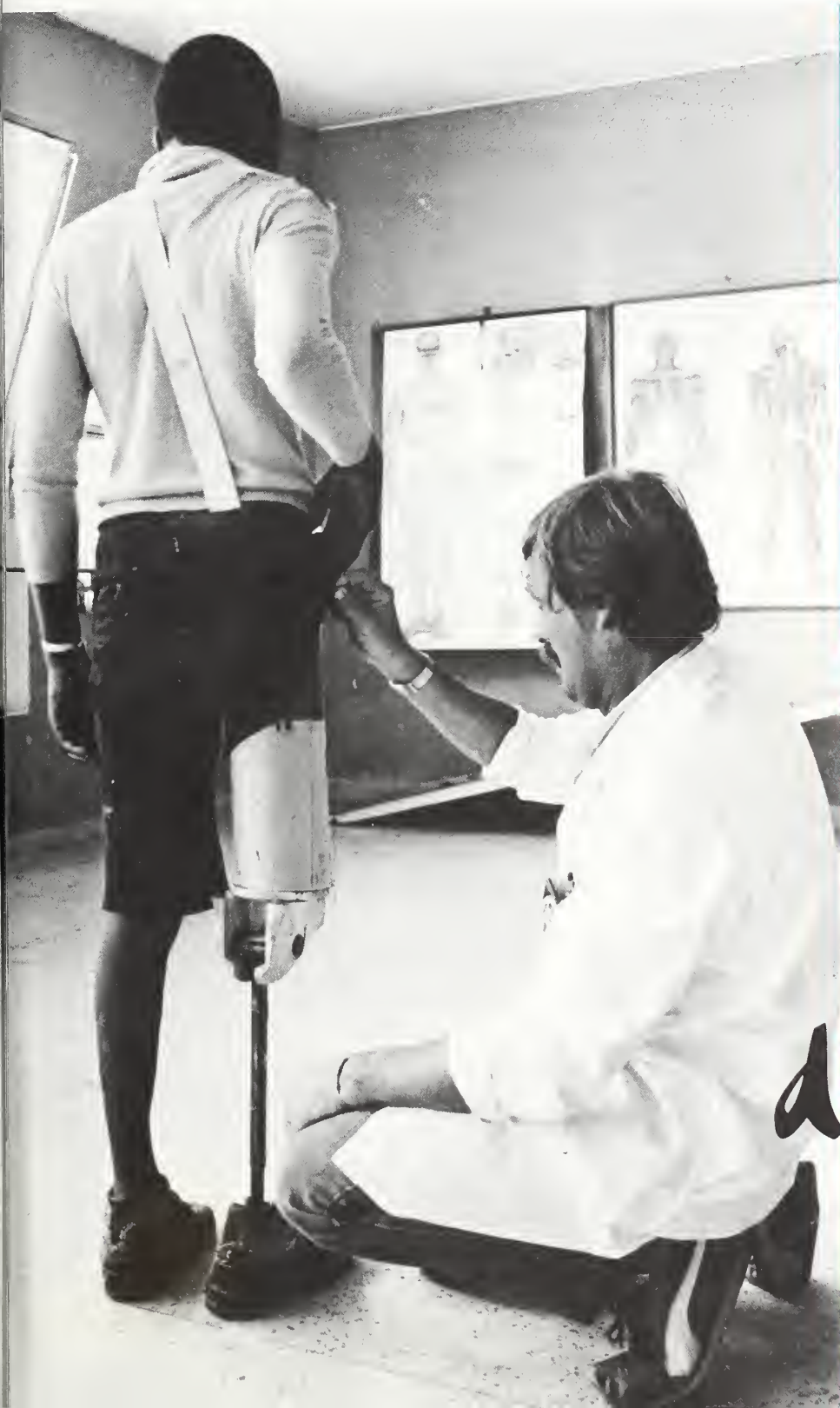
Two: Don't go near computer terminals and fax machines on your sabbath. Rather invite someone to your house for simple food and conversation. Join your community of faith for worship. Read the Old Testament book of Deuteronomy. For "I the Lord am a jealous God, so be holy as I am holy."

Three: Proclaim a year of Jubilee (in your family or congregation or town or country). Forgive debts (even international debts). Plant your farm land wisely. Leave some harvest for the "alien" in your midst. "Give heed to what I teach you, that you may live." *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105.3 FEBRUARY 13, 1990



Inside:

Diverse gifts

**God cares,
thus we can care**

**I, too, had to
leave 'Ur'**

**Coping
with
disability**

PROLOGUE

March 4-10 is Disability Awareness Week. Sunday, March 4, is a day for you and perhaps your congregation to focus on this important topic. Articles in this issue can be a resource for you. As you read, pray for the person in your life who copes with the added challenge of having a handicap.

With this issue we begin a new series of six portraits by Anabaptist scholar Walter Klaassen from Vernon, B.C. To talk about our theological forebears (who were simply people who loved the Lord) is especially appropriate in this year when the Mennonite world community of faith plans to convene in Winnipeg for "Assembly 12" of Mennonite World Conference. In this space, in these months leading up to July 24-29, we'll offer information about that gathering. Here is the first:

Get ready for Assembly 12 of Mennonite World Conference: Only about 16,000 of the 780,000 of us Mennonites (from 60 countries) will be in Winnipeg for this summer's gathering (which happens every six years). All of us, however, are involved. Manitoba Mennonites have been encouraged to spend Friday noon-times in prayer and fasting, "praying that God's Spirit...will guide, that Christ's peace be continually spread throughout the world" (a December 1989 news release of Mennonite Central Committee Canada). MCC Manitoba's Peter Peters hopes the idea will spread. Kevin Jardine, a member of the Christian Peacemakers Teams committee, says that he knows of groups in Ontario and Indiana that are going to do this.

Another example of far-and-wide celebrating is this photo of Bill D. Friesen, a member of Bethel

Mennonite Church, Inman, Kan., and his hook-latched version of the MWC symbol. His brother Walter D. Friesen helped him draw it to scale, enlarging it, says Bill's wife, Ella, from a tiny picture.

The next issue of *The Mennonite* will feature Mennonite Voluntary Service. *mts*



Ella Friesen

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Cover: Photo is of the orthopedic center at Bomba Alta, Angola.
Credit: ICRC/Y. Müller, U.S. Committee for Refugees, 1025 Vermont Ave., NW, Suite 920, Washington, DC 20005.

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THE MENNONITE

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We need the presence of mentally handicapped people to touch our hard-hearted, power-driven society with their open-heartedness and fidelity."

I wrote that sentence in a rush of warm feelings for some people I know. But then rationalism spoke:

"Wait. Aren't you being naive, even stupid or cruel, to say that the world needs mentally handicapped people? Would you wish the pain of such disabilities on parents or individuals, even yourself? Does God deliberately create Down's Syndrome or autism for a purpose, or would God really prefer a world of perfect people that unaccountable forces prevent from being born?"

Those questions are too hard for me to answer, but I believe one true response is that people with disabilities are uniquely valued by God and should be valued by society as well. A second true answer is that many mentally handicapped people do have special gifts that are desperately needed in the church and the world.

An assistant in a L'Arche community, (one of about 60 originating from Jean Vanier's vision) writes, "Mentally handicapped people are deficient in the world of power and efficiency. They have gifts more akin to those of the poet, artist, prophet, mystic; those who cry out, disturb others and show the way."

Reading those words, I begin to identify people and their gifts.

One day I took a group-home resident to the hospital for a blood test. Dale is a sober-faced young man who chooses to wear a cap, usually with the brim pulled down over his piercing eyes. He enjoys shaking hands, and as we entered the filled waiting room, I saw he intended to shake hands all around the room. People were looking at magazines or staring into space, alone in their private worlds, but they politely responded to Dale's out-thrust hand. By the time he had made his rounds, people of all ages were smiling and looking at each other; the atmosphere had changed from isolation to community.

Those of us who tend toward stuffiness or vanity benefit from relationships with people with mental handicaps. Rose and John, our married-couple friends, are refreshingly open about their pleasures and problems. They are spontaneous in their love for each other, tender in their care. They are solid examples of true fidelity in marriage. One of their favorite sayings is, "We help each other. That's what it's all about. Right, Honey?"

Does the church suffer from intellectualism, self-sufficiency, perfectionism? Let it look to the gifts of simple people for help.

My congregation has a sister who gives enormous hugs. I've seen her lift her pastor right off his feet in a joyful embrace. Fortunately he is free enough to respond easily to such exuberance. She embodies the word *welcome*, stand-

This physically disabled teenager, Nai Yo, from Lao Song, Thailand, has excellent embroidery skills that make her the major money earner for her household.

Everyone, everyone has (diverse)

gifts



Doris Daley



Photo Richard

Ray Fleming, Rochester, N.Y., and Cynthia Sawyer, Philadelphia, converse using American Sign Language during a Deaf Ministries Forum sponsored by Mennonite Board of Missions.



Dale L. Wenton

Lyle and Karen Friesen and family make a family crest at a Day of Fun and Frolic, hosted by Glencroft in Phoenix, Ariz.



People with handicaps have gifts more akin to those of the poet. They cry out, disturb others and show the way.



Mennonite

People with disabilities are valued by God and should be valued by society. This picture was taken in the Severe and Multiple Handicap classroom of Southbreeze School in Newton, Kan.

If we can look at our own handicaps and confess that we are all imperfect before God, perhaps we can join together in our churches and communities in giving and receiving what each of us has to offer.

ing at the meetinghouse door on Sunday mornings to greet her church family.

Certainly distress and pain are part of the picture, too. People with developmental disabilities suffer severe losses. Their desires for self-expression, independence and intimacy are often thwarted. Frustration may result in disturbed and disturbing behavior. When I listened to the sustained and wracking wails of Sherry, a young woman who is blind, deaf and retarded, the word *keening* came to mind. Surely her mourning was appropriate—a collective grief, a world-large anguish, for which I silently but deeply could join her.

I think of Janice, a mystical person with strange graces. Though Janice rarely spoke, she could dance to music, light as a child on her feet. All of us who worked with her were lightened by the sight of her slim legs and feet lifting her heavy body high off the floor.

And Janice could also make prophetic observations. One morning her advisory team met: supervisor, social worker, behavior specialist, resident instructor. Janice was brought to the table, ostensibly to join the discussion about her progress. She sat down, looked us over and vented a crisp vulgarity into the face of power. Outwardly sober, I inwardly applauded her attempt to name her own situation.

We have heard often how Jesus blessed the powerless, the humble, the little ones. We have talked much about the church as a body of many members, each valued for any of a variety of parts. The world has been challenged to include people with disabilities into society as

fully as they are able. The church must accept that challenge, too.

We Christians are known for our interest in mission. Preaching the Good News and feeding the hungry are time-honored religious callings. Doing things for others is almost second nature for people who have been brought up on the Good Samaritan story and the Great Commission. But there is also something to be said for receiving the gifts that disadvantaged people have to offer, for appreciating affection, welcome, expressed pain and prophecy in forthright or unusual forms.

How can we then prepare ourselves to do this?

By overcoming fear through knowledge. Ignorance feeds fear; fear protects ignorance. If we can take a step away from our prejudices by deliberately seeking out rather than avoiding mentally or physically disabled people, we are likely to find them interesting, enjoyable and lovable people.

If we can identify barriers that exclude people, whether the barriers are physical, emotional or spiritual, we can begin working to remove them.

If we can look at our own handicaps, and confess that we are all imperfect before God, perhaps we can join together in our churches and communities in giving and receiving what each of us has to offer.

Barbara Esch Shisler is minister of spiritual resources for Indian Creek Foundation (a Mennonite-affiliated organization), Box 225, Harleysville, PA 19438-0225.



A boy receives physiotherapy at Cortbawi Institute, Aley, Lebanon.

Mennonite stories of courage

When Alzheimer's invades

My goal is to live in harmony with these Scripture passages: "God is a spirit, and they that worship him must worship him in spirit and in truth"; "Ye shall know the truth and the truth shall make you free"; "I came that you might have life and have it more abundantly" and (my wedding text), "All things work together for good to them that love God."

While I grope for more understanding, Alzheimer's disease invades my husband, Cornelius.

Cornelius was blessed with an astonishing intelligence, determination, ambition, zeal and stamina. He revealed this in his youth in his determination to leave the privations and restrictions of his early life in Russia. Untiringly he searched for and found what was needed to give his people, Mennonites, a historical library at Bethel College. His enthusiasm for learning inspired students to set their sights high. Then about 10 years ago, before anyone knew what was happening, Alzheimer's disease began an insidious deterioration of his brain.

Here I want to relate a miracle. It is not an isolated case, but the incidence is rare. On Jan. 8, 1989, Cornelius had a brief lucid moment. Unbeknown to me, he had heard a telephone conversation between our daughter Cornelia and me. We were speaking of the severity of his illness. He came into the room where I was, his face was distraught, shocked, gruesome. I was terrified. Then he said, "That person on the phone spoke as though there is something terribly wrong with me. Is there?"

"Yes," I said. "You have Alzheimer's disease."

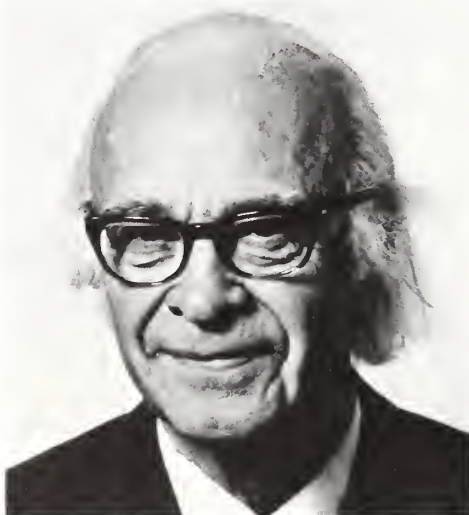
"Alzheimer's disease? What's that?"

I described it and tried to assure him that he was in no way responsible. I told him he had had it for approximately nine years.

"Nine years. And you have been the angel that has taken care of me all this time. How can I ever thank you? I should pray to God to take me quickly."

As suddenly as the insight came it left. Alzheimer's disease again took over.

Now I try to fit square pegs into round



Cornelius Krahn

holes. Would a kind heavenly Father send Alzheimer's disease to anyone? Other disasters have avoidable causes. Wars are the result of selfishness and greed. Famines are caused by inequitable distribution of resources. Hurricanes are predictable and can be avoided if people heed the warnings. Even earthquakes are not unpredictable.

At the present time Alzheimer's disease defies all knowledge. We do not know what causes it. We cannot prevent it. We do not know how to treat it. We

have no good way of taking care of the victims. An accompanying physical disability (like severe arthritis or a paralysis) are useful in keeping the patient out of "mischief." But when the disability is only mental, the medical profession creates artificial disabilities by using locked doors, other restraints, drugs. None of these seem "good" to family members of the loved one.

Lack of a good solution does not solve the problem. One cares for the patient at home until it is clear that the result will be two patients.

Here in the United States, finances accentuate the problem. I used to think that \$5 was worth looking at twice. Now that it takes \$75 to take care of Cornelius' basic needs for just one day, \$5 looks small. (I thank those of you who have Mennonite Mutual Aid insurance for helping care for Cornelius while he was in the hospital for three weeks to be detoxified. The base cost was \$360 a day. Medication, supplies and doctor's visits were added. You paid as much of that, percentage-wise, as I did.)

I am beset by conflicts and frustrations. I would like to push them into a far corner and pretend that they do not exist. I pray for that faint distant glimmer of hope that some day there will be prevention and cure for Alzheimer's disease. *Hilda W. Krahn, member of Bethel College Mennonite Church, North Newton, Kan.*

She spoke to many



Amy Fretz (right) and her brother Mark

"She never said a word, but she spoke to many" are the words inscribed on Amy's tombstone. Amy Kristine Fretz (1982-1989) used her smile to articulate her feelings and needs. Although she was severely handicapped with cerebral palsy and required constant care, her mother, Becky, said, "She was never a burden."

Amy's memorial will be in an outdoor playground, made to be accessible to children with handicaps, next to the meetingplace of Rainbow Mennonite Church, Kansas City, Kan.

Becky and Tom Fretz



Linda Richert

'All things' can include hearing loss

I have had hearing problems for about seven years. I have three brothers and one sister that have hearing problems, too. Hearing problems may be a result of old age or inherited or both. Thirty percent of all elderly people have a hearing loss. I hope that you are not one of the 30 percent.

Loss of hearing can cause a lot of headaches and heartaches. People with hearing problems often choose to withdraw from others because they are embarrassed. If we don't hear accurately, we feel scolded and become quiet when others are impatient with our disability. Sometimes we hesitate to repeat what we heard for fear we have not heard correctly. If I know what people are talking about or if I am familiar with the Scriptures being preached about, then I can read between the lines.

Hearing loss and depression are closely linked. It has been said that hearing loss causes greater social isolation than blindness. An isolated person can become bitter. Others start excluding the person, and it becomes a vicious circle. Sometimes the hard of hearing become confused and forgetful. The confusion can clear up if they can be around people.

I have been fortunate to have a strong support system in my church and with my family and friends. I have not become isolated. Due to my trusting relationships I don't feel suspicious or depressed. It is frustrating, though, to not hear well, and at times I am tempted to stay home. I know how important it is to keep active, so I go and enjoy what I can. Hearing aides help, but they don't solve the problem.

Most difficult is participating in a large group when many people talk at the same time. The hearing aide is not selective in what it picks up. Another difficult situation is the telephone. It is hard to hear people who don't have a clear voice. To ask more than twice to have something repeated is embarrassing. One can't use the hearing aide with the phone. (I know there are special

devices to attach to the phone for the hard of hearing.) Voices on television are sometimes hard to understand as well.

Hearing aides are most helpful in one-to-one or small-group conversations. When I sit near a fan, the movement of the air creates a loud whir in my ear. If I ride in a car, the road noise makes it impossible to understand a conversation.

I am grateful to live in a community that is safe. I can imagine how frightening it would be to live in an unsafe neighborhood and be hard of hearing.

Three things make it easier for the hard of hearing:

1. Don't necessarily talk louder. Face the hard-of-hearing while speaking. Speak clearly. Speak slowly.

2. Provide notes, like for a sermon or speech. Then I can concentrate on what is being said, read between the lines and get most of what is said. If I can't hear, the "tempter" is busy trying to make me sleepy, and this is embarrassing.

3. Remember that we hard-of-hearing folks have feelings and are often embarrassed about our condition. We would change it if we could and appreciate people who are understanding.

I am thankful that I can still hear with the help of a hearing aide. I want to go on praising the Lord instead of complaining. I remember that in all things God works for the good of those who love the Lord. *Linda Richert, member of Shalom Mennonite Church, Newton, Kan.*

When one foot doesn't do anything

"Fifteen years ago my doctor diagnosed my condition as multiple sclerosis," says Ethel Schmidt. "When I got home that day, six of our neighbors welcomed me. They were busy cleaning my house. It seemed that God had told them to be there. And that's the way it's been ever since. My home church and my family have always supported me."

Ethel and her husband, Roland Schmidt, have recently moved to North Newton, Kan., after spending their

Ethel and Roland Schmidt



married life near Pawnee Rock, Kan.

At first Ethel felt uncomfortable talking about her handicap. I reminded her that her upbeat outlook was contagious, and she would help others in pain.

"I'm just like everyone else. I guess I got my optimism from my dad, David Richert." She's a storyteller. For example: "Football is a rough sport. One of my boys was injured in football; he got a splinter off the bench."

Another time she related, "One of my 11 grandchildren, Joshua, then age 3, asked, 'Grandma, are you ever going to get well? You're not mad at God, are you?'"

Gently patting her left thigh, Ethel says, "My left foot doesn't do anything, but the right one, that one, I can use to drive the car. When Roland isn't around, I wait for some other able-bodied person to help me in and out of the car."

Reluctant to dwell on her handicap, her gentle smile verifies her inner strength. "I can't be active, but I do talk and read a lot. Anyhow my hobby is people. I like people." *J.O. Schrag, member of Bethel College Mennonite Church, North Newton, Kan.*



Margaret Enns

Margaret's story

When Margaret was born to us with Down's Syndrome, Käthie and I had mixed feelings. Sometimes we asked ourselves, "Does the Lord want to punish us?" But prayer and dedication to our faith in the Almighty God helped us come out of this as conquerors, and today we know that the Lord had a special blessing in mind for us when he gave us Margie.

When it came to relating spiritual things to Margie we did not know how to go about it, but the Lord blessed the little bits we told Margie. One day, on the way to church, she was talking to us about "dopsen." It took us a while to understand that she had the desire to be baptized. The Anabaptists were called "Dopsgesinnste." We think it was given to her by the Lord.

And is not everything we do, and have and are, given by the Lord? *Jake Enns, Lethbridge, Alta.*

God cares, thus we can care

Joan Harder Kaufman

December 1987. The intensive care ward of a hospital is unlike any other place in the world. Young parents wait helplessly while their 12-year-old daughter fights for her life after being thrown from a horse. Across the room is a wife and mother whose husband has suffered brain damage from a truck accident. My family's loved one, Shaun Spottedhorse, is unable to move any part of his body but is alert. His moist eyes ask what we all ask, Why? What purpose can there be in all this suffering?

Two years later I wrote down Shaun's story as he talked, for his hands are limp and useless. His body is paralyzed, but his brown eyes danced as he spoke.

I was an ordinary guy doing ordinary things. I was a senior at Southwestern College in Winfield, Kan. I worked, played football and found time to go hunting and fishing with my friends. My life was exciting and rewarding.

I was about to graduate, no small feat for me. I was an Indian boy brought up by my grandmother. Having no financial or family support, graduating from college was the fulfillment of a seemingly impossible dream.

Without football I might never have done it. I was 6'2", 250 pounds, and strong as an ox. I concentrated on being the best football player I could be because I knew it was my ticket to college. Later I received All-American honors. I might have made the pros. How about that? An Indian boy from Tahlequah, Okla., trying out for the pros. God was smiling on me and I was happy.

It was Dec. 4, we had just won a football game and my thoughts turned to shooting the biggest buck in Cowley County, for deer season was opening the next morning. I scouted deer late into the night. On my way home I dozed off for three seconds. My car hit a small cement culvert, flew through the air and landed in a field. I was awake when I hit and knew that I needed to get out of the car before it caught on fire. But I could not move an inch. I tried and tried, but nothing moved.

At the hospital they put in an endotracheal tube to help me breathe, but then I couldn't talk. I lay there, unable to move a muscle or say a word, day in and day out. They told me I had a broken neck, and I knew I was paralyzed from the



'I knew my life wasn't over': Spottedhorse

neck down. I was in a lot of pain. "Dear God," I said, "Just let me die." My life was over. I began to realize I would never hunt again, walk again or move myself from a chair to a bed or vice versa. It would be next to impossible to have children. There was no feeling from my chest down. I would never dress myself or tie my shoes.

They transported me to Craig Hospital in Denver. This is a place that treats spinal cord patients like myself. They'd teach me to survive, if I wanted to learn.

What you see now is a guy who can move half his arms and his wrists. With shoulder movement I can balance myself, but physically that's it. Craig Hospital and months of hard work brought me to this point. I will have to live this way the rest of my life.

That's the bad news. Now for the good news. All my life I concentrated so hard on my body and being strong for football and physical activities that I never spent much time on the rest of me. Miracle of miracles, there is a lot more to me than just my body. Nothing happened to my mind. Nothing happened to my heart. Nothing happened to my ability to love and be loved, to have friends and be a friend and to do good—the greatest satisfaction of all.

I had a roommate at Craig who was in a motorcycle accident and paralyzed like me. He tried to kill himself. I became his friend and tried to get him to help himself. This was as big a thrill as getting my All-American award. The day he said, "Hey Chief, thanks for being my friend," I knew my life wasn't over.

Since then I have coached junior high football. And do you know what I taught those kids? Not just to play football but to listen. I couldn't show them how to

play, I had to tell them how to play. That art of listening carried into the classroom.

I'm at Emporia (Kan.) State University getting my master's degree in vocational rehabilitation counseling. I was scared to death to leave Winfield, for I have to have constant help and people present when I need them. But God hasn't let me down for a moment.

In my profession of vocational rehabilitation counseling I will help other handicapped people find useful things to do with their lives. When I help one handicapped person find a reason for living, I have a reason for living. I don't have any profound answers to life. I wouldn't choose this for myself, but I did it to myself; and I intend not to be beaten by it. I have always tried to be a winner, and with the help of God I don't intend to let the bad things in life defeat me.

Yes, I believe in God. I'm not a big religious evangelist or anything, just an ordinary guy that knows that my strength has always and will always come from God. I've come a long way since that December night. *Shaun Spottedhorse*

And I have also come a long way. My prior question--What purpose can there be in all this suffering?--is now seen in a new perspective. I dried my tears and put my arms around Shaun's motionless body. Jesus suffered the greatest agony of all so that henceforth we cannot say that we suffer alone. And even though Jesus suffered and died, his death became the greatest victory of all. It's just like Paul wrote, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" (2 Corinthians 1:3,4 RSV).



Joan Harder Kaufman's address is Box 643, Winfield, KS 67156.

Conrad Grebel, ca. 1498-1526

Walter Klaassen

Anabaptist saints with feet of clay

First
in a
series
of six

He died in exile in the green flowery Swiss spring of 1526, no more than 28 years old. His family was a shambles; a neurotic mother, a domineering father who was publicly executed as a traitor, a wife and children who were not with him at his death.

He had participated in the reform of Christian faith in Zürich and had become the spokesman for a small movement for even more radical reform. That movement, too, was in disarray. It is easy to imagine that the young man died in despair, convinced that his life had been a failure.

Born into a privileged Zürich family, he was sent to the universities of Vienna and Paris, where he learned to read and write Greek and Latin. But the excesses of student life and quarrels with his father led him to drop out. He never really had a chance to demonstrate what he had learned. He wanted to write but never got to it. He loved a girl his parents disapproved of, moved in with her for a while, then married her. He was tormented by guilt and self-doubt. But he also learned how to think and make a critical analysis. To that extent he had been a successful student.

He became a partisan of the Reformer Huldrych Zwingli, whom he idolized. He saw him as the one who would restore Christianity and the church to the purity of its beginnings, and he worked enthusiastically at the tasks Zwingli gave him to do. But he was by nature an impetuous, easily excited, clearly angry young man. He and his friends took to interrupting the sermons of preachers they did not like with sarcastic and rude comments. When scolded for this by the city councilors, he left in a rage, banging the door behind him.

Soon he quarreled with Zwingli about the tempo and thoroughness of the reformation. That quarrel quickly developed into a bitter confrontation over who made the decisions about church affairs. Grebel and his group came to the conviction that only those who were conscientious and convinced believers—and that meant chiefly lay people—could do it, and that the sign of that legitimacy was

baptism as an adult believer. These views led them away from 1,000 years of history during which decisions in the church had been made and enforced by the powerful in church and government. And then, although their rhetoric was sometimes violent, they concluded that people should never be coerced in their faith and certainly not be killed.

While these views are accepted by most Christians today, Conrad Grebel was one of the first to think them through and, with hesitant and fateful courage, to act on them. On Jan. 21, 1525, that group baptized each other, literally a handful of young men against the world. Arrest, prison and exile followed. During a prison break one of them said that they'd be better off with the red Indians across the sea than with the Christians in Zürich.

So it is that we remember as a spiritual ancestor this frustrated, impetuous yet courageous young man who in the end won a major victory when he exchanged the Sword for the Cross and pointed to a new yet old direction for Christian faith and the church.



Walter Klaassen, Vernon, B.C., will write another five such portraits for *The Mennonite* in 1990, a year of which he says, "Can it possibly be as breathtaking as 1989?"

The 25th annual retreat for families with developmentally disabled members will be held June 24-28 at Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, (412) 423-2056. A unique feature this year is that partner families will accompany participants to the retreat.

Vern Preheim, general secretary of the General Conference Mennonite Church, in a Jan. 23 letter to General Conference congregations, has issued a call to prayer for the conference during Feb. 28-March 6. The policy-forming bodies of the conference will meet during those days at First Mennonite Church, Newton, Kan., for the annual Council of Commissions. A room will be reserved at the church for staff and elected members to withdraw for 10-minute blocks of time to pray for the conference and its congregations. Preheim suggests that congregations have someone praying at the times the commissions are meeting March 3-5: those in Manitoba, Saskatchewan and Central District give priority to Saturday, March 3; those in Alberta, British Columbia, Eastern and Pacific districts to Sunday, March 4; and those in Eastern Canada, Northern and Western districts to Monday, March 5. He goes on to ask that on the Sunday mornings just before and during Council of Commissions worship leaders remember the conference in their pastoral prayers during worship and that they remind people of the call to prayer. The General Board continues to make each Friday a special day of prayer. On Nov. 29, 1989, the central office staff in Newton began the day with a half-hour of prayer, then prayed individually during 15-minute periods throughout the day.

NEWS

MCs and GCs explore their relationship

Does a possible engagement mean marriage?

Chicago (MC/GCMC)—"It's like putting together a 1,000-piece jigsaw puzzle," said Nelson Scheifele, Waterloo, Ont., referring to the task of the newly formed Integration Exploration Committee of the Mennonite Church (MC) and General Conference Mennonite Church (GC). Other members of the committee are likely to agree with him after their first meeting here Jan. 8-9.

At first glance "the puzzle" seems simple enough: Committee members are to facilitate the exploration of integration between the two denominations from 1990 to 1995, based on the recommendation that was passed by MC and GC delegates at Normal '89 last August. A vote on whether to proceed with actual integration will take place at the GC triennial sessions and MC assembly in July 1995.

But the puzzle is complex because the exploration needs to happen among area conferences and churches as well as denominational institutions. The Mennonite Church has 103,000 members concentrated in Ontario, Quebec and the eastern and north central United States; the General Conference has about 65,000 members concentrated in the midwestern United States and in Canada.



James Gingerich and Nelson Scheifele (seated, left to right) chair the MC/GC Integration Exploration Committee. In the background is Vern Preheim.

"What we accomplished in Ontario and Quebec was possible because churches were located within the same geographic region," said Scheifele, regarding the merging of MC and GC area conferences into the Mennonite Conference of Eastern Canada in February 1988. The task of this committee will be quite different due to its size and scope, he said.

"The topic of integration is not a front-burner issue in Lancaster Conference. There is a great deal of indifference," said John H. Kraybill, Harrisburg, Pa.

"It's nowhere near the stove in B.C.," exclaimed David Ortiz, Abbotsford, B.C. Since there

are no MCs in British Columbia, GCs are more likely to get together with the Mennonite Brethren, he said, noting that they already cooperate together at Columbia Bible College, Clearbrook, B.C.

But others, in area conferences such as Central District Conference and Illinois Mennonite Conference, feel there is a "biological time clock ticking away," said Ruth Naylor, Bluffton, Ohio.

"Minorities are also anxious to see the two groups patch things up," said José Ortiz, Goshen, Ind. [In fact, reconciliation applies only to the Eastern District (GC) and Franconia (MC) conferences, which are located mostly in

Pennsylvania.]

Given the diversity of opinion, one of the first tasks should be to work on the rationale for integration and the development of a common mission vision. These are foundational, said Vern Preheim, Newton, Kan.

Building on four points suggested by MC moderator George R. Brunk III, Harrisonburg, Va., the committee developed seven reasons for integration: (1) symbolize and project more clearly to others that we are a people of common faith and vision united in love; (2) facilitate the work of a whole people of God by removing redundant structures; (3) bring to maturity the process started by dual-conference congregations [which number about 70]; (4) create a larger entity of witness about the Mennonite faith, especially in the area of peace; (5) work toward Jesus' prayer for unity; (6) facilitate and strengthen ethnic work; and (7) reclaim our common heritage.

"We are not just two birds coming together in one flock. We are part of a stream," said Ortiz.

Brunk underlined the necessity of making "integration bigger than ourselves" through the forging of a common mission vision. Naylor agreed:

Mennonite Central Committee workers in Bolivia are looking at wheelchair models from Vietnam and Nicaragua to help them design a chair for rugged, rural Bolivia. "Disabled people are the poorest of the poor" there, said Henry Enns, MCC Disabled Persons Concerns director, after visiting Bolivia, Argentina, Paraguay and Colombia last summer. Mennonites in Uruguay, Enns learned, were planning a national symposium for Mennonite churches on disability issues. In Paraguay, Mennonites work at programs for mentally handicapped individuals.

In addition to its annual Easter egg hunt for 200 neighborhood children last year the Sharing Community in Kansas City, Kan., hosted an egg hunt for 15 physically and mentally impaired children. The hunt was held adjacent to the church in the Sharing Community playground that is undergoing a \$10,000 renovation to make it the city's first handicapped-accessible park. The Sharing Community is composed of Rainbow Mennonite, Rosedale Methodist and Rosedale Christian churches, all of which use the same building for worship services. The group is located in a low-income, older neighborhood. For more information about the playground call (913) 262-5617.

The 23 elementary students with handicaps in Beacon schools, Korba, M.P., India, receive free tuition, uniforms and supplies. The Beacon school system, begun in August 1966 by General Conference Mennonite Church missionaries Lubin and Tillie Jantzen, teaches over 3,000 children on five sites. The schools have contributed money to new Mennonite churches being built in two industrial areas in Korba. S. Gardia is the principal of Beacon Schools.

NEWS

"We need to ask ourselves what it means to be faithful to God in the new century."

The process of exploring integration could lead to the revitalization of the church. We may have to learn twice as much, but at the same time we will be able to do twice as much mission, said Florence Driedger, who is the GC

moderator from Regina.

Several members noted that it was important to identify the risks of integration as evidenced by other church mergers. In a quick brainstorming session the committee came up with 11 risks, including loss of congregational loyalty, watering down of faith and negative impact on inter-

Mennonite groups.

Already groups such as the Mennonite Brethren Church and the Conference of Mennonites in Canada (CMC) are questioning the impact of a possible integration between the two largest Mennonite bodies in North America.

Larry Kehler, Winnipeg, wondered when integration would take place if the vote was positive in July 1995. CMC churches are questioning whether we should restructure our conference if integration happens in 1995, he said.

"The process doesn't call for us to be totally ready in 1995," said Brunk. "Even if the two denominations decided to get 'engaged' in 1995, there is no guarantee they will get 'married,'" added Preheim. The general consensus was that actual integration of the two bodies might not happen until a couple of years after 1995.

How MC and GC delegates vote in 1995 will depend on the kind of information that is presented to them, said Richard Early, Souderton, Pa. "I hope we come with things that the delegates can wrestle with. If we come with nothing concrete, I think we're in trouble."

"We can't minimize the importance of developing models [for integration]," said Scheifele, who chaired the integration process in Ontario and Quebec.

It is also crucial that area conferences and churches receive information before the vote in 1995, said Ortiz.

The publication of a unity

study is planned for closer to 1995. This could be used in congregations, said Preheim. However, Ortiz cautioned that the study, if too academic, would probably not be used in churches in British Columbia. "The interaction needs to be person to person, congregation to congregation," he said.

The committee affirmed the

Integration Exploration Committee

General Conference Mennonite Church:

Florence Driedger, Regina, General Conference Mennonite Church moderator and director of a social service agency

Richard Early, General Board member and pastor at Zion Mennonite Church, Souderton, Pa.

James Gingerich, pastor at First Mennonite Church of Christian, Moundridge, Kan., appointed co-chairperson

Ruth Naylor, Central District Conference president and associate pastor at First Mennonite Church, Bluffton, Ohio

David Ortis, pastor at Emmanuel Mennonite Church, Abbotsford, B.C.

Mennonite Church:

George R. Brunk III, Mennonite Church moderator and dean at Eastern Mennonite Seminary, Harrisonburg, Va.

John H. Kraybill, Harrisburg, Pa., General Board member, bishop and treasurer for Lancaster Conference

José Ortiz, director of the Hispanic ministries program at Goshen (Ind.) College

Alice Roth, vice president for overseas ministries of the Mennonite Board of Missions, Elkhart, Ind., appointed recording secretary.

Nelson Scheifele, vice president for development and administration at Conrad Grebel College, Waterloo, Ont., appointed co-chairperson.

Ex officio:

Larry Kehler, general secretary of the Conference of Mennonites in Canada, Winnipeg

James M. Lapp, executive secretary for the Mennonite Church, Elkhart, Ind.

Vern Preheim, general secretary of the General Conference Mennonite Church, Newton, Kan.

"If the vote is positive in 1995, when will integration take place?" *Larry Kehler.*

development of exchanges between MC and GC congregations as a way of "deepening mutual understanding." Other ways to get to know each other would be to have MC and GC leaders, resource people or youth speak or perform in GC and MC regions, respectively. "

At the meeting's end several members said they felt less overwhelmed as they began to see which pieces of "the puzzle" they needed to work on first. The committee will meet again Sept. 17-18. *Carla Reimer, editor, General Conference Mennonite News Service*

Editor's note: For a copy of the integration recommendation passed by delegates at Normal '89, send a self-addressed, stamped envelope to Angela Rempel, Box 347, Newton, KS 67114.

Sending a bread oven for earthquake victims in Armenia was the special Christmas project of the French Mennonite churches. According to a report in *Christ Seul*, French Mennonite magazine, the four-meter-square oven can furnish bread for several villages, supplying people's daily needs and helping give them hope to stay rather than join an exodus to the cities.

Mary Sprunger-Froese, a Mennonite from Colorado Springs, Colo., walked unescorted to offices of top Star Wars officials at Falcon Air Force Base to deliver citizens arrest warrants. Sprunger-Froese said she simply went to the gate and told the security police that she needed to hand-deliver an official document. She said she gave her real name and signed in on a ledger. Mary and Peter Sprunger-Froese and Bill Sulzman wanted to serve citizens arrest warrants on top Strategic Defense Initiative officials for allegedly violating international law. The SDI facility conducts war games and simulations on sensors and weapons that may be used in a missile-defense system.

The Plum Coulee greenhouse project in southern Manitoba plans to employ a core of 10 handicapped people from nearby areas. According to project spokesperson Tom Edge, Mennonite Central Committee Handicap Concerns coordinator, the greenhouse venture will focus on fund-raising during 1990. Expected cost for the greenhouse, other structures and equipment is \$580,000. The main purpose of the greenhouse is to boost employment for disabled people.

NEWS

Australia now has two (going on three) Mennonite churches

Salunga, Pa.—Two Mennonite fellowships are now operating in Australia, one in Fennell Bay on the east coast and one in Perth on the west coast, reports David W. Shenk, Overseas Ministries director for Eastern Mennonite Board of Missions, Salunga.

The Perth fellowship, in addition to a core group of about 10, relates to Christians in the mining town of Yagoo, an eight-hour drive north of Perth. On the east coast, 60 miles north of Sydney, the First Mennonite Church of Hope, founded in 1977, dedicated its building in July 1988.

Shenk says that Anabaptist leaders such as Myron Augsburg, Don Jacobs, Ron Sider and C. Norman Kraus have already had an impact on Australian church thinking.

But, he says, our greater mission is to establish New Testament fellowships in this country where the gospel has never been widely accepted and where the church has always functioned on the margins of society.

Shenk recommends that Eastern Board start a church in Sydney on the east coast by the middle of this year.

Sudan needs help; MCC responds

Akron, Pa. (MCC)—Mennonite Central Committee is shipping blankets, clothing, soap and school kits to Sudan. The \$152,000 shipment reached Sudan in late January. Included are more than 10,000 blankets, quilts and comforters, one ton of men's clothing, two tons of soap and 4,000 school kits.

The shipment is for camps of displaced people around Khartoum, Sudan's capital. Between 1.5 and 2 million southern Sudanese now live in the camps, having been forced to flee their homes by civil war. The shipment will be distributed by the Sudan Council of Churches.

MCC worker Kate Warn of Frewsburg, N.Y., works in the camps. She and two Sudanese community workers coordinated projects like well digging, garbage cleanup and small gardens.

The number of people in the camps has increased recently, notes Eric Olfert, MCC secretary for Africa. The government has been forcing displaced people who live as squatters in Khartoum to move to the camps.

West Abbotsford Mennonite Church invites inquiries for the position of **senior pastor** as part of a ministerial team. We are a congregation of 240 in the central Fraser Valley. Interest and skills are expected in preaching and teaching, counseling and crisis visitation, and outreach and church growth.

Send inquiries or resumé to Alvin G. Ens, 29521 Taylor Road, Mt. Lehman, BC, V0X 1V0 (604) 856-1348.

Cedar Hills Mennonite Church is searching for a full-time **youth pastor**.

For further information and application contact Youth Pastor Search Committee, c/o Cedar Hills Mennonite Church, 12246-100 Ave., Surrey, BC V3V 2X1.

The Bethel Mennonite Church of Mountain Lake, Minn., will celebrate its centennial June 22-24. The celebration will begin with a German program on Friday evening. Saturday evening will feature a musical pageant depicting the history of the church. The weekend will conclude with a Sunday morning worship service led by former pastors of the Bethel congregation and a noon fellowship meal. Special ethnic meals and lunches as well as other activities and displays will be a part of the celebrations. A pictorial history book of the church and a pictorial directory of the congregation will be available. Friends of the church and former members should make plans now to attend this event.

Youth leader/assistant pastor required immediately, to work especially with youth and young adults, at **Zion Mennonite Church** in Swift Current, Sask.

Please send inquiries/resumé to Hilda Wiens Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

MVS ASSOCIATE DIRECTORS

Mennonite Voluntary Service is seeking two associate directors to administer units in Canada and the Western United States. Will conduct recruitment and share responsibility for the overall MVS program.

Starting date: Spring 1990

Requires: Commitment to Christian service
Excellent communication skills
Strong administrative skills
Willingness to travel extensively

Service experience preferred.

MVS is a program of the Commission on Home Ministries.

Mennonite Voluntary Service
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

SILENCE is an organization in India started by Amul Bera, a deaf-mute artist, and his friends. It started a one-year course of commercial arts and crafts at Calcutta University and employs deaf, mute and blind individuals and those with orthopedic problems. SILENCE sponsors a computer class for those who lack artistic abilities. The university donates its computer facilities, and Mennonite Central Committee covers education costs for several of these students. SILENCE has also opened a gift shop that Self-Help Crafts supports, employing several disabled people.

Residents of Hobbema Indian Reserve should take legal action to stop author W.P. Kinsella from using the name of their community in his short stories, says novelist Rudy Wiebe. Since 1977 Kinsella has been publishing collections of humorous short stories featuring fictional residents of Hobbema, which is in reality the home of four oil-rich bands—Samson, Montana, Ermineskin and Louis Bull—and is located 70 kilometers south of Edmonton. Kinsella has said he knows only one Indian personally and has never visited the reserve. Wiebe says that by using an actual place and the actual name of a people Kinsella is "ripping off" Hobbema Indians. (from Canadian Press)

Senior citizens' homes and individuals in British Columbia, Saskatchewan, Manitoba and Ontario donated 60 wheelchairs to Mennonite Central Committee. MCC sent the wheelchairs and Bible commentaries to the Soviet Union in December 1989. Henry Enns, director of MCC Disabled Persons Concerns, received a request for wheelchairs and other technical aids during a visit to the Soviet Union last year. The All-Union Council of Christians/Baptists was to distribute the equipment.

NEWS

Shelly completing 23 years of service to General Conference

Newton, Kan. (GCMC)—Maynard Shelly, Newton, has announced he will retire from his position as general editor for the Commission on Education (COE) effective Dec. 31.

As general editor since July 1984, Shelly has served as the editor of Church Bulletin Service, *Foundation Series for Youth* and *Bibelstudien für Erwachsene* as well as associate editor of *Adult Bible Study Guide* and *Builder*. In addition, he has edited numerous books published by Faith and Life Press, among them James D. Yoder's *The Yoder Outsiders*, LaVonne Platt's *Hope for the Family Farm*, and Perry Yoder's *Shalom: the Bible's Word for Salvation, Justice and Peace*.

"The General Conference Mennonite Church has been my life," said Shelly. "I see it as a miracle creation, a network of varied congregations whose life together models the peaceable kingdom of God in the making."

Shelly's involvement with the General Conference began with his term as associate executive secretary of the Board of Education and Publication (now COE) from 1955 to 1960. From 1961 to 1971 he was editor of *The Mennonite*. He worked with his wife, Griselda, in Bangladesh with Mennonite Central Committee (MCC) 1971-1974.

From 1974 to 1984 Shelly



Shelly

was a free-lance journalist, writer and publicist. He contributed to periodicals such as the *Adult Bible Study Guide*, *Foundation Series for*

Youth and *Builder* as well as two MCC film scripts. He also wrote *New Call for Peacemakers* and the four-volume *Discovery Bible Survey Course*.

During his retirement Shelly hopes to write a history of the General Conference's experience as a denomination, with an emphasis on peace and justice concerns. He is a member of Bethel College Mennonite Church, North Newton, Kan.

Refugees start 'hope' in Calgary

Calgary—In Honduras Manuel was an architect. In Canada he sweeps floors.

Abner was a mechanic in his Central American country. His credentials are not recognized in Canada, so he washes dishes.

Rodolfo was a broadcaster in Nicaragua, and Celesa was a lawyer in Honduras. They cannot find work in their professions and work as janitors.

All, however, are luckier than Ada. She was a nurse, but now, jobless, lives on welfare.

At the MCC-supported Calgary Centre for Newcomers refugees and hosts are finding solutions. The Central American refugees are familiar with cooperatives. They are now familiar with the janitorial business. They asked the Calgary Centre to help them organize a cooperative so that they could run their own business without a middleman taking profit out of what they earn.

The emerging enterprise has

applied to the Alberta Cooperatives Branch for registration, conducted a feasibility market study, decided on bylaws and met with three Mennonite church members who manage cleaning companies to get their business advice.

The dream of many in the group is to initiate other business enterprises that will help many other immigrants experience a good living in their newly adopted country.

The group has chosen a name: Esperanza (hope). Ted Walter, director, Calgary Centre for Newcomers

Young adults from Zaire and North America sing and share

The African Youth Discovery Team includes five Zairians, two Canadians and three Americans. Mennonite Central Committee began the YDT program to involve young people in MCC's international efforts and to promote North/South exchange. North American and international young adults together study the Bible, do work and service projects and live in a new culture. Currently teams are in Africa, Central America and Indonesia. The African team has sung at Mennonite centers in Zaire and Chad and will perform in the United States and Canada for six months before attending Mennonite World Conference in July. Marcella Hostetler directs the music, which includes not only Zairian songs but songs from South Africa and North America. The group sings in and uses French. Each morning members spend 30-60 minutes in prayer and meditation. They are committed to making group decisions and working on problems collectively. Team members are (back row) Chocke Muhaku of Nyanga, Zaire, Keith Meyers of Kitchener, Ont., Alan Gibbons of Browns Mills, N.J., Rollin Mukanza of Kinshasa, Zaire, Nduku Woyu-konde of Kinshasa, and (front row) Rhonda Miller of Kalona, Iowa, Maweshi Mbenza Panzi of Kinshasa, Carla Thielmann of Elm Creek, Man., Kizala Kabamb'-A-Kab' of Debonhomme, Zaire, and Marcella Hostetler of Philadelphia.



Howard Good (MCC)

American parents are forgetting how to ask things of their children and pass on their values, according to Harvard University's Pulitzer Prize-winning social psychiatrist Robert Coles. "Parents today want their children to be liked, to look good, score high at the SAT test and get into a top-notch college, but it's not enough," he said recently at Elkhart, Ind. "Children need our encouragement not only to be smart but to be good. Willingness to reach out and respond to others may be our only moral hope."

Asia Watch, a human rights organization with offices in New York and Washington, issued an "Update on Arrests in China" dated Nov. 15, 1989. The report says that 40 executions had been officially confirmed. The latest, of six unnamed people convicted of participating in the Chengdu riots of early June, took place on Nov. 7. Most of the trials to that point had been of workers. However, certain cases, such as that of Zhang Weiping, an art student from Hangzhou sentenced to nine years in prison—suggest that many of the students and intellectuals arrested since last June are also likely to face trials and heavy sentences. (China Educational Exchange)

"I was shocked by the condition of the sidewalks in our neighborhood," said SALT (Serve and Learn Together) volunteer Lori Nikkel, who organized a "rolling tour" of part of Winnipeg last summer. Each member of Winnipeg's Mennonite Central Committee SALT unit spent about 45 minutes in a wheelchair. "There were raised sections of sidewalk large enough to stop my chair each block," said Nikkel. "Had I been walking, I never would have thought about it." MCC Handicap Concerns coordinator Tom Edge helped the volunteers explore a 16-block area.

NEWS

Council of USSR Ministries agrees on response to Mennonite emigration fever

Winnipeg—It is no longer possible to project an ongoing Mennonite denominational presence in the Soviet Union, even if thousands of ethnic Mennonites remain there.

Participants reached this conclusion at a December 1989 consultation here of the Council of USSR Ministries (CUM), a coordinating body for North American Mennonite conferences and agencies. Hans von Niessen, director of the Mennonitische Umsiedlerbetreuung of Neuwied, West Germany, was the guest.

Participants affirmed a commitment to assist emigrants as well as those who want to stay in the Soviet Union. More staff and financing may be necessary. They examined this issue while acknowledging the worldwide multiethnic Mennonite family, with members much closer to suffering and mission issues than North American Mennonites.

Whether or not to emigrate is an issue only the Soviet Mennonites can decide. Emigration fever has gripped all areas where Mennonites are settled. Those electing to stay to carry on mission are a shrinking minority. One independent Mennonite Brethren congregation with 1,000 members in 1986 had shrunk to 250 members by last October; only 20 families had not yet initiated emigration plans.

The number of Mennonites in the Soviet Union is debatable. In recent decades it was acceptable to speak about 100,000 ethnic Mennonites, of which 50,000 were practicing believers. Given the impact of emigration, it was agreed that there are probably still an estimated 80,000 ethnic Mennonites in the Soviet Union, of which over 90 percent would likely emigrate if full freedom of movement became possible. In light of the emigration it now seems reasonable to speak of about 26,200 believing Mennonites in the Soviet Union, of whom about 19,000 are part of autonomous Evangelical Christian-Baptist churches.

Consultation participants reviewed the discrimination against Soviet Germans in present Canadian immigration policy. West Germany grants all Soviet Germans the right to residence in that country; Canadian policy will only accept sponsorship of refugees if those refugees do not have the possibility of asylum in a safe third country, such as Germany. Thus Soviet Germans, including Mennonites, are not eligible for sponsorship. If a new Soviet legislative proposal on unrestricted freedom of movement becomes law, West Germany would no longer be able to absorb the projected massive

emigration. Many Mennonites would be interested in coming to Canada rather than to Germany. MCC Canada staff were encouraged to press for a more open Canadian immigration policy.

Participants agreed on the need to work with existing leadership in the Soviet Union as well as to work with existing non-Mennonite partners in other service ministries. The consultation urges Mennonite Central Committee to work toward establishing an office in Moscow, in which other agencies such as MEDA might place additional staff. *From a report by Walter Sawatsky, East/West Concerns, MCC Canada*

'Resettling ones' overwhelm assistance programs

Wetzlar, West Germany—Dramatic change in the German Democratic Republic (East Germany) has catapulted Eastern Europe to the center of attention.

Political reform in the Soviet Union is no less significant. Open borders and relaxed emigration regulations have an impact on those of Mennonite background.

Mennonitische Umsiedlerbetreuung (MUB), formed in 1972 to assist those of Mennonite background in resettlement in

The magnitude [of resettlement] makes it impossible to contact all who arrive.

West Germany, estimates that some 40,000 people of Mennonite background have arrived in West Germany from Russia.

Half of these "Umsiedler" (resettling ones) have come within the past two years, about 15,000 in 1989. MUB says that these figures are conservative; the magnitude makes it impossible to contact all who arrive.

West Germany's inundation with emigrants from Poland, East Germany and Romania is causing a critical housing situation. Efforts of North American Mennonites to work with Mennonites in the Soviet Union are destined to be short-lived as the exodus continues. *James Schellenberg, MCC West Germany*

The World Friendship Center in Hiroshima. Japan, needs a peace-loving couple to volunteer as **directors** to start by November. Transportation and lodging are provided.

Further information and job description can be obtained from the American Committee of the WFC, Charles and Helen Sutton, 1201 Vernon Drive, Dayton, OH 45407, (513) 277-7259, or Commission on Overseas Mission, Box 347, Newton, KS 67114.

A cartoonist who lives in the Northwest Territories has published a comic book for the Inuit population in an effort to combat drug abuse. The comic's hero is Super Shamou. Shamou is the Inuktituk name of Peter Tapatai, an Inuit actor who plays the Superman character on Inuit television. In the 32-page comic book Shamou launches a crusade against sniffing, saves the lives of three inebriated young sniffers by swooping them out of a burning house and lectures kids about the harmful effects of drug abuse in the process. (*Winnipeg Free Press*)

A Chicago group, including Mennonites, has defied a U.S. embargo on Nicaraguan coffee by helping to bring Nicaraguan coffee beans to the United States unlawfully by way of a third country. "Drinking coffee made from these illegal beans is an act of friendmaking with the 25,000 subsistence farmers in Nicaragua who make their living as coffee producers," according to Synapses, a Chicago peace-and-justice organization. In 1985 President Reagan declared an embargo on goods and services going to or coming from Nicaragua because he said the Nicaraguan government's policies and actions threatened U.S. national security.

"When the King James Version first appeared," writes Martin Bailey, "a London cleric claimed that it 'sounds like yesterday's newspaper and denies the divinity and messiahship of Christ.' One chaplain accused the translators of pandering to King James' interest in witchcraft, and when they sailed for the new world in 1620, the Pilgrims refused to carry the KJV with them." (*Other Side*)

NEWS COMMENTARY

Eastern Europe missions: old and new possibilities

Hugo Jantz

Neuwied, West Germany—The ripples of change of the early Gorbachev era have become a tidal wave. The joy is obvious, often accompanied by tears. I was deeply moved to stand at the Potsdam opening in the Berlin Wall and see people and Trabis (East German cars) passing in both directions through a huge breach in that once impregnable barrier.

What is our mission? How should we respond?

North American mentality tempts us to plunge into the new openings to do our strategic thing. But before all else, we have much to learn. Change in Eastern Europe does not mean a change to Western forms of capitalism and democracy.

For seven decades in the Soviet Union and more than four in the rest of Eastern Europe, Christians have absorbed indignities, abuse, torture and discrimination. They have lost families, freedom, social and work positions, property and their lives. Can we take any effective action until we at least begin to understand and identify with the experience and the theology that were forged in the crucible of suffering?

Perhaps a major factor leading Gorbachev and others to glasnost and perestroika is

the effect of generations of Christians remaining faithful unto death, not overcome by evil, but overcoming evil with good (Romans 23:21). We do well to ponder this.

For at least a decade and a half, the intelligentsia of the Soviet Union, profoundly disillusioned by the failure of the system, began to seek another way. For many the way led to Christian faith and the Orthodox Church. We need to understand that journey and its effect on changes in the Soviet Union and other Eastern countries.

We are told that, especially in the Soviet Union, the exiling of Christians to work camps across the country has brought Christ and his church to every major population center, new and old. No mission strategy could have done it as well. What can we learn from this?

After decades of the promotion of atheism in Eastern Europe, there seems a greater awareness of God and less of a spirit of secularism in Eastern Europe than in the West. Has the Spirit of God rushed, like a powerful wind from heaven, into the vacuum?

I was thrilled to see pastors sending people onto the streets to demonstrate non-violently. People spoke, by word and action, in ways that left armed

police and soldiers powerless.

I propose some possible opportunities for mission in Eastern Europe.

- First, commission our best church people, oriented to servanthood, to work alongside church leaders in the countries now open for such ministry.

- Christian intellectuals from North America and Western Europe might dialogue and worship with East European counterparts.

- Industry, business, agriculture and social services are in shambles in most Eastern countries. The church might look for experienced, culture-sensitive, flexible consultants to work with church and government leaders responsible for church-based service.

- Poland and Yugoslavia might be especially open to the kind of help MCC gives in agricultural development, and Mennonite Economic Development Association or Self-Help Crafts.

- Develop an efficient flow of Bibles and Christian literature to Eastern countries.

- Eastern European institutions training church workers might accept resource people to join their faculties. These could communicate Anabaptist thought and history and help train prospective church workers. English teachers

would be useful.

- People from Eastern countries might benefit from spending time in Western churches and society and in the Third World. Mennonite agencies could facilitate this.

- Reportedly about 250 well-trained young Christians in East Germany are willing to volunteer in developing countries. Mennonite Central Committee might help.

I do have two major concerns. Mennonites are located only in the Soviet Union and East Germany. Should we start mission work with the goal of starting Mennonite churches? Or should we simply bring our witness to the broader spectrum of church and society?

The prestige and authority of church leaders we now have contact with tend to decrease as glasnost and perestroika increase. How can we relate effectively to the new and younger generation of leaders who are now emerging or else waiting in the wings?

Hugo Jantz oversees MCC program in Europe from an office in Neuwied, West Germany. He and his wife, Katherine, are from Winnipeg, where they are members of Maples Mennonite Brethren Church.

Homelessness, AIDS and crack cocaine are overwhelming child-welfare services throughout the United States, according to a new congressional report. The number of children in foster care, juvenile detention centers and mental-health facilities could jump from the current 500,000 to 840,000 by 1995. (*National Catholic Reporter*)

A Soviet factory in Sverdlovsk that formerly manufactured cruise missile launchers has set up a production line for making chocolate truffles, according to *Jane's Defense Weekly*. At the same time, responding to a proposal from the Soviet Peace Committee, the Soviet government has minted a special coin from the metal of missiles scrapped under the terms of the INF treaty. On one side of the coin is a Bell of Peace, on the other the words "1 Disarmament Ruble" in Russian and "1 Disarmament Dollar" in English. The coins are not hard currency but will be sold to raise money for Soviet and international ecology and peace programs. (*Peace Media Service*)

Bethel Mennonite Church, Mountain Lake, Minn., will celebrate its centennial June 22-24. The celebration will begin with a German program on Friday evening. Saturday evening will feature a musical pageant depicting the history of the church. The weekend will conclude with a Sunday morning worship service led by former pastors of the Bethel congregation, followed by a fellowship meal. A pictorial history book of the church and a pictorial directory of the congregation will be available. Friends of the church and former members are invited to attend.

RECORD

AIMM—Africa Inter-Mennonite Mission
AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
CEE—China Educational Exchange
CMC—Conference of Mennonites in Canada
GCMC—General Conference Mennonite Church
COE—Commission on Education
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

CALENDAR

Newton Region Mennonite and Brethren Marriage Encounters: March 9-11—Elkhart, Ind.; March 30-April 1—Spruce Lake, Pa.; March 30-April 1—Washington, Iowa; April 6-8—Manning Park, B.C.

Lancaster Region Mennonite and Brethren Marriage and *Engaged Encounters: March 23-25—Williamsport, Pa.; April 20-22—Quarryville, Pa.; *March 16-18 and April 6-8—Lebanon, Pa.; *April 27-29—Quarryville, Pa.

Virginia Region Mennonite and Brethren Marriage and *Engaged Encounters: March 9-11—Williamsburg, Va.; *April 6-8—Harrisonburg, Va.

DEATHS

Joel Asna, 80, Champa, India, died Dec. 31, 1989. He was an early evangelist and longtime pastor of Bethesda Mennonite Church of Bharatiya General Conference Mennonite Church. He is survived by his wife Rosabelle Asna, and a daughter, Maya Asna Raj, who lives in British Columbia.

Denise Berkey, 35, Calvary Church, Aurora, Ore., died Dec. 12, 1989, after a 14-month battle with ovarian cancer. She worked with MCC in Akron, Pa.

Guy Hersberger, 93, died on Dec. 29, 1989, in Goshen, Ind. He is survived by his wife, Clara. A Mennonite historian, he taught history at Goshen (Ind.) College, 1925-1966, and helped revive interest in pacifism and Anabaptism with books like *The Way of the Cross in Human Relations* and *War, Peace and Nonresistance*.

Dan Wenger, 23, MCC worker, died Dec. 30, 1989, following a car accident in Los Cruces, Jinotepe, Nicaragua. He was the son of Daniel L. and Erma H. Wenger, Lancas-



Berkey



Wenger



B. Derksen

ships totaling \$3,050 for postsecondary studies from Mennonite Indian Leaders Council of the GCMC. The scholarship money comes from annual

ter, Pa., and a member of Mellinger Church, Lancaster. Also killed in the crash were *Edith Vado*, 18, and *Magda Chavez Cruz*, 15. They were traveling with 13 others en route to a Mennonite youth retreat.

WORKERS

Lois Barret, pastor, Church of the Servant, and **Marvin Zehr**, pastor, Hope Church, both of Wichita, Kan., are teaching Great Plains Seminary spring semester courses, an extension of AMBS.

Peter Bartel will leave his position as associate pastor at First Church, Winnipeg, this summer.

Helen Brenneman, Warden Woods Church, Scarborough, Ont., has joined the pastoral staff as lay visitor.

Christanna Brey, Ashland, Mont.; **Cristina Hart**, Clinton, Okla.; **David Hart**, El Reno, Okla.; **Lenora Holliman**, Weatherford, Okla.; **Bertha Limerhand**, Lame Deer, Mont.; **Nadenia Myron**, Phoenix; and **Robert Standingwater**, Foss, Okla., have received scholar-

interest on an endowment fund established with money from the GCMC Call to Kingdom Commitments.

Carla Bullinger, North Kildonan Church, Winnipeg, is the new typesetter for *Der Bote*, German weekly newspaper of the GCMC.

Myrri Byler is the new director of CEE, working in the MCC offices in Winnipeg. He and his wife, **Ruth Byler**, spent 1987-89 in China.

Bill Derksen, Peace Church, Richmond, B.C., a COM worker, completed an extended North America Assignment and returned to Oita, Japan, in late December 1989. He will resume work with a church he helped start.

Mary and Peter Derksen, West Abbotsford (B.C.) Church, missionaries with COM, moved to Fukuoka, Japan, to begin a new church. For the past two years they served a church in Oita, Japan, which their son Bill helped begin.

Joseph Duerksen, Rainbow Church, Kansas City, Kan., and **George Horst** from Ohio, participated in CEE medical

A Costa Rican judicial investigation implicates key figures in the Iran-contra scandal in the 1984 bombing of a press conference in La Penca, Nicaragua, which killed eight people and wounded several others. The investigation's findings, released Dec. 26, 1989, back assertions by the Washington-based Christic Institute that several "conspirators"—including key Iran-contra figures—engineered the bombing, in which American journalist Tony Avirgan and former contra leader Eden Pastora were injured. The Christic Institute, an interfaith law and public policy center, filed a \$17 million suit in 1986 on behalf of Avirgan and his wife, Martha Honey, charging that several key Iran-contra figures, including CIA operative John Hull, conspired to kill Pastora. A federal judge dismissed the suit and later ordered Christic to pay the defendants \$1 million. It is now under appeal. (*National Catholic Reporter*)

The U.S. government paid Rockwell International Corp. \$49.2 million in bonuses for running the Rocky Flats nuclear weapons plant despite serious safety violations, the *Denver Post* reported Jan. 7. Reports show that Rockwell got bonuses because the U.S. Energy Department put high priority on production "and relatively low priority on environmental concerns" over a period of years. Although the Environmental Protection Agency fined the plant \$111,000 in 1986 for violating pollution-control standards, the Energy Department awarded Rockwell a \$3.3 million bonus during the same period, the *Post* reported.

RECORD



M. Derksen



P. Derksen



Funk

position as assistant and youth pastor at Vineland (Ont.) United Mennonite Church, effective this summer.

Jake Froese will become pastor at Olivet

exchanges, visiting the Chongqing University of Medical Sciences, Sept. 1-30, 1989.

Jacob W. Elias, current AMBS dean, will return to full-time teaching in New Testament after a one-year service leave, beginning in July.

Carl Ens has begun as interim pastor at Martensville (Sask.) Church.

The following AMBS retired faculty members were granted emeritus status: *Jacob J. Enz*, professor emeritus of Old Testament and Hebrew; *Gertrude Roten*, professor emerita of Greek and New Testament; *Orlando Schmidt*, professor emeritus of church music and worship; *Erland Waltner*, president emeritus.

Carl and Ruth Epp, Bethesda Church, Henderson, Neb., MCC workers in Ramos, Nicaragua, relate to about 220 Mennonites in five congregations and are involved in rebuilding after the hurricane of October 1988.

LeRoy Friesen has resigned as professor of theological ethics and peace studies at AMBS. Friesen was on a two-year leave following his separation and divorce.

Marvin Friesen will leave his

Church, Clearbrook, B.C., Sept. 1.

Herta Funk is studying Chinese Mandarin in Taichung, Taiwan, for six months prior to beginning an assignment teaching English in China with CEE. She is sponsored by COM and is a member of Bethel College Church, North Newton, Kan.

Neil Funk-Unrau, Native Ministries worker with CMC, will do preliminary research and interview older people on Matheson Island in order to record its approximately 100-year history. It was the first northern community where CMC worked with Native Peoples. The project has received a \$6,000 grant from the oral history division of the Public Archives of Manitoba.

Gilberto Gaytan was ordained to the ministry Oct. 15, 1989, at Iglesia Anabautista Emanuel, South Bend, Ind., where he serves as pastor.

Gary Giesbrecht was installed Nov. 26, 1989, as pastor at Faith Church, Edmonton.

Roland Goering, North Newton, Kan., has been appointed director of church relations at Bethel College, North Newton, Kan.



Janzens

Delia Graber, Bethel College Church, North Newton, Kan., has begun as secretary and copy editor for COE.

Jeff Gundy, Bluffton (Ohio) College professor of English, presented the annual C. Henry Smith Peace Lecture in January at the college. Smith was a distinguished Mennonite historian associated with Bluffton and Goshen (Ind.) colleges.

Heidi Harms has resigned as typesetter/editorial assistant for *Der Bote* and for CMC.

Nancy Heisey, MCC associate executive secretary, Akron, Pa., will give the keynote address at the MCC Central States annual meeting, Feb. 24 at Lorraine Avenue Church, Wichita, Kan. She will speak on the theme "Working with the Poor and Oppressed."

Valery Izbicki has resigned as pastor at Whitewater Church, Boisevain, Man., effective June 30.

Homer and Gredi Janzen, Rosthern (Sask.) Church, have completed their term of service in Tansen, Nepal, with COM. Since 1986 they worked under the auspices of United Mission to Nepal, where Homer served as a surgeon, and Gredi worked in various social



Kehler



Larson

ministries. They are spending three months in India assisting in the medical work of Mennonite hospitals in Champa and Jagdeeshpur.

Larry Kehler will complete his work as general secretary of the CMC and become director of MCC's USSR program in September.

Ted and Gayle Gerber Koontz, on assignment with MCC as teachers at Silliman Divinity School in Dumaguete City, the Philippines, have been invited to give lectures in China at Sichuan Foreign Languages Institutes, Chongqing, and Nanjing Union Theological Seminary, in April.

Jonathon Larson, missionary to Botswana with COM/AIMM, is the speaker for the Bible lecture series at Bethel College, North Newton, Kan. His theme is "Mission Today: Deliverance," to be given in four public lectures, Feb. 18-20.

Allen Lind has begun as pastor at Goessel (Kan.) Church.

Lewis McDorman has resigned as pastor at Austin (Texas) Fellowship.

Peter Nickel began Feb. 1 as pastor at Camrose (Alta.) Fellowship.

—compiled by Angela Rempel

Almost unnoticed amid the dramatic opening of the borders of East Germany have been reforms in the schools and the institution of alternative service for conscientious objectors. The changes go a long way toward eliminating what historically have been major points of friction between church and state in East Germany. Military education already has been eliminated from the school program, and civics taught from a Marxist-Leninist point of view is to be removed next fall.

"War is abortion and abortion is war," said Father Frank Cordaro after linking abortion and nuclear-weapons protests. Cordaro, Logan, Iowa, his 67-year-old mother, Angela, Des Moines, Iowa, two priests and 11 others were detained after they illegally entered Offutt Air Force Base during a Dec. 28 Feast of the Holy Innocents protest. After three hours in Air Force custody, Cordaro and Father Jack McCaslin, Mulloy, Iowa, went to a clinic where abortions are performed. Joined by Lana Jacobs of St. Francis Catholic Worker House, Columbia, Mo., they knelt and prayed in the driveway. The three were arrested and charged with trespassing.

British society is being driven in a direction that contradicts gospel teaching, according to a pamphlet that has been endorsed by the heads of most of the nation's major churches. Titled "Hearing the Cry of the Poor," the pamphlet was issued recently in London by an ecumenical lobby called Christian Action for the poor. The pamphlet criticizes homelessness, the closing of hospital wards, the underfunding of government services and what it calls an unfair taxation system, and calls for the building of a new social order in Britain.

RESOURCES

books

SEEDS is committed to encouraging and enabling Christians to respond to the poor, not just with charity but with biblical justice. To subscribe write SEEDS, 222 East Lake Drive, Decatur, GA 30030. The rate of \$16 per year includes six magazines and six newsletters.

Signing Newsletter is a forum for people interested in deaf ministry. Contact Deaf Ministries, Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370, (219) 294-7523 (Voice/TTY).

A poster is available through Ohio Public Images, a non-profit communications and advocacy organization that promotes positive perceptions of people with developmental disabilities. The poster asks us to "Explore the possibilities" of what a person with developmental disabilities **can do**. To order a set of four posters for \$4, request "Can Do" posters from Ohio Public Images, 3894 Indian Ripple Road, Dayton, OH 45440.

Supportive Care in the Congregation by Dean A. Preheim-Bartel and Aldred H. Neufeldt (MCC) describes a model in which congregations can surround a family with unique needs in a supportive and caring way.

Thomas Mierau, member of Mennonite Church of the Servant, Wichita, Kan., is the author of a new textbook called

Structuring for Special Students' Success: Classroom Management for Learning and Behavior Disorders Program in Middle Schools and Junior High Schools. Contact Fairview Books, 1508 Fairview, Wichita, KS 67203 (316) 264-3686.

After We've Gone: Estate and Life Planning for a Disabled Person's Family by Mitchell L. Kingsley and Duane Ruth-Heffelbower (MCC) addresses the technical and legal issues of life planning, wills, estates, guardianship and trusts from a Christian perspective.

MCC Africa Program: Historical Background by Tim Lind (MCC, 1989, \$1) is the 10th title in Mennonite Central Committee's Occasional Paper series. The paper provides an overview of MCC's work in Africa since the program there was started in 1945. It is available from MCC, Box 500, Akron, PA 17501-0500.

Write the above address for the **1989-90 Mennonite Central Committee Resource Catalog**, which lists more than 400 audiovisual and printed materials about the mission of MCC, hunger, peacemaking and other topics.

Mennonite Central Committee worker Mary Score and two of her adult literacy students, Rena Faye Fouts and Atlana Ravizee, participated in the **New Books for New Readers** project, a statewide effort to provide Kentucky adult literacy



Mary Score (left) and her literacy student Atlana Ravizee

students with interesting, challenging reading material. The books cover various aspects of Kentucky history, folklore and literature. For more information contact the Kentucky Literacy Commission, Suite 924, Capital Plaza Tower, Frankfort, KY 40601, (502) 564-4062.

The Problem of Social Responsibility from the Perspective of the Mennonite Church by J. Lawrence Burkholder (Institute of Mennonite Studies, 1989, \$11) discusses the moral dilemma of public responsibility. It is available from Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

Copies of the 50-page Nancy Heisey/Paul Longacre report of two years of conversations with Mennonite church people worldwide is available upon request from Mennonite Central

Committee, Box 500, Akron, PA 17501-0500.

Reinhold Niebuhr Today (Eerdmans, 1989, \$10.95) is Volume 12 in *The Encounter Series*, edited by Richard John Neuhaus. In this volume, the result of a recent conference sponsored by the Rockford Institute's Center on Religion and Society, Niebuhr's legacy is assessed by a number of authorities.

Specific ways for congregations to work with young adults are provided in **Congregational Ministry with Young Adults**, edited by Myrna Burkholder (Student and Young Adult Services and the Commission on Education, 1989, \$3). Order it from COE, Box 347, Newton, KS 67114-0347, (316) 283-5100.

The first issue of **YouthGuide**, a quarterly publication for Mennonite and Brethren youth workers, is available from Faith and Life Press, Box 347, Newton, KS 67114-0347. A year's subscription costs \$22; a single issue costs \$6.20.

Life Transformed: Meditations on the Christian Scriptures in Light of Buddhist Perspectives by Leo Lefebure (ACTA Publications, 1989, \$9.95) takes individual passages from the Bible and looks at them as a Buddhist might. It is designed for both individual meditation and for use in Bible and comparative religion studies.

—compiled by Gordon Houser

Spruce Lake Retreat, a Mennonite retreat center in the Pocono Mountains of Pennsylvania, is now hiring two persons for areas of kitchen, dining room and house-keeping. Singles or a couple. Salaried, year-round position. Housing provided.

Contact Paul Beiler, Spruce Lake Retreat, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.

The **Western District Conference** is searching for a **youth minister**. The youth minister needs to be a person committed to Jesus Christ. His or her lifestyle needs to be an expression of Christian ethics and principles. The person should be actively involved in a local church, supportive of the larger General Conference Mennonite Church and have an appreciation for the Anabaptist/Mennonite faith and heritage.

The youth minister needs to demonstrate the ability to relate to young people and should have a sincere love for youth. The youth minister shall also have basic theological education, with some training in Christian education (seminary education preferred); have experience in youth ministry and congregational involvement; participate in workshops to further personal growth.

For an application write to the Western District Conference, Box 306, North Newton, KS 67117, (316) 283-6300.

Crossroads is an introduction service for Mennonite, Brethren in Christ, and Church of the Brethren. We advertise only in their publications.

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Business administration.

Goshen College, a Christian liberal arts college in the Mennonite, Anabaptist tradition, invites applications for a teaching position with a view to tenure. Applicant expected to teach lower- and upper-level courses in management, marketing and/or finance; to relate to the business community through Management Development Program and student internships. Ability to use and teach microcomputers preferred. Qualifications: Ph.D. or master's degree preferred; supportive of the values of the Mennonite Church; capable of excellent undergraduate teaching. Women and minorities especially invited.

Send letter of interest, resumé, transcripts and three references to Delmar Good, Chair, Department of Business and Economics, Goshen College, Goshen, IN 46526.

Goshen College seeks applicants for the position of **director of admissions**, beginning May 15. Qualifications include a conviction for Mennonite higher education and the ability to articulate those beliefs; experience in leading and motivating others; an understanding of marketing and applied research; and administrative skills and experience. Bachelor's degree required; master's degree preferred. As an equal opportunity employer, the college welcomes applications from women and minorities.

Send letter of application and resumé to Richard Gerig, Director of Enrollment and Marketing, Goshen College, Goshen, IN 46526, (219) 535-7501. Applications accepted **until March 1**.

Economics. Goshen College, a Christian liberal arts college in the Mennonite, Anabaptist tradition, invites applications for a one-year teaching position (potential for tenure track following year). Fields: intermediate theory; money and banking; international economics and/or economic development. Qualifications: Ph.D. preferred; supportive of values of the Mennonite Church; capable of excellent undergraduate teaching. Women and minorities especially invited.

Send letter of interest, resumé, transcripts and three references to Delmar Good, Chair, Department of Business and Economics, Goshen College, Goshen, IN 46526.

Goshen College is hiring a **project manager** to work under the direction of Ira C. Mast, the construction manager, for Science Hall. 12-24 months. Starting April. The position requires knowledge of construction methods, means and techniques, good communication skills and experience in contracting procedures.

Submit resumé to Mardene Kelley, Business Manager, Goshen College, Goshen, IN 46526.

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Positions available for a half-year commitment or summer voluntary service. Contact Mennonite Voluntary Service, Box 347, Newton, KS 67114 (316) 283-5100.

The **Lombard Mennonite Peace Center (LMPC)**, a program of the Lombard Mennonite Church, announces the availability of a full-time ministry position as **LMPC assistant director**, beginning **after June 1**.

Duties will include assisting in all the various activities of the peace center ministry: presenting educational programs in churches of all denominations on the full range of peace and justice issues; coordinating programming for Friends for Peace, an ecumenical network of churches and other organizations; fund-raising; coordinating arrangements for a peace literature display; newsletter editing and other communications activities; designing publicity and training materials, using a desktop publishing program; conciliation and mediation work; assisting with general office tasks.

Interested candidates may submit the following items to LMPC for consideration: application, resumé, references, undergraduate and graduate transcripts, a personal statement summarizing one's commitment to peacemaking and recounting the gifts one would bring to the position. Materials may be sent to LMPC, 528 E. Madison, Lombard, IL 60148. Call (708) 627-5310 for further information.

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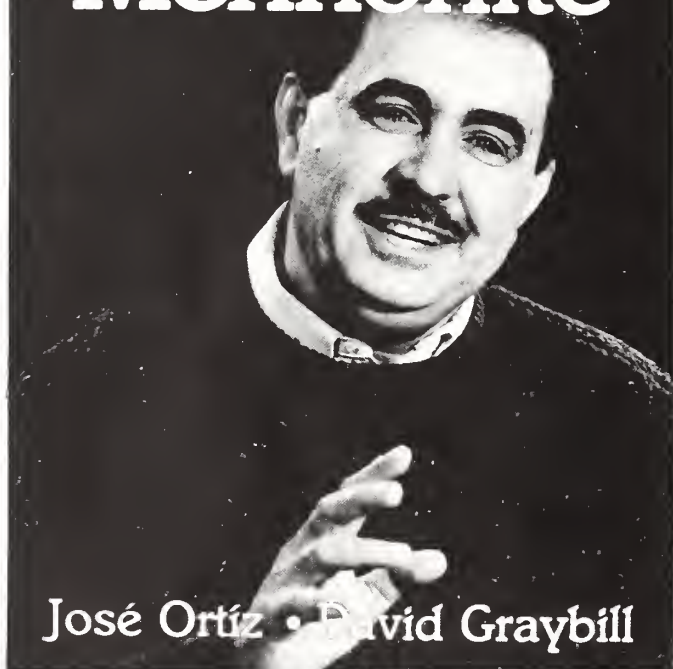
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Once a Germanic people, Mennonites today are increasingly multicultural. An Hispanic professor and church leader talks candidly about finding a place in the faith community, being a Puerto Rican in Anglo society, raising children in North America and teaching in Puerto Rico, Central America and the U.S. Midwest.

José Ortiz has written a delightful and inspiring book. It is a valuable resource to all who struggle with their identity as a part of a Christian community that is vastly different from one's own culture and people.

This creatively written book speaks effectively not only to Hispanic Mennonites but to anyone interested in how the meaning of one's life can change and develop.

This is a clear, readable and thoroughly delightful book!

— **Hubert Brown**

José Ortiz' life and development represents one of the most interesting and challenging pilgrimages of an Hispanic Mennonite. His experiences show us a story of self-realization in faithfulness to God.

— **Samuel Lopez**

When José Ortiz accepted the apostle Paul's word that the wall separating the races was broken down in Christ Jesus, he never allowed it to rise again. In this honest, simply-told story he recounts his pilgrimage as a first-generation Hispanic Anabaptist believer becoming a leader in the Mennonite church. Significant are his insights into ways of dealing with the conflict which occurs when two vastly different cultures work together.

— **Katie Funk Wiebe**

About the Authors

José Ortiz is director of the Department of Hispanic Ministries at Goshen College, Goshen, Indiana. He is the Author of **iVen! Camina con Nosotros** (Come, Walk With Us), a study book about Anabaptist-Mennonite beliefs.

David Graybill is a magazine and book editor from Lancaster, Pennsylvania.



After Hugo

Six of us from General Conference churches (Roy Clemmer, Ferril Derstine, Merrill Fretz, Lamar Linberger, Brad Moyer) and six from Mennonite Church congregations spent the end of November 1989 with Mennonite Disaster Service in Hurricane Hugo cleanup. Here is some of what we saw:

About one out of four trees that were over six inches in diameter are all that stand in the Francis Marion National Forest in South Carolina. It was as if some giant had played an ugly game of pickup sticks with the national forest. The water table will rise because the trees will not be using up the water in the ground. Each direction shows more brokenness.

We patched and replaced roofs. It was good to work two feet in front of yourself and only see good things happening. We cut and removed a tree that was leaning against the church where we slept. We took flowers to a sick parishioner.

We saw houses and trucks that had been javelined through by four-foot-thick trees; a trailer pushed around a utility pole that served as an anchor; houses looking as if they had exploded from within; debris three blocks long, three blocks wide to a three-story height; telephone poles snapped off at ground level for miles and miles; a pastor who started his day at 4:30 a.m. and was still seen around the church after 9 p.m.; people who had been through the storm showing love to those who came to help.

We who have been blessed by offering a cup of cool water in the name of Jesus invite you to work with MDS. You need not be a carpenter. Get in touch with any local Mennonite church. Talk to the Mennonite Disaster Service representative. *Richard Fisher, 175 County Line Road, Telford, PA 18969*

Note from northern Nigeria

We are midway into our Mennonite Central Committee assignment here in northeastern Nigeria. Robert and his Nigerian assistant developed an irrigated dry-season garden for onions, lettuce, tomatoes and sorrel. These cash crops sold well. Maize and some guinea corn were reseeded to 40-day beans, which are producing quite well. After attending an international conference on organic agriculture in Burkina Faso, he conducted experiments with compost and botanic insect repellents, to test potential of using these cheap, ecologically safe

and easily prepared organic alternatives to commercial farm chemicals.

High farm labor costs, demanded by Nigeria's soaring cost of living, have put the farm deeply in debt. Financial assistance from headquarters in Jas was negligible, since cash reserves there had been stolen or otherwise mishandled by the temporary coordinator.

Valerie works in the dispensary during its prenatal-and-under-5-years clinic and initiated an oral rehydration therapy and nutritional supplement program in the area. She assists the rural health program doctor in a pilot experiment to compare the effectiveness of sugar-salt solution versus millet-grain as oral rehydration medication against diarrhea.

We have been visited by suspicious government officials. Our relationships with people are closely scrutinized because we often befriend the outcasts of local society, some of whom are seeking spiritual answers to their being beyond the strictly ordered realm of Islam.

To live in a Muslim village and be a Christian is a daily challenge. The hope that sustains and encourages us is in Christ Jesus. With his help we find reason to be here. We are thankful for the local church even though we often feel on the edge of fellowship because of cultural and material differences. We have come to love northern Nigeria's people as brothers and sisters under God. We live on the Lord's strength and wisdom. Pray that God may continue to guide us well. *Robert and Valerie (Braun) Proudfoot, COCIN, PMB 1028, Maiduguri, Borno State, Nigeria, West Africa*

On guard; get informed

I read with interest the three testimonies of deliverance [Sept. 26, 1989]. There were a couple of disappointments, though. They don't really speak to the person who has a hard time believing in demons. The biblical survey of demons minimizes the matter of demon possession and exorcism. I agree that one can go to the extreme and chase imaginary demons when all that is necessary is genuine repentance. On the other hand, how can you pretend the Enemy isn't there if he is trying to shoot you? Dean Hochstetler states that in his experience (27 years) some people are not automatically delivered upon repentance of their sin, and Satan seeks to destroy them. Cases considered totally hopeless by the psychiatric profession were actually cases of demonization.

From what I know, Mennonites have more of a problem believing in demons and their evil activity than they do paying undue attention to them. With the rapid rise of occultism, channeling, etc. in North America, it is high time that Mennonites get better informed about the deceptive tactics of the Enemy so that we can be on our guard and not fall. *Anne Garber, B.P. 40, Orodara, Burkina Faso*

Read and file

Thank you for your hard work with *The Mennonite*. We read it and file items from it. *Betty Kampen, 2985 Clearbrook Road, Clearbrook, BC V2T 2Z6*

Holes in the Wall

Reality is creeping back into the German Democratic Republic. [With the destruction of the 28-year-old Berlin Wall] one set of problems has been exchanged for another. The East Germans have no money to pay for travel or shopping sprees in the West. The necessary steps of monetary reform threaten to wipe out everyone's saving accounts. The question of reunification being raised at a time that coincides with a resurgence of the Far Right in West Germany worries not only the Poles, Czechs and French, but also many East Germans. Forty years of Communist rule was unable to deter some people from attending church, but the lure of going to the West to participate in that consumer society for the weekend helped make the churches of East Germany even emptier, exposing a danger common to churches in both East and West.

There's a darker side to the developments here [in East Berlin] that hardly gets any press. Several middle-rank party officials were unable to deal with the revelations of party corruption, the mistrust and hatred of the people, and the end of their dream to develop a just society as they conceived it. A wave of suicides resulted; others are in psychiatric treatment for nervous breakdowns.

A student in the dorm for theological students of Humboldt University in East Berlin took advantage of the [destruction of the Wall] to leave the country for good. Her mother came to clean out her room.

What will happen next in the GDR is impossible to predict. Patience, reflection and prayer will no doubt continue to be shortage items here. *Mark Jantzen, Humboldt University, East Berlin, German Democratic Republic*

films

Radical change

Born on the Fourth of July, written by Oliver Stone and Ron Kovic, produced by A. Kitman and Oliver Stone, directed by Oliver Stone

Reviewed by Gordon Houser, assistant editor

Ron Kovic, actually born on July 4 (1946), grew up as the oldest child in a large, Catholic, working-class family in Massapequa, N.Y. After high school he joined the Marines and went to Vietnam, filled with John Wayne fantasies, patriotic to the core. In Vietnam Kovic was wounded in battle and left paralyzed from the chest down.

Back in the United States, he eventually turned against the war he had defended so strongly and became one of its more effective protesters, climaxed by his shouting down President Nixon at the 1972 Republican convention.

Born on the Fourth of July chronicles his life, takes us through his change of heart—from the all-American boy who loves his country right or wrong to the wounded veteran who decries the evils of his country's warmaking policies.

Like other Oliver Stone movies (*Platoon*, *Talk Radio*), this one hits you hard with riveting scenes of emotional power. The segments in Vietnam and at the Bronx veterans hospital, where Kovic (Tom Cruise) is sent for treatment, spare no details: the open wounds of Vietnamese women and children that Kovic's patrol mistakenly inflict, the dying soldiers at the MASH unit where he is taken by helicopter from the battlefield, the shockingly bad treatment at the veterans hospital—the rats, the junkies, the excrement. Stone's gritty realism brings home the hell many veterans faced. And Cruise's outstanding performance enhances the effect.

The opening sequence, which shows Kovic's boyhood leading up to a sentimental prom-night scene, feels like fantasy in comparison. It is overlong and more than makes the point of Kovic's patriotism. Later an almost surreal segment of Kovic in Mexico with booze and whores seems overdone as well.

Suddenly he is part of VietnamVets Against the War. We can understand how he has come to this point emotionally. But what changed his thinking? How did he come to his eloquent arguments against the war? What are those



Newsweek

Patriot turned protester: Cruise as Kovic

arguments? When a character in a story makes such a radical change of direction, it's important to adequately chart what motivated that change. Stone is only partially successful in this.

Born is a powerful film that will leave you emotionally drained. But I believe it also offers insights into the tremendous pain of many Vietnam veterans. And many of us who opposed the war were guilty of ignoring or belittling that pain. In this way it is one more film that can offer healing, in its own harsh way, to the rift between soldiers and protesters.

books

Self-emptying love

Pillars of Flame: Power, Priesthood and Spiritual Maturity by Maggie Ross (Harper & Row, 1988, 214 pages)

Reviewed by Gordon Houser

Pillars of Flame is a difficult yet important book that delves into the core of Christian discipleship. It brings a unique perspective to issues of spiritu-

ality and leadership in the church.

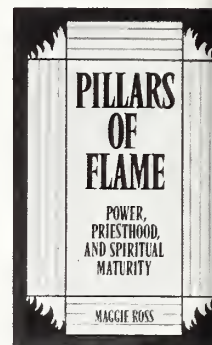
Since the third century, Ross says, the church has tended to identify spiritual maturity with administrative offices, whether these are called bishop, priest, reverend or pastor. She distinguishes ministry, which she calls "a pastoral function, a sociological necessity, a means of organizational necessity," from priesthood, which she describes as "the willingness to sustain in ourselves the tension of the paradox of self-emptying love."

Ross, the pseudonym of Anglican hermit Martha Reeves, makes the theological basis for her argument even clearer in her earlier book *The Fountain & the Furnace*, another outstanding work that requires some effort. Following the Syrian tradition of St. Ephrem and St. Isaac, she sees the heart of Christianity as "the self-emptying, kenotic humility of God expressed in Jesus the Christ."

Most leadership in the church today is hierarchical and operates in a coercive manner that rejects God's "radical humility." For Ross, "Any hierarchy entails a dualistic class structure that invariably fosters immaturity." The basis for most churches is a secular power base that makes creatures into objects in order to perpetuate the organization. Ross writes, "That the churches create closed systems is one of the deepest wounds of Christian history, a wound we must enter if Christianity is to survive."

An appendix includes a helpful chart that summarizes the paradoxical tensions discussed in the book. For example, the controlling "Zeus-god" does not equal the kenotic "I WILL BE [for you]" God; function does not equal being, technology does not equal wisdom; status does not equal service, and so on.

Mennonite readers may find the theology new, although it fits with the notion of "Gelassenheit," and the author's Anglican context is different from Mennonite church structures. However, the issues she raises are applicable to any structure, I believe. "The most important tool in attempting to bring the institution to mirror the humility of Christ," Ross writes, "is the practice of that humility by those who hold administrative power." This sentence, this book, is certainly worth pondering.



I, too, had to leave 'Ur'

Fran Heppner

I received a diagnosis of breast cancer in April 1986, and shortly thereafter discovered that it had spread to my bones. This was a shattering discovery; I had always been extraordinarily healthy. At the time of diagnosis I was a graduate student in educational psychology and a homemaker, raising two sons, then 2 and 6. I enjoyed this heady combination, which gave me few spare moments. Now I felt the bottom had fallen out. The doctors offered me no hope for a cure. They said there was nothing they or I could do, and they suggested palliative treatments in chemotherapy and radiation, which I have for the most part followed, along with other alternative holistic techniques. As it stands now, I have already lived longer than I was expected to—it's been a great three years in spite of struggles, and I have not stopped fighting.

I dropped my studies immediately, not wanting my two sons, whom I loved so dearly, to remember their mother as someone who always had her nose in a book. I identified strongly with Abraham when God told him to leave Ur and the life he had known, to head into the wilderness with its unknowns. Life as I had known it was certainly gone. I never knew what would be around the next corner, what the next bone scan would reveal. As with Abraham, a few certainties came to the fore. I began to experience and accept my need for other people. I also learned that I could depend on God.

In my growing years I had become an independent, self-sufficient person—an expert but solitary performer. It was not OK to ask questions in church—the answers had already been formed and congealed ages ago. There was little room in my home for the expression of true feelings. It was a 'stiff upper lip' environment. I learned quickly that I could find my identity, my place in the sphere of human relationships only by achievement, so I made straight As at school and was busy with committees, extracurricular activities and career, presenting a successful exterior. These things were not wrong in themselves, but they covered an inner sense of disconnectedness. Living this way, I did not know myself too well. I had lost touch with the wellsprings of my own truth and emotions.

Now that my life was threatened, I had little to lose and finally had the courage to be honest and to search for genuine relationships. This frightened me at first, but I have developed a capacity to give and receive a kind of love I had never experienced before or even thought possible. I now believe the greatest gift a human being can have is to give and receive love that says, "I love you as you are." The words are simple, but the experience is rich beyond words.

I am so thankful to the many people in various settings who have prayed for me in healing circles. As they have touched me and expressed their love through prayer and requests for my healing, I have gradually come to feel loved. This has evoked love in me and appreciation for the unique quality and gifts of each person. These prayer sessions have at times appeared to improve my physical condition, for pain has gone away.

The process I am describing is the healing of a life. Another significant part of this process occurred when I realized that God actually loved the unique individual that I am. On the night after I had been told that I had cancer, I had a dream. Weeks later, when I was waiting for a radiation treatment, I recorded it in a notebook and left it there. Like most people I

did not pay much attention to dreams, though I believed they could sometimes guide a person.

Two years later, in August 1988, I read the dream to a counselor who had worked with dreams. That changed the direction of my life. The basic dream message was that I had to let go of the strict perfectionist controls I had imposed on myself as an achiever and performer and drop the mask I wore to become a person who lived life from the heart. In my journal I wrote, "...this involves the breakup of old patterns and the death of a seemingly whole identity in order to develop a more authentic self." I had already started on this path, but the dream made it conscious.

The night after I finally understood the dream, I dreamed a sequel in which I met the same figures, but this time powerful symbols of resolution and wholeness in the relationships

I now believe that the greatest gift is to give and receive love that says, "I love you as you are."

appeared. I experienced this as a strong affirmation that I was on a healing (whole-making) path. It was with a great sense of awe that I now realized that God cared about me and the realities of my life and spoke to me through my dreams. Since then dreamwork has become an integral and life-changing part of my experience.

After these discoveries I began to use the word "incredible" a lot. It was like being a child in a new world. Thus a message came with the cancer. It took me years to hear it, and I am still listening. A few months ago an Olympic performer died in one of my dreams, and I was to speak at the funeral. The message? It's finally OK to be me, not an Olympian. I understand from this that I have grown in my ability to live from my heart and to go with the Spirit of God.

My bone scan, when I saw the film a few months ago, still looked terrible. I experienced a flare-up recently and am having difficulty walking. I feel devastated again. I accept this pain rather than running from it so that it can become part of my healing. Yet my primary awareness is of the incredible journey I am on, and the darkness is only one of the sections woven into the whole pattern.

I wouldn't wish my medical prognosis on anyone, including myself, but sometimes, once you have done all you reasonably can to resolve a difficult situation, it can be reframed as a teacher to lead you to an enriched life.

Fran Heppner is a member of Selkirk (Man.) Christian Fellowship. She wrote this originally for Intotemak (meaning "My Friends") magazine of Native Ministries of the Conference of Mennonites in Canada.

EDITORIAL

Grief, hope and the press

Let the journalists enter," shouted the crowd with a voice in Leipzig, East Germany, during the first week of last December. It was the occasion, you remember, of East Germans suspecting that the newly resigned Communist government officials were busily destroying incriminating files before leaving their offices. The people trusted the press to lend accountability to what was happening, to report the truth.

"Let the journalists enter." As a journalist, I like that. But the implications sober me. The implied responsibility is awesome. Truth-telling can be hazardous. I am assured, however, that journalists who work for the church can take their perception of the truth to that church for testing. That's what sustains me in this job.

Volumes of history, waiting to be written, have happened in the two short months since those East Germans called for journalists. Even newspapers with short deadlines are continually being left in the dust of this stampede of change. Walter Sawatzky, Hugo Jantz, James Schellenberg (pages 62 and 63) and Mark Jantzen (page 69) help us insulated folks comprehend the magnitude of these events in Eastern Europe. Mark adds (Jan. 19), "The new ability to go where you want and say what you want is balanced by the uncertainty of the future and new divisions in families. The complete remake of East German society has left no area of life untouched." The euphoria includes pathos.

Listen also to a voice from outside the community of faith, that of Vaclav Havel. Until this winter's Czech revolt, Havel was principally a writer, but now is his country's chosen—and surprised—political leader. In his book *Letters to Olga* [his wife] he writes, "Only by...constantly asking himself all sorts of questions, and by throwing himself over and over again into the tumult of the world, with the intention of making his voice count—only thus does one really become a person."

Havel's words bear pondering. But they bring to mind the silenced ones, the exiled ones, the little and helpless and aged ones who were and even now are being snuffed out by political and moral ebbs and flows. Where are their voices? They were lost in the tumult. Did their lives count?

I submit, yes. Where are their stilled voices? In our

voices, of course. And though the headlines from Eastern Europe take our attention from other countries that now need our prayer and action, let us pause a little longer at this watershed moment of our century.

The Mennonite story, especially of the past 40 years in Eastern Europe and the Soviet Union, is largely one of pain. That pain must be acknowledged, touched, entered, mourned and healed before we as a people can be whole, let alone reach out to others in pain.

I saw this happen in a memorial service at Bethel College Mennonite Church, North Newton, Kan., last Nov. 3. Justina Neufeld called her family and friends and congregation together to grieve with her. Four of the original family of 10 brothers and sisters were present. We grieved for six members of their family in Russia whose funerals they were not able to attend or for whom there had never been funerals. They are Dietrich P. Neufeld, born 1888 in Kamenka, Ukraine, missing since 1941; Anna Sawatzky Neufeld, born 1890 in Felsenbach, Ukraine, died 1965 in Ajuguz, Kazakhstan; Margaretha ("Tante Gretchen") Wiebe, 1864-1947, died in Borowsk; Peter D. Neufeld, born in 1911 in Novo-Witebsk, missing since 1944; Franz D. Neufeld, born 1924 in Kamenka, Ukraine, missing since 1944; and Dietrich D. Neufeld, born 1918 in Felsenbach, Ukraine, and died 1989 in Ekibastuz, Kazakhstan.

At the memorial service that Justina planned, friends and family members sang and spoke. Hymns included "Ich weiss einen Strom" ("Oh, Have You Not Heard of that Beautiful Stream"), "So Nimm den Meine Hände" ("Take Thou My Hand"), "Wehrloss und Verlassen" ("Defenseless and Forsaken"), "Lift Your Glad Voices" and "For All the Saints." Darrell Fast, pastor, named his meditation "A Prayer for Pilgrim People."

I commend this as a model for others among us, pilgrims all, who need to grieve before going on. I think of the Central American refugees, the Vietnamese boat people, Filipinos who seem to be living on a time bomb, Cambodians who await their country's political fate, Colombians who are caught in the crossfire. As our community of faith widens, this is a way of telling the necessary truth. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:4 FEBRUARY 27, 1990



Inside:

Move beyond the facts

Do you best and pray

**Volunteers helped
us remember**

**Solidarity is better than generosity;
face the facts and face the faces**



prologue

Charles "Chuck" Neufeld, director of Mennonite Voluntary Service, brought together the articles featuring MVS. Pass along this issue to the person in your life who is a candidate for a long or short stint of "something different." The potential volunteer can be 18 years of age or older. Tell that person how to contact Chuck's office: Box 347, Newton, KS 67114, phone (316) 283-5100. In Canada contact Char Siemens, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

Char is winding down her years with Mennonite Voluntary Service as of the end of April, recruiting for and administering the Canadian service units. Here she is (left) with one of her "bosses-become-friends," Ivorie Lowe, Markham, Ill. MVS is a program of the Commission on Home Ministries, and Ivorie is a CHM member. In August Char and her husband, Jon Nofziger, plan to begin an assignment with Mennonite Central Committee in Nicaragua.

I call your attention to three upcoming days on the church calendar: Ash Wednesday, Feb. 28; World Day of Prayer, March 2; and the First Sunday of Lent, March 4. The articles here, with service and prayer embedded in them, can assist your worship.

Get ready for MWC's Assembly 12: Mennonite World Conference's 12th assembly, July 24-29 in Winnipeg, now has a program. A communion service will climax the gathering. Planners expect 3,000 youth and are offering morning programs, afternoon concerts and late-night activities. Morning worship for adults will include Bible studies in four languages. Up to 300 interest groups and seminars will convene in the afternoons. Five "life centers" will be places to meet people and learn about Mennonite church work.

The program committee consists of Canadians Victor Adrian, Abe Bergen, Anna Epp Enns, Roland Marsch and Jacob F. Pauls (chair), all of Winnipeg; Jon Bonk, Kleefeld, Man.; Mary Burkholder, London, Ont.; Vickie Dyck, Rosthern, Sask.; Holda Fast, Abbotsford, B.C.; Joyce Schimpky, St. Catharines, Ont.; Harvey Sider, Fort Erie, Ont.; and Edmand Stoesz, Aylmer, Ont.

The next issue of *The Mennonite* will be about money: priorities, investments, taxes. *mts*



Muriel T. Stackley

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Cover: Mennonite Voluntary Service worker Sharon Ginter, seated, center, organized a birthday party in Dallas, Texas, for three children (foreground) of Julian and Rosa. See page 77 for Julian's story.

Correction: The article "She Spoke to Many" (p. 54) and accompanying photo in the Feb. 13 issue were by J.O. Schrag.

The Mennonite is available on cassette tape. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

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Be prepared; **know the facts**



From Bill Burdine, Mennonite Housing, Wichita, Kan.:

- Nearly 10,000 families live in sub-standard housing in Wichita.
- A third of Kansas homes are in need of major and minor repairs. The older the occupant, the more likely major repairs are needed.
- Three hundred families are now waiting for help from Mennonite Housing in Wichita.
- Seven hundred eleven families were served by Mennonite Housing in 1989. The average household income for all families served was \$6,467.



From LeAnne McComb, St. Catharines, Ont.:

- One out of 10 women in Canada is assaulted by her husband or boyfriend.
- Abused women come from all economic and cultural backgrounds and are of all ages.
- Children witnessing wife assault may grow up to be assaulted wives or abusive husbands.
- At Women's Place 1,816 women and 1,849 children have sought refuge since the haven opened in 1977.



From Sharon Ginter, Dallas, Texas:

- Approximately 30,000 Central American refugees live in Dallas.
- Seventy percent of the applicants for residence in Canada through Mennonite International Refugee Assistance were approved in 1989.
- Human rights groups in El Salvador report an increase in 1989 in numbers of arrests, disappearances and tortures (electric shocks, hoods used for suffocation, rapes and beatings to both men and women).
- August 1989 (latest month for which figures were available) had the highest level of government-sanctioned violence (political bombings, arrests) in Guatemala of any month in the past three years.



From DeAnna Goering, Kykotsmovi, Ariz.:

- Population of the Hopi Reservation in 1988 was 9,617.
- The unemployment rate on the reservation in 1988 was 42 percent.
- Median family income on the reservation for 1983 (latest year available) was \$4,600.
- Employment structure on the reservation is government, 75 percent; wholesale/retail trade, 11 percent; arts/crafts, 9 percent; construction, 4 percent; transportation/communication, 1 percent.



From Martin Edmonds, St. Paul, Minn.:

- Three million homeless people live in the United States.
- A congressionally funded study predicts that another 19 million people face the prospect of homelessness in the next 15 years.
- At the start of Ronald Reagan's first term as president, the United States spent \$7 on defense for every \$1 on housing. Today the ratio is \$44 on defense to \$1 on housing.
- From 1970 to 1985, the number of units with gross rents below \$125 per month dropped from 15 million to 2 million.



From Richard Tuschman, Pilsen area of Chicago:

- Twenty-one different gangs protect their turf along 18th Street in the heart of the Pilsen area of Chicago.
- Gang-related murders in Chicago are up 40 percent over 1988.
- On the evening of Aug. 23, 1988, gang-related shootings occurred on 18th Street at 5:10 p.m., 6:15 p.m., 7:45 p.m., 8:15 p.m., and two hours later another victim was found with 30 gunshot wounds.
- About 70 percent of high school students in the Pilsen area drop out of school before graduating.

Move beyond the facts; **face the faces**



Jerrel Lewis

I am Jerrel Lewis. I came from West Virginia, where I worked in the coal mines until I was laid off. It is hard to find a job when you are in your 40s and have no education. I worked lots of different jobs.

When I got to St. Paul, I worked in the labor pool. I spent my money for bus, food, shaving stuff, stuff to try to be presentable to get a job. I didn't have money for an apartment, so I stayed at the Gospel Mission as long as they let me. Then I lived under the bridge.

I started in a job training program that placed me at Goodwill. I worked there six months and got an apartment. I started going to classes to learn to read. They ran out of work. I got laid off and lost my apartment. I moved back to the bridge.

I finally got a job at Anchor Hockey and was accepted into the union. Just as I was ready to get an apartment, the union went on strike. Another stumbling block. Why, when I'm trying so hard? Why don't things work?

I am determined to get off the street, even if it seems hopeless. I won't give up and get hooked on alcohol or drugs like so many do. People have to help themselves, but something has to be done to make it easier. Our government is rich. It accuses other countries of human rights violations but ignores its own homeless people. That's not right.

Good news! At the last minute the strike was avoided. Now I can try to get an apartment. I want to learn to read, too. You can do a lot if you aren't worried about food and a place to sleep.

I am Annabelle Myron. My connection with Hopi Mission School goes way back to the beginning, when it was only a dream. Along with other Hopi Christians at Oraibi Mennonite Church, I hoped that a Christian school would be started on the reservation. We all wanted a school so children could listen to God's Word, and the seeds would be planted here. We prayed for it, and the Lord answered our prayer.

Hopi Mission School began in the basement of the church. My oldest daughter was part of the first group of seven students to attend. After the school building was built, I began to work there as a cook. I cooked to help pay my children's tuition. Once I had five children attending the mission school at one time. I have also had nine grandchildren in the school. I have cooked a total of 14 years. This year I cook for 89 students and 12 staff members.

Annabelle Myron



I am still a part of the Oraibi Mennonite Church. Although at times it is small in number, the faith is strong. For Hopis the Christian walk is not easy. The church family is a necessary support group where burdens are shared and lifted up in prayer. I share my time with the ladies' sewing group and the children's Sunday school class. My hymn request is often "Because He Lives." That is a testimony of my struggles and my hope and strength in Jesus Christ.

I am Fernando. Like most of the teenagers in my community in Chicago, I dropped out of high school. I was also a member of a street gang, although I maintained a low profile on the street.



Fernando (in black)

In July 1988, my best friend was shot and killed by rival gang members. I had just graduated from Latino Youth Alternative High School, a school staffed by Mennonite Voluntary Service workers. I was employed as a foreman of Latino Youth's carpentry program. I was confused and scared. Since my friend got shot, I had to choose between taking revenge and getting more into gang life or trying to get out.

At Latino Youth I had learned to get along with rival gang members. I even made friends, although that had to be a secret. If one of your own gang members reports that you have a friend in a rival gang, you can get a "violation." That means everyone in your gang will beat or

punch on you. You can get exempted from the "violation" if you agree to shoot some rival.

Gang life is filled with revenge and anger. Juan was my friend from Latino Youth. He survived five gunshot wounds and was in a rival gang. He and I talked to a group of Mennonite Group Venture kids once. I told them they don't know how lucky they are to be able to walk freely without worrying about being shot.

I was lucky. I got out of the gang. I learned carpentry from Mennonite Voluntary Service workers and then got into an apprenticeship program. I even passed the exam into the union. I work at Latino Youth now, training other dropouts in carpentry skills.

I am Julian. I had been performing military service with the Salvadoran Air Force when, in October 1985, unidentified people entered my house and stole many of my things. They left a note demanding that I leave the air force. I also disagreed with the military's treatment of the civilian population, but my request for discharge was denied.

I left the air force anyway and found a job as a truck driver. Soon I heard the military was searching for me as a deserter. I went into hiding.

I spent two years like this until I decided to come to the United States. I found an apartment and a job in Dallas. After several months I saved enough money to help my wife, Rosa, and our children join me. They were detained by Immigration, but finally they arrived. My biggest fear was that my children wouldn't remember me after six months apart. It was a happy day when they ran to me with open arms.

We have four children, aged 6, 4, 2 and 3 months. We were luckier than many

Central American refugees. I found a job painting houses, and my boss gave us a large apartment rent free. But we knew that our stay in the United States could only be temporary. So we applied for residence in Canada through an organization staffed by Mennonite volunteers.

Our relatives think we are disloyal for wanting to go to Canada, but we feel responsible for our children. We want them to live in safety and without fear of deportation. We think God is opening one door for us as another closes. In faith we wait until the visas are issued. We have much hope.

I am Sarah. I am scared. I think my voice shook when I called the crisis line at the Women's Place tonight. My husband left in a rage tonight, again. I didn't know what to do. I was afraid of what he would do to me when he came home. I didn't know where to turn.

I've hoped for years that the beatings would stop, but they never do. He punches me and kicks me and forces me to have sex. He criticizes me and ridicules me. It never stops. It only gets worse.

The woman at the shelter offered to send a taxi for me and my kids. I just wanted to talk. I don't know how I deserve this. I really tried hard not to do the things that make him mad, but he is so suspicious and accuses me of things I don't do. The woman on the phone said I didn't deserve it. She said he is responsible for his actions. I don't know. He says it's my fault.

The woman said I could stay in the relationship or leave. I am afraid to leave. My kids need their home and their friends. The woman said their safety was important, too. I just don't know. I've never been on my own.

The woman said the Women's Place provides shelter, counseling, child care and referral to other agencies. She said I can call anytime. I don't know what to do. I am scared.

I am Hattie. I am 80 and a member of the Euchee tribe. Our people were peaceful and were great hunters and fishermen. That was back in Georgia before the long journey to Oklahoma, before the hardships. That's why that trip was called the Trail of Tears. Many were buried along the way.

I was young when I met and married my husband, John. His skin was black, but he was Cherokee. He was humble; he was sound. He wasn't full of foolishness like most men. We arrived in Wichita, Kan., in 1949. We had tried unsuccessfully to farm in Oklahoma and had fallen into debt. Soon, though, John got a job with a groundskeeper for the schools. We bought a small home and raised six children there. We even paid off all the farm debt.

I was lonely here. I was far from my home and missed my family. I longed for something else. I went to the Church of God in Christ and was saved there in 1952. John did not want me to go there and forbade me to go to worship. I was dutiful, but I did continue to go to the morning prayer meetings after John left for work. I prayed for his salvation and believed with all my heart in the power of Jesus. The next months were not easy, but in 1953 John also accepted Jesus Christ as his Savior.

Within two years John began a new life as a minister and bought a church building. The church became our life. Four of our children finished college. The fifth, after John's death, became the head pastor of the church. As for me, I am thankful that I can still spend my days praying for the salvation of others.

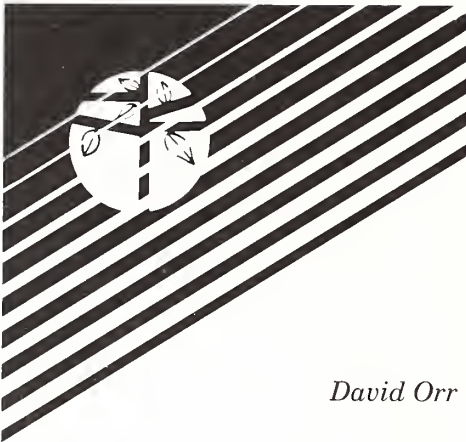
Waiting for a new home: Julian and his children, Samuel, Lupe and Carla, celebrate three birthdays that all occur in one week.



Stories were contributed by current and former Mennonite Voluntary Service workers who moved beyond the facts to face the faces. Jerrel Lewis dictated his story to Martin Edmonds, who works with the homeless in St. Paul, Minn. DeAnna Goering met Annabelle Myron at the Hopi Mission School in Kykotsmobi, Ariz., where they both work. Richard Rutschman met Fernando at Latino Youth in the Pilsen area of Chicago. Sharon Ginter met Julian in her work with Central American refugees in Dallas, Texas; they are also neighbors. LeAnne McComb talked to Sarah at the Women's Place in St. Catharines, Ont. Bill Burdine met Hattie when he replaced her door in his work with Mennonite Housing, Wichita, Kan. Susan Ortman Goering, Boulder, Colo., MVS associate director/west

Do your best and pray

An Illinois congregation faces the facts^e



David Orr

I and the rest of the Mennonite Voluntary Service staff spent a day visiting projects related to the four units in the Chicago area: Markham, Woodstock, Pilsen and Pilsom.

As we walked through the neighborhood surrounding Markham Community Mennonite Church, Chuck Neufeld pointed out houses of church members who were once MVS workers, then remained in the community. They continue to be involved in the church and a variety of ministries.

David Ewert, pastor of the congregation, greeted us as we passed his driveway. He is a longtime member of the church and was called as pastor in 1986. Soon we are joined by Les Tolbert, associate pastor. As we gathered around Dave's kitchen table for coffee, we heard about their work.

"For the last several days we have been spending much of our time working with a homeless man who was referred to us for help by a Mennonite church in another part of the Chicago area. He used to have a good job, a couple of cars, was doing well. Then there was a cut-back and he lost his job. Soon his wife left him alone with their two young children. He has a few relatives in the area, but they have all told him to give the children to the Department of Children and Family Services. They say he can always get them back when he is

back on his feet. But he wants to keep the family together.

"Homelessness is a real problem in this area. All the shelters have long waiting lists. Many agencies simply pass people on to other agencies. I've been told to contact Community Mennonite Church a couple of times," laughed Dave. "We were finally able to get this man in at a temporary place. It was supposed to include some food, but there isn't any. On Thursday he will have to move out or begin paying rent of \$50 per day."

"He does have a job, but it's a long way from here. We've been driving him to and from work and keeping the kids at the day-care center. Yesterday they were upset and didn't want to get in the car with me to go home," said Les. "Finally Aimee McLain, one of the MVS workers from the day care, offered to

come along. I was grateful. We sang 'Jesus Loves Me' all the way. I could see them in the rearview mirror. Even the baby was doing the hand motions."

"What about the Highway Motel?" Chuck said. "For less than \$50 a night you could put them up there."

"The motel now refuses to take homeless families," said Dave. "Other motels in the area have adopted the same policy. With our resources for emergency housing severely curtailed, we face serious problems. We keep asking ourselves what more we can do."

"Maybe we should buy the motel," Dave mused. "The owner has been interested in selling it if the price is right."

"What would it take?" asked Chuck. "A couple of hundred thousand?"

"Something like that," said Dave. "It has about 20 units, and a house goes

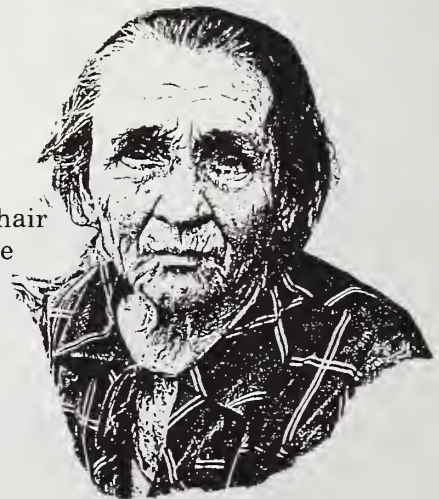
Mythology

Keith Lehman

Toothless, shrunken woman
with a dried-apple head
and white, translucent, wisping hair
in the hot, Indian Summer breeze

Ancient earth mother
Who do you wait for?
What do you expect to see?

Perhaps you are waiting
for the clawlike root
that emerges from the black
concrete
to stretch itself into a hand
and then an arm
uprooting street and sidewalk
bricks and wood and glass
reclaiming the earth—
your earth



Or maybe you are just tired and old
and hoping
for a visitor

Keith Lehman, is in Mennonite Voluntary Service, 2125 Clifton Ave., Cincinnati, OH 45219.

with it. We could operate part of it as a shelter and part as a motel to cover costs. We could hire homeless people to run it, get them stabilized, give them job training....The problems are so difficult. We have to just do our best and then rely on prayer." We joined hands around the table in fervent and tearful prayer.

When we left Les and Dave, they were still talking. Probably scheming about ways of purchasing the motel or perhaps next steps in their effort to keep one family together.



David Orr, Newton, Kan., personnel director for Mennonite Voluntary Service

Proper forms of worship, without compassion, do not save us. Concern for ourselves, without concern for others, is not life-giving. Correct theology, apart from doing justice, gains us nothing. We cannot love God if we do not love our neighbor.

Nor is it enough to recognize need. Both priest and Levite in Jesus' story (Luke 10:25-37) saw the injured man's need. But the cost of helping was high. They did not get involved.

Citing statistics is not enough. We face the facts: homelessness, neglect, loneliness, hunger. The Samaritan showed mercy, faced a face. *Barbara Unruh, associate personnel director, Mennonite Voluntary Service*



MVS definition

Today I work alone, scraping a house in a 100-mile-per-hour wind and 40-degree temperature. The day grows on me like mold on cheese. I question again, Why am I subjecting myself to such brutal torture?

I file through the *Compound Book of Answers* neatly tucked away on my memory shelf. I leaf through the pages until I come to "M" for MVS. The definition reads as follows:

Upon your own request, you have elected to commit to paths unconventionally littered with new beginnings. You chose this one because it was time and you knew it. You also knew that future paths will cause you to ask the same questions to an even larger and more frequent degree. The challenge in your living these experiences is to become the answer to a greater degree than the last question, and upon your completion develop yet another question for your being to become. Make sense?

The fact that you have looked up this section (MVS) means that you are doubting again. You always seem to do this when you have a paint scraper in your other hand. The echoes are in pause. Give them respect. They will greet you again and you will feel moved. You will know you are in the right place. For now, note how you feel. It is nothing compared to what the people you are working for must feel again and again; a cold house, a hungry stomach, a lonely heart. Be glad for the opportunity to share in their suffering.

Now close the book and get back to work!



Ron Harder, Winnipeg, member of the Oklahoma City Mennonite Voluntary Service unit

Our faces change

Norma Peters Duerksen

A brawl broke out. Someone had to step in and stop the physical and verbal violence. Since I was the closest adult on the campground, I separated the two fighters at arms' length and tried to get their reasons. The stories matched. One was interfering in the other's business. The other was just paying back lick for lick (a common philosophy for inner-city survival). The one interfering was becoming more and more violent as we talked, getting kicks and slugs in around me whenever possible, punctuated with death threats. It became clear this was the one that needed my attention.

With his wrists handcuffed in my grasp we proceeded to a silent place to calm down. Hitting, kicking and threatening all the way, he was an angry and frustrated child. What would be best for him? I seated him in a soft chair facing the picture window that overlooked the woods. I seated myself so that I blocked the exit. Not knowing what to say in my own anger and helplessness, I said

where they are planted, and all reach for the sun. We can learn so much from nature." Another 10 minutes of silence. "Evening recreation is starting. Are you ready to be among people again?"

A calm quiet boy said, "Yes." On the way out I invited him to look through the telescope in the room. We spent a long time showing each other enlarged items of interest in the distance. Then we went back to the camp. Before we arrived I asked what he would do if he was teased for getting beat up by a girl. He said, "Nothing. I'll just ignore it. It doesn't matter."

"It takes a strong person to do that. You know something, I like you. Is that all right if I like you?"

"Yeah," he smiled in a non-threatening way as we joined the group.

Faces of the inner-city become a part of my memories as a volunteer. Faces change from stranger to friend, from anger to smiles, from fear to peace, from

"[The trees] don't fight, push or shove for their place in the forest. They grow where they are planted, and all reach for the sun."



Phil Duerksen (right), the author's husband, with Pleasant Valley Outdoor Center children

nothing. We sat in silence for 10 minutes, looking out the window. He relaxed and took interest in a squirrel scampering along a branch and a dog barking down below.

Seeing this, I said, "See the trees out there. They don't fight, push or shove for their place in the forest. They grow

abused to loved, from insecure to proud.

The face in my mirror changes, too. It reflects the experiences of simple living in an intentional community. It reflects the experiences of a culture in which I'm the minority. It reflects a struggle with the meaning of discipleship. The face in my mirror will never be the same.



Faces change: A child at the Pleasant Valley Outdoor Center displays her work.



Norma Peters Duerksen is a Mennonite Voluntary Service worker in the Pleasant Valley Unit, Woodstock, Ill.

The volunteers helped us recall our goals

Preston D. Goering

Where are all the needs?" "These look like happy, content kids to me."

"This isn't what I thought Mennonite Voluntary Service would be like."

These and similar comments were becoming all too common from volunteers coming to serve at the Beatrice (Neb.) Day Care. The original statement of principles for the day care included references to concern for the poor, the fatherless and the afflicted. When we began in 1974, the number of single-parent families was rising, and the need for a day care in Beatrice became evident. Mennonite churches in Beatrice responded. Though the philosophy statement included concern for the poor, and a few families received free care from time to time, the primary function of our day care was to provide Christian nurture and love to the children entrusted to its care.

As other child-care centers sprang up, ours no longer met a special need. Then the day came that Mennonite Voluntary Service challenged the board of directors (of which I am a member) to clarify the day care's goals. In 1987 the questions came from the volunteers. They had come to work with the poor and the disadvantaged. Seeing none, they held this inconsistency before us. A high turnover of directors and a shortage of volunteer personnel finally pushed us to look seriously at our purpose. Was it simply to provide a Christian day care? Or was



Shannon Rieder

Children from homes with problems like alcoholism, abuse, poverty and poor education needed services they could not afford.



Shannon Rieder

Renewed inspiration and interest: Roman Oganda, a Mennonite Central Committee international visitor from the Dominican Republic, plays with the Beatrice Day Care children.

it also to meet the needs of the poor?

After some study we found a need in our community for day care for families unable to afford it. Children from homes with problems like alcoholism, abuse, poverty and poor education needed services they could not afford. They needed the environment of Christian love our day care could provide.

Without losing sight of providing Christian love, the board of directors set a minimum goal: 30 percent of our services would be free to qualifying families. A scholarship fund was set aside to provide child care for parents in alcohol treatment, who need respite from stress at home to avoid abuse, who wish to look for work. This has been a source

of renewed inspiration and interest in the day care for the churches and the community. The day care is reimbursed by Title XX (U.S. federal funds) for most of the children who receive free service. Our hope is that we can expand the scholarship fund to serve many more.



Preston D. Goering is pastor at Beatrice Mennonite Church, 918 N. 12th St., Beatrice, NE 68310.



Shannon Rieder

Sheryl Bartel from Calgary assists a child.

No bomb was found in the First Mennonite Church building in Berne, Ind., despite a Jan. 29 phone call to a community woman indicating that a bomb would be placed in the church Feb. 4. The woman, who was not a member of First Church, informed the local police. "The police took the bomb threat seriously. They said the phrasing of the threat indicated that it was not a hoax," said Tim Epp, pastor at the church, noting that this was the first time the Berne community had received a bomb threat. The police conducted a thorough search of the church on the evening of Feb. 3 but found nothing. Several people spent the night in the church. Police are continuing their investigation of the incident. "We didn't inform the congregation right away...because we were afraid general panic would set in," said Epp. The congregation was notified about the threat at the evening service on Feb. 4. "If we ever had to go through this again, we would inform the congregation immediately and tell them that the proper precautions had been taken," he said.

NEWS

18 years after *Anabaptists Four Centuries Later*

Mennonites will learn about themselves in new survey

Elkhart, Ind. (AMBS)—Mennonites and Brethren in Christ will soon know more about what's happened in their family in the last 17 years.

"Church Member Profile II" follows up a similar survey done in 1972, published in *Anabaptists Four Centuries Later* by J. Howard Kauffman and Leland D. Harder (Herald Press, 1975).

All five denominations that cooperated in the 1972 survey participated in the current one: the Brethren in Christ Church, Evangelical Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and the Mennonite Church.

Project coordination is being carried by an administrative committee functioning under the auspices of the Institute of Mennonite Studies of Associated Mennonite Biblical Seminaries, Elkhart, Ind. Committee chairman is Leo Driedger, Winnipeg.

A primary purpose of the current survey, says project director J. Howard Kauffman, "is to identify trends in the beliefs, attitudes and behavior of Mennonite and Brethren in Christ church members."

Compared with 1972, Kauffman says, the new data shows that

- Farm residence among

Mennonites declined from 34 to 23 percent; urban residence increased from 35 to 48 percent.

- Farmers as a percent of all males were 23 percent in 1972, 14 percent in 1989.

- The percent of married women employed full or part time increased from 38 to 52 percent.

- The number of persons per household decreased from 4.5 to 3.2.

- Scores have eroded slightly on items measuring adherence to pacifism, and there is a bit greater acceptance of non-combatant service in the military.

- Scores on the race relations scale have improved.

- Acceptance has increased for divorce, remarriage of divorcees, moderate drinking and social dancing.

- Attitudes opposing abortion, homosexual acts and smoking have strengthened.

- The proportion of respondents favoring the ordination of women rose from 17 to 44 percent. Church members are polarized as to how extensively women should enter church leadership roles.

Howard Kauffman and Leo Driedger aim to complete a 350-page manuscript on the principle findings by this summer. Chapters will include

findings on modernization, secularization and assimilation among Mennonites.

The project's associate director, Leland D. Harder, North Newton, Kan., is using the data to write a study book for use in Sunday school

The survey will "identify trends in the beliefs, attitudes and behavior of Mennonite and Brethren in Christ church members."

J. Howard Kauffman

classes and other church or school groups. Driedger, Harder and Kauffman will write articles for church papers.

"I hope that congregations and church leaders will study the results as one way to see what is happening in our faith family and to reflect on what Christian faithfulness means for us in today's world," says Richard A. Kauffman, interim director of the Institute of

Mennonite Studies and a member of the administrative committee.

The survey findings are drawn from a data base of 3,083, or 70 percent of the eligible sample, in 153 congregations. Howard Kauffman noted that the 1989 survey included some topics not covered in 1972 and about two-thirds of the original questions.

The researchers are accepting speaking engagements to interpret the findings. They also will offer a workshop at Mennonite World Conference in Winnipeg in July.

The project has been made possible by funding from the five cooperating denominations plus grants from Mennonite Mutual Aid Association, Goshen, Ind.; Mennonite Central Committee, Akron, Pa.; Brotherhood Mutual Insurance Company of Fort Wayne, Ind.; and the Schowalter Foundation, Newton, Kan. *John Bender*

MCC Alberta invites applicants for the position of **executive director**, effective June 1. Interested persons should forward completed applications and personal resumé **by April 30** to E. Jack H. Elias, 943 Kannock Road, SW., Calgary, AB T2W 1M6, (403) 296-8027 (O), (403) 281-1729 (H).

A "Standing Up for Peace Contest"

seeks entries from young people ages 15-23. Entrants are invited to interview someone who has refused to fight in war, pay taxes for war or build weapons for war and share the story through writing an essay or song, producing a video or creating a work of art. Mennonite Central Committee U.S. Peace Section is one of nine sponsors of the contest, a project of the 50th Anniversary Celebration of Conscience. Entries are due May 1. Two \$500 prizes and 10 \$100 prizes will be awarded. Contact Standing Up for Peace Contest, Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601.

Mennonite Urban Renewal Program in Winnipeg officially disbanded over a year ago. Through MURP Christians bought apartment buildings in an effort to provide decent low-cost housing for low-income residents. Its spirit continues now through a MURP Fund for Inner-City Ministry, which provides financial support to Winnipeg churches and Christian organizations that want to begin inner-city ministries. "We want to encourage local congregations and church groups who have a vision for the inner city to experiment," says Dave Dyck, past president of MURP. "Our commitment to missions overseas and in Canada rings hollow if we don't bring God's good news to poor people in our inner cities."

A retreat for families with gays and lesbians is planned for March 16-18 at Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, (412) 423-2056. Retreat leaders are Gerald and Marlene Kaufman, Akron, Pa., counselors in private practice. Ann Showalter of Chicago will speak on "Dealing with Fears." "There are numerous families with gay or lesbian members in Mennonite-related churches, and this retreat is to provide a setting for them to make connections and worship together," said Levi Miller of the LMCC staff.

NEWS

A Call to Kingdom Commitments funds MVS positions

Newton, Kan. (GCMC)—Two Mennonite Voluntary Service projects were recently awarded funds through A Call to Kingdom Commitments, the General Conference Mennonite Church development plan. The grants are to enable volunteers to serve with programs that would otherwise be unable to support a volunteer.

The first amount, \$2,000, was granted to help support the work of MVS worker Ruth Entz, a community worker at Samaritan House Ministries, Brandon, Man. Samaritan House is a



Entz

Christian organization serving abused women, including many Native people. Services include transitional housing, a

drop-in center, boys and girls clubs, life skills and literacy training, budget counseling, Bible studies and Sunday worship services.

A second \$2,000 grant was awarded to help support the work of an MVS volunteer who will serve as community advocate with West Broadway Community Ministries, Winnipeg. This church-based program provides services for poor and marginalized people. It tries to meet the needs of children, the elderly, low-income people and mentally retarded adults.

A Call to Kingdom Commitments has provided more than \$18,000 for support of MVS workers. MVS is a program of the Commission on Home Ministries. It places more than 100 volunteers in partnership with local congregations in 30 communities in Canada and the United States.

MDS sends 25 per month (people, that is) to St. Croix

Akron, Pa. (MCC U.S.)—Mennonite Disaster Service volunteers fixing a roof in St. Croix after Hurricane Hugo last September are (clockwise from bottom left): Tim Hagey, Telford, Pa.; Brent Kaufman, Souderton, Pa.; Alvin Stobbe, Langley, B.C.; and Bill Steckley, Miller Lake, Ont.

MDS is "flooded with requests for roof repair," reports Lowell Detweiler, MDS coordinator. MDS will work in St. Croix through May. More than 100 North American Mennonites have volunteered to go to St. Croix, but MDS has been able to arrange adequate accommodations for only about 25 each month.

Peter Heide, Clearbrook, B.C., says, "One woman and her son would come each day to our vehicle, hold hands and say a prayer of thankfulness over us." *Lowell Detweiler*



Lowell Detweiler (MCC)

URGENT OPENINGS

BIG BROTHERS CASEWORKER

Saskatoon, Saskatchewan

SHELTER MANAGER/EMERGENCY SERVICE COORDINATOR

Arvada, Colorado

HOMELESS SHELTER INTERVIEWER/INTAKE WORKER

San Francisco, California

LATINO YOUTH CARPENTRY SUPERVISOR

Chicago, Illinois

VICTIM-OFFENDER CASE MANAGER

Seattle, Washington

MVS BELIEVES in following Jesus through a lifestyle of service, simplicity, social concern, and non-violence.

MVS WORKERS are needed in 30 communities in the United States and Canada. If you can't accept one of the positions above or one of our other openings, please consider helping with financial support.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

Youth leader/assistant pastor required immediately, to work especially with youth and young adults, at **Zion Mennonite Church** in Swift Current, Sask.

Please send inquiries/resumé to Hilda Wiens Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Mennonite Central Committee representatives traveled to Romania in early January to explore whether MCC can meet immediate needs there through shipping food, blankets and other resources. They also explored long-term program involvements that may include church leadership training, a small-scale agricultural project or job creation work. MCC has designated \$15,000 from contingency funds for relief programs in Romania, said to be the poorest country in Europe.

North American church workers will be required to accept living standards equal to indigenous partners engaged in similar work, according to an agreement worked out between the United Church of Christ in the Philippines and several American denominations. Under the plan, if a mission agency pays a missionary above the accepted level, the additional funds will be placed in a trust to be managed by the Philippine church. The participating denominations are the United Church of Christ, Christian Church (Disciples of Christ), Presbyterian Church (USA), Reformed Church in America and the United Methodist Church.

While Bluffton (Ohio) College president Elmer Neufeld and his wife, LaVera, were in Bolivia and Paraguay from Nov. 30-Dec. 23, 1989, the United States invaded Panama to overthrow the Noriega government. In spite of serious reservations about Noriega, Neufeld said that Latin American countries mostly opposed the American military action. "It is unfortunate that most Americans are oblivious of the history of American military invasions in Latin America," Neufeld said.

NEWS

African educators tell MCC to stay

Akron, Pa. (MCC)—"An orphan learns from the door of the granary." An Anglican pastor from Uganda used this African proverb to summarize his feelings about the first All-Africa Education Conference held by Mennonite Central Committee. The conference, held at Christ the King High School in Roma, Lesotho, in January, brought together 15 African educators and church leaders from eight countries, 32 MCC teachers and country representatives, and seven North American representatives.

The conference reviewed MCC involvement in education in Africa and provided workshops for MCC teachers.

MCC first placed teachers in Africa in 1962 through its Teachers Abroad Program. TAP quickly blossomed into one of the most popular programs of MCC, peaking at about 160 people in 1971. But the optimism of the 1960s faded, and education failed to bring the anticipated development. Profound doubts emerged about the value of the educational system inherited from the colonial era. MCC teachers frequently questioned whether they should continue to be involved in education. By the end of the 1980s the number of MCC teachers in Africa had declined to about 30.

The first presentation, by an African participant from Burkina Faso, portrayed the weak-

nesses of the current system, which, born out of colonialism, perpetuates inequalities. It trains youth for jobs that do not exist and exacerbates the flow to urban unemployment. Based on European curricula, much of it is irrelevant to African rural life. It fosters feelings of European superiority and African inadequacy.

Such a list of negatives discourages many teachers. Should MCC phase out of education in Africa? African participants, fully acknowledging the weakness of the system, encouraged MCC not to abandon them. Changes are being introduced: more African content, more practical skill development, less memorization, involvement in local communities, in-service training of teachers. "We need teachers like you," they said, "teachers with sensitivity, creativity, commitment and flexibility."

In a joint statement, all participants encouraged a system that enhances Christian values, creativity, problem solving, critical thinking and the democratization of society. African colleagues urged expatriate teachers "to propose and not impose, to serve and

not to master, to share and not to exploit."

"The orphan learns from the door of the granary." The Ugandan pastor was alluding to the orphan who remains outside the hut when all the other children are called inside by their parents. The orphan lingers outside, listening and learning. The pastor said this was his experience at the conference—listening in as people shared.

Virtually every person at the conference took a turn listening from the granary. An MCC worker with 25 years of teaching experience in North America, feeling depressed about the system in Africa, listened as a black South African woman showed him ways to involve the whole community in his school. MCC

teachers learned from each other; MCC workers and African colleagues swapped insights; African participants developed new and deep relationships with each other.

On Sunday morning many participants attended an early Mass held by a Catholic priest from Uganda. In the evening all gathered for a Mennonite-style communion service, breaking bread together, drinking from a common cup, singing an African hymn during communion and concluding with a joyful rendition of #606 in the *Mennonite Hymnal*, "Praise God from Whom All Blessings Flow."

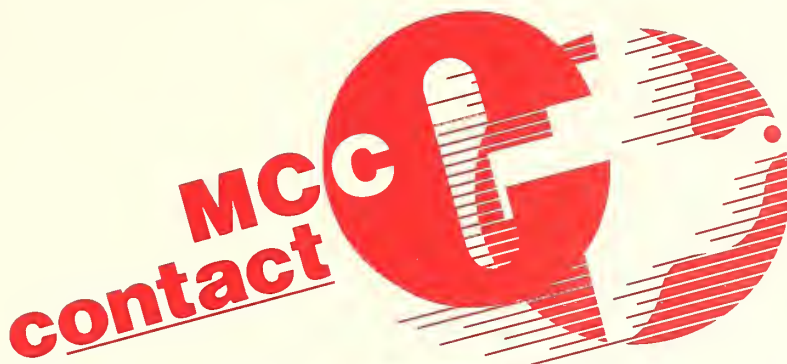
At the end all could "join the family inside the hut," drawn together by the Spirit of Christ. *Ray Brubacher, MCC director of Overseas Services*



Left to right (foreground): Magdalene Andres of Boissevain, Man., Martha Adivo of Jos, Nigeria, and Veronica Phafoli of Maseru, Lesotho, at the MCC-sponsored All-Africa Education Conference

Peg Johnson/Bill Finerty

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- no 1



"He said therefore, 'What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches.'" Luke 13:18-19

Signs of the kingdom

Mennonite Central Committee
1989 Annual Report

Signs of the kingdom

Mennonite Central Committee 1989 Annual Report

Where, amidst the suffering in this world, are small, kingdom-building seeds being sown? In 1989 Mennonite Central Committee (MCC) workers in more than 50 countries sowed seeds of peace, education, health care and friendship on your behalf. At the same time they saw signs of God's kingdom among the people they came to know. They saw neighbors gather to plant gardens and dig wells; they saw people with few resources share generously; they saw polarized people reconciled, community health promoters administer medicines and adults learn to read. These signs inspired MCC workers to walk with and learn from their world-wide neighbors, many of whom are poor, oppressed and powerless.

This year in Burkina Faso, colleagues of MCCers affirmed the greatest strength of Mennonite and Brethren in Christ service through MCC: people, and the understanding that comes with presence. "You have become real Burkinabes," local people told MCCers. "You hear our language."

In El Salvador, MCC workers were your eyes and ears as they witnessed the pain of war. MCCers there recall a popular Salvadoran song: "We are still singing. We are still pleading. We are still dreaming. We are still hoping." It was sung at the funeral of Cristina Gomez, teacher and member of an MCCer's host family, who was captured by armed men in civilian clothes, tortured and murdered April 5, 1989.

"The words were an encouragement to us," they write. "Our goal is to participate in local churches and communities and allow ourselves to be transformed. We see our efforts as an opportunity to live with and learn from Salvadorans as they work for the kingdom."

In West Germany your support enabled an MCC worker to help plan the 40th anniversary celebration of Church and Peace, a European network of Christian congregations and communities. "The assembly included a wonderfully ecumenical service" she wrote, where Quakers, Lutherans, Baptists and Mennonites held a communion service together. "I left feeling like I had experienced a foretaste of the kingdom of God."

We hope this summary of MCC work in 1989 opens your eyes to the signs of God's kingdom around you and inspires you to continue to pray for and support MCC's ministry.

Job Creation

Through cracks in concrete

I see signs of God's kingdom as I walk down the street between my unit house and my work in MCC's SELFHELP Crafts warehouse. I look carefully and see grass growing between the cracks of the sidewalk; they are small and seemingly insignificant, but they live courageously.

I am reminded of India where hundreds of millions of people are trapped in the concrete of poverty, a life I really cannot understand. Then I think of the few hundred people in India that SELFHELP Crafts, through providing meaningful jobs, has helped to rise up just a little above this concrete, through a crack, like blades of grass. This reminds me of God's work in the world.

• • • **Russell Koop**
MCC Akron

Other job creation work

• • •
Last summer, 17 Native Canadians and Kanadier Mennonites who had been receiving social assistance, received six months of work and job training in forest management through MCC Canada's Employment Concerns Program.

• • •
In Laos MCC worked with leprosy villages by developing village economies to help improve living conditions. In one village, residents cultivated cotton which they sold to purchase rice.

• • •
In Chad, MCC provided grants to a vocational training center for the hearing impaired.

• • •
In Bangladesh MCC helped provide jobs for more than 6,000 people whose livelihoods were destroyed by a 1988 flood. Participants worked at raising the playing fields of 16 schools above flood level, constructing roads, clearing land for rice cultivation and building an embankment to protect 1,880 acres from monsoon flooding.

• • •
Photo:
Bill Palliser shows a carving he made at his home in Labrador. MCC is helping him and others to market crafts.



Material Resources

Everyone has something to offer

Poverty has forced hard choices on families in Bolivia like the Pintos, who live on the outskirts of Santa Cruz. Alberto and Rosemary ride the bus to work each morning, leaving their four children behind, alone in their home, a hastily constructed 8-by 10-foot wooden lean-to. Rosemary has given responsibilities to each child, and Alberto has made plans to return home for lunch.

I don't like to see them leave, knowing the loneliness of 6-year-old Liseth, hearing the cries of the 6-month-old baby, and wondering about the safety of 4-year-old Carlos. I can tell that 9-year-old Reinaldo feels the weight of being responsible for them all.

In the evening, Rosemary's face and tired walk show the wear of a day's work. More, her eyes reflect the strain of a mother whose family life is shattered. "I don't want to leave them," she says. "It should not be this way."

The family hopes to purchase a lot one day and build their own house. The Pintos' present home was offered to them after they were unfairly forced off another. Alberto's income barely covers food and other essentials. Without Rosemary's job it would be almost impossible to buy a lot of land.

So I was surprised one Sunday when I saw the Pintos preparing lunch for the entire church and some visiting evangelists. I remembered those scenes of their children alone, and the meager food they have on their own table. "Why are you doing this?" I asked. "You needn't, you know. Serving a meal just for the visitors would be more than enough!" Their simple response, "In this life, one must give."

The Pintos' hope is to someday have a house, shelter from wind and rain. On the way toward that goal, they have made choices that seem to me, a neighbor from the North, altogether too costly. I consider the fragile family life which they place at risk. But they seem to understand the risk we take if we ignore opportunities to share, losing sight of love for others. They understand that everyone has the capacity to offer something. Therein lies the real hope for the life of the Pinto family.

• • • Sara King
MCC Bolivia



MCC donated wheat, chain saws and labor to CEPAD, a Christian Nicaraguan development organization, following an October 1988 hurricane. By August, 151 houses had been built by Mennonite Disaster Service (MDS) labor. Local chainsaw operators, using MCC-donated saws, cut wood for 537 more houses.

• • •

In northern Guatemala, MCC supported a feeding program for 125 displaced orphans and their widowed mothers. A local Methodist church runs the project. In January MCC-trained health promoters visited the project and helped a doctor treat 163 people; 80 percent of them suffered from malnutrition and parasites. MCC also helped Guatemalan widows by purchasing handcrafted items to sell in North America through its job creation program, SELFHELP Crafts.

Sharing material resources

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In 1989 MCCers in the Santa Rosa region of Bolivia worked closely with Heifer Project International to provide animals to local farmers. Five families received milk cows, 28 families received laying hens and nine families each received two sheep.

• • •

More than \$65,000 worth of groceries were collected by church members last year and shared in Philadelphia, New York City and other East Coast cities through the MCC U.S. Grocery Sharing Project. Eight Beachy Amish, Brethren in Christ and Mennonite church conferences participated in the project, which has distributed 35,539 bags of groceries since its beginning in 1982.

• • •

Following a cyclone in West Bengal, India, MCC shared medicines, milk powder, tarpaulins, clothes and water purification tablets in affected villages.

an aid
GOOD FOR RELIEF
FROM: MENNONITE CENTRAL COMMITTEE
RECOURSE MENNONITE
KRON  PENNA., U.S.A.

#16 MEAT

16 1/4 X 12 1/4 X 10 1/2

"Recipients of material resources were pleased with the quality of goods they received from MCC and were thankful for the assistance," write MCCers in Ethiopia. Quilts, soap, sheets and towels were shared with two hospitals.

...
In Sudan MCC distributed blankets, clothing, soap and school and sewing kits among people displaced by war.

...
The year's annual MCC Christmas donation to Salvadoran refugees living in Honduras included 4,350 school kits, 990 health kits and 1,200 towels. In January MCC donated 800 sacks of wheat flour to the refugees' bakery project.

...
Photo:

During the 1988-89 meat canning season, MCC constituents processed 246 tons of meat that was distributed overseas and in the United States.



Other agricultural work

Two MCCers supervised work at tree nurseries owned and operated by Faith and Farm, an agricultural extension program of the Church of Christ in Nigeria.



Rice planting in Haiti where MCC promotes erosion control farming techniques.

In St. Elizabeth, Jamaica, participants in the Mennonite Ventures program learned about crop rotation, responsible use of pesticides and fertilizer and contour farming.

An agriculture group in El Salvador harvested their first peanut crop. "Peanuts seem to be self-promoting," write MCCers there. "Word about this new crop has spread through the community, and several people have asked us for planting seed. Peanuts improve the soil, improve nutrition and are a potential source of income."

In Laos, the first phase of an extensive gravity-fed, clean-water system was begun with MCC and Quaker assistance. When complete, this system will provide clean water to more than 4,000 people in eight villages.



Agricultural workers in Brazil accompanied cooperative members working on goat and bee-keeping projects, alternative agriculture and produce marketing.

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Agricultural work

Beit Sahour: Model of peace amidst violence

Since the beginning of the Palestinian uprising against the Israeli military occupation, Beit Sahour, a city of 10,000 located on the edge of Bethlehem, has modeled a nonviolent response.

Residents have been able to use mostly Palestinian products by growing their own produce and raising chickens and rabbits. Residents of Beit Sahour have also organized neighborhood committees for the welfare of the community. And they have refused to pay taxes since they felt the money was used to fund the military occupation instead of community services. In fall 1989 the Israeli government responded by making the town a closed military zone and by placing it under nightly curfew. During the month-long siege the military, with Israeli tax officials, made daily tax raids on homes and businesses and confiscated without trial several million dollars worth of property.

When the raids ended, the people of Beit Sahour immediately scheduled a prayer for peace, to be held in a local church Sunday morning, November 5. An invitation was sent to Muslim, Christian and Jewish religious leaders as well as representatives of the international community, members of the Knesset (the Israeli parliament) and Palestinians and Israelis from the peace movement.

Although the town was put under military closure early Sunday morning, many guests bypassed roadblocks, walking through fields or on side roads. The service was held. The message from the people of Beit Sahour is that they wish to live together with Israelis in a just peace, two peoples in two free and secure states.

In 1989 MCC workers supported the people of Beit Sahour through agriculture, health and education projects. In other areas of the West Bank, MCC assisted with a reforestation project, helped build roads, assisted in vegetable seedling distribution, supported chicken projects and provided relief to farmers whose crops were damaged by frost.

• • • Kent Stucky
MCC West Bank

Work for peace

A joyous reunion

"You must shine among them like stars lighting up the sky, as you offer them the message of life." Philippians 2:15-16

A story of extreme brokenness unfolded when I talked with a man who called our Mennonite Conciliation Service (MCS) office for possible assistance in visiting his children. The man had not seen his 8-year-old son or 7-year-old daughter for almost three years. He had spent those years struggling with his failed marriage and his own alcoholism. He had been "hiding out" from his former family in an attempt to avoid court enforcement of child support obligations.

I imagined the incredible barriers to reconciliation that stood between this man and his children. I agreed, however, to contact his former wife. Surprisingly, she said she felt a strong leading to work at father-child reunion despite her anger, frustration and fear about the turmoil she and the children had experienced.

Efforts to set an initial meeting failed repeatedly, so after a few months, I closed the file. Almost a year later the mother called to ask if I would try one last time. The children were grieving for their father. This time the father agreed to meet his former wife at my office. While it was painful for them to face each other, they were also relieved to begin this new part of their journey. They agreed that the father would have a reunion with the children in my presence.

The time came, a beautiful late summer evening. The children, in their Sunday best, laughed, played and talked excitedly with their father in the playground next to the MCC Akron office. The father had brought UNO cards and the children were proud to display their skills. The father is an artist—and so too, he discovered, is his daughter.

As evening faded, I visited with the mother. Her emotions were strong and mixed, but she had prepared her children well. I asked her how she had been able to trust this difficult matter to mediation after such extensive breaches of trust and court actions. She looked at the MCC building and said: "When we were first married as teenagers, we found a little apartment in Chester County [Pa.] next door to a Mennonite family. I didn't know anything about Mennonites, but they befriended us. And over the years, this friendship continued, through all my upheavals, transitions and relocations and through theirs, as they've come and gone on church-related assignments. It's hard to explain. They're special people and that helped me to trust coming here for help."

After that night, the parents agreed that the father would have limited, but regular visits with the children for six months on a trial basis.

• • • Alice Price
MCC Akron



In the Israeli-occupied West Bank, MCC workers cultivated relationships with both Israelis and Palestinians in attempts to understand and interpret the situation there and support those working toward peaceful and just solutions.

• • •

In September an MCCer co-led a five-day conciliation training seminar at Makerere University in Kampala, Uganda, together with author and professor Hizkias Assefa. More than 70 people gathered to reflect on the implications of mediation for many aspects of Ugandan life, drawing on local knowledge and ways of handling conflict.

• • •

Together with local partners, MCC workers in Costa Rica provided family counseling and conflict resolution training workshops for Mennonites and other groups in the region.

• • •

In South Africa, MCC supported groups working for peace and nonviolent change. "The ability of people to live under much harassment and to retain their faith and their willingness to forgive makes us feel humble," write MCCers there. "The growth in understanding of nonviolence and the use of nonviolent means to work for change is for us a sign of joy and hope."

Other peace work

• • •

In 1989 the U.S.-based MCS led eight two-day mediation training seminars and 40 shorter workshops. Staff also were involved in mediating 22 cases and served as a resource to the MCS network which was involved in dozens of conflict resolution training seminars and mediation sessions across the country. MCS also helped plan and lead a conflict management seminar in Spanish. Thirty-six people from Hispanic Mennonite churches participated.

• • •

In West Germany an MCCer related to U.S. military personnel and their families, encouraging Christians in the military to rethink their vocation and views by taking another look at Christ's teaching on peace.

Health work

Pok Oeurn

Some people make us better for having met them. So it is with our friend Pok Oeurn, a small energetic nurse at an orphanage in Phnom Penh. She cares for the small babies and loves them as well. Many of the babies have been abandoned by mothers overwhelmed with the idea of another mouth to feed.

Pok Oeurn works hard at home when she is not at the orphanage. She is often tired, though she says so cheerfully. Her fine-featured face easily breaks into a smile, which belies her life's experiences. She has had hardships beyond our imaginations.

During the four brutal years of Pol Pot's Khmer Rouge in the late 1970s, one-sixth of Cambodia's population died. Pok Oeurn's husband was killed because he refused to fight for the Khmer Rouge. Alone, she cared for her family of five small children. Eighteen-hour work days and a diet of rice-water soup were the norm. Death by starvation, disease and killing was an ever present possibility. Oeurn fed her children tree leaves so they would not starve. She also raised chickens to feed them. But she had to prepare and cook them in secret to avoid being killed.

Now the Khmer Rouge are threatening to return. The fear of our Khmer friends sometimes borders on panic. The genocide and atrocities committed during the Pol Pot years are well known worldwide. Still, it seems the world has not yet taken measures to prevent the Khmer Rouge from again taking power.

When hope seems far away, the gentleness of Pok Oeurn is an example for us. Her work at the orphanage is more than a job for her. Oeurn shows the babies the affection and warmth they need. Despite these days of anxiety and danger, the future of these babies is still worth working for.

God works through Pok Oeurn to build the kingdom, and we are trying to learn from her example.

• • • Jonathan and Ruth Keidel
Clemens
MCC Cambodia

Health work

• • •

Tansen Hospital is one of only two hospitals in western Nepal that offers general anesthesia. An MCC physician is a surgeon at the hospital, where about 500 outpatients are treated a day. Community health workers with the hospital examine and treat local people and talk with them about clean drinking water, sanitation, tuberculosis and leprosy control.

• • •



Your gifts to MCC made possible an MCC-sponsored medical team in Cambodia. The team included a French physician and a physician/nurse-midwife couple from the United States. They supported a series of one-week midwifery courses for traditional birth attendants throughout the 13 districts of Cambodia's Prey Veng province. The provincial health committee organized the courses; Khmer medical staff taught them.

• • •

An MCCer in Zaire worked with a physical rehabilitation program for people disabled by polio.



Two MCC nurses worked in a Menouf, Egypt, hospital leading classes in basic nursing care and surgery. Your support also provided medical equipment for clinics in several areas.

• • •

An MCC nurse lived in Beirut, Lebanon, through six months of shelling this year, working at the American University Hospital, which urgently needed nurses. MCC also provided emergency medicines to clinics in all areas of Beirut and in the south of Lebanon.



Photo:

MCC-trained health promoters in Bolivia taught preventive health courses in rural village mothers' clubs and church youth groups. Lessons were also aired on a weekly women's radio program. In two barrios MCCers participated in a breakfast-feeding program where they charted children's growth.

• • •

In Ouagadougou, Burkina Faso, an MCCer helped staff medical clinics for street children and juvenile prisoners. The worker also met with women's church groups and prisoners to talk about physical health and spiritual growth.

• • •

In Chad MCCers helped a group of community women put together birthing kits which were sold at a church dispensary in order to promote cleaner, more sanitary birthing processes.

• • •

In Vietnam MCC continued to support a project involving simple preventive dental practices and basic oral hygiene among elementary and secondary children.

Work with women

Xalimo

Last year MCC provided small loans to members of a self-help group for refugee women in Somalia. The first loan of 20,000 shillings (\$49 U.S.) went to Xalimo; she was selected to receive the money by others in the group.

Xalimo came to the Suriya refugee camp 10 years ago from Ethiopia with her husband and five children. Two years later her husband died of malaria. Now she has eight children, 2 to 16 years old. Her ration card only provides enough food for five children, so Xalimo has to supplement her income.

The MCC loan allowed her to do that. With the loan, Xalimo bought a sack of white flour which she sold. Using the profit she bought two more sacks of flour. Profit from the sale of those was used to buy wheat, grass mats and maize meal, all of which she sold in the refugee camp at a profit. Eventually, she began buying candy, wooden beds and other goods at villages outside the camp which she sold to camp residents.

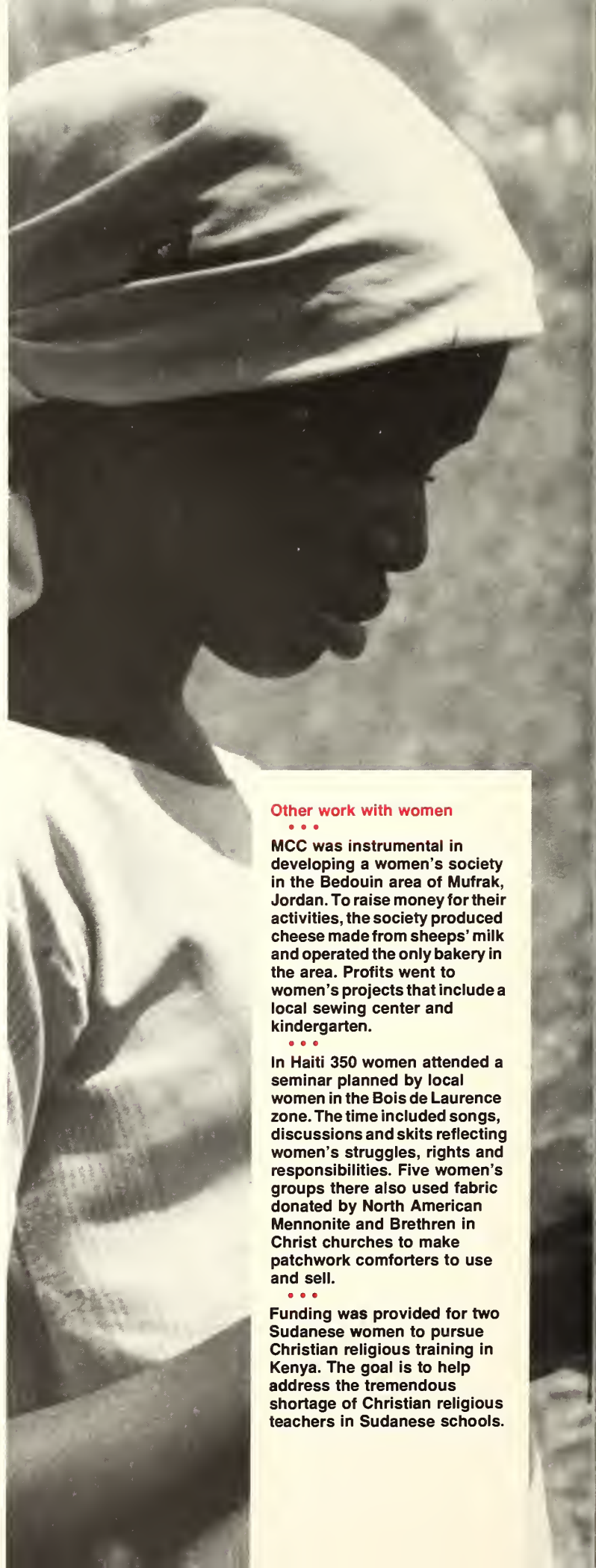
"Since I received this loan from MCC I got different ideas on how to survive and my life got better," says Xalimo. "My children and I thank MCC. The money was small, but we made it big."

Other work with women

...
MCC was instrumental in developing a women's society in the Bedouin area of Mufrak, Jordan. To raise money for their activities, the society produced cheese made from sheeps' milk and operated the only bakery in the area. Profits went to women's projects that include a local sewing center and kindergarten.

...
In Haiti 350 women attended a seminar planned by local women in the Bois de Laurence zone. The time included songs, discussions and skits reflecting women's struggles, rights and responsibilities. Five women's groups there also used fabric donated by North American Mennonite and Brethren in Christ churches to make patchwork comforters to use and sell.

...
Funding was provided for two Sudanese women to pursue Christian religious training in Kenya. The goal is to help address the tremendous shortage of Christian religious teachers in Sudanese schools.



Education

25 years in Appalachia

1989 marked the 25th year of MCC presence in Appalachia. Work began in 1964 in the health field and expanded into housing, agriculture, social work, craft industries and education. Now 20 MCCers serve in four counties. Primary involvements are low-cost housing and adult education.

MCCers in Kentucky have strengthened community organizations and helped people learn to read, counseled abused women, organized Bible studies and planned activities for neighborhood children and senior citizens. They have also benefited from their time in Kentucky. One MCC Kentucky worker Carol Loeppky writes:

"We have received a glimpse of what it is like to apply for food stamps, to wait for heat assistance and to be unable to read. We have learned about giving, from local churches and individuals who are involved in the day-to-day struggles of their neighbors on fixed incomes. We have learned what it means to be faithful and we have come to love this place and its people."

Other education work

.....
Your support enabled an MCCer in Northern Ireland to teach youth workers leadership skills and how to deal with young people who have had drug and alcohol problems.

.....
In Zimbabwe MCC provided scholarships for two students to attend the Ekuphileni Bible Institute.

.....
An MCC couple taught English at the Methodist College in Warsaw, Poland. Another MCCer in Poland began music studies at the University in Warsaw, while making contact with Baptists and other Christians in Lublin, Warsaw and beyond.

.....
Two MCC workers in Hindman, Ky., were honored as outstanding adult education volunteers of the year by the Kentucky Department of Education.

.....
In Botswana, an MCCer taught cooking and catering at the Girl Guides Youth Training Center, a school that trains primary school drop-outs to sew and cook so they can get jobs as seamstresses, waitresses and cooks.



MCC Bangladesh distributed 20,000 school kits donated by North American church members to about 250 schools and orphanages. Through MCC's Global Family Program 281 children in Bangladesh received support in 1989. Supporters of the program provided funds for school fees, uniforms, books, supplies and medical assistance. Forty percent of the children came from tribal groups which are seriously disadvantaged and oppressed.

.....
Seventeen MCC Egypt workers taught in church schools and in English as a second language programs. A literacy program with over 300 participants was sponsored by MCC in upper Egypt.

Work with homeless people

Umsiedler

Archangelsk? The name echoes around the small room in Unna-Massen, a West German reception center for recent arrivals from Eastern-bloc countries. In one of my daily visits to those of Mennonite background, I encountered a small, white-haired woman whose face bears the imprint of a trying life, especially the past 44 years in remote Archangelsk. With little prompting, she shares how God has been at work in her life.

The church had been officially dead for 10 years. As a 29-year-old mother of three children, she saw her husband disappear into the Stalin terror machine during World War II. Evacuated with the German front from the Ukraine in 1943, she endured the hopeless disappointment of being returned to the Soviet Union at the war's end. Her elderly mother and six sisters, five of whom were also young widows with children, accompanied her.

In fall 1945, they ended up near the Arctic Circle around Archangelsk. Trading her last treasures from home in nearby villages for food, she eked out an existence. Her youngest child and only daughter died as a result of malnutrition. She was buried beside her grandmother, aunt and sister who also perished. There was no church, no minister and few men.

The people had no theological training; their only resources were a few Testaments and songbooks carefully protected through thousands of kilometers of travel and many searches. They met in homes to read the Bible and sing.

When conditions eased in the late 1950s and early '60s, people moved to other parts of the Soviet Union in search of better living conditions. But she remained with her family and a few Mennonites in the place she had learned to call home.

In 1972, at age 60, she was baptized by a minister from Latvia. The service took place in a frigid Arctic river, under the "midnight sun" to avoid difficulties with local authorities. Many times she, her sons and other participants in the infrequent gatherings around God's word were arrested and threatened. Their radios, books and precious cassette tapes were confiscated. Her main source of contact with a larger church was via shortwave radio. On a clear Sunday she would listen to as many as eight sermons.

Today, 77 and healthy, she has arrived in West Germany. She will be able to freely participate in organized church services. Her eyes cloud with tears as she shares with me the miracle of God's work in her life.

As a 40-year-old North American who has been surrounded by opportunities to worship and study God's word, I am humbled to meet someone whose faith has flourished under these conditions. We are thankful for the miracle of God's presence, which has led, comforted, strengthened and nurtured her.

• • • James Schellenberg
MCC West Germany

Other work with homeless people



Two MCC couples worked at Phanat Nikhom refugee camp this year in Thailand. They provided cultural orientation and English language instruction to refugees accepted by Canada. They also did advocacy work for the refugees and provided a link between refugees needing sponsors and churches interested in sponsoring.

• • •
A container of clothing, layettes, health and school kits was given to the Malindza Reception Center in Swaziland where about 3,000 Mozambican refugees make their home. Individual refugees received financial help from MCC and an MCCer sat on a national refugee coordinating committee.



At this Virginia relief sale and 34 others in North America more than \$4 million was raised for MCC.

• • •
MCC responded to damage caused by Hurricane Hugo in the United States and the Caribbean. More than 1,000 Mennonite Disaster Service (MDS) workers cleaned up and repaired roofs in North and South Carolina. In the Caribbean, Mennonite and Brethren in Christ church members went to the Virgin Island of St. Croix and the French territory of Guadeloupe to assist local reconstruction efforts. In Puerto Rico, MCC, together with Mennonite Board of Missions, gave funds to a Christian evangelical relief agency.

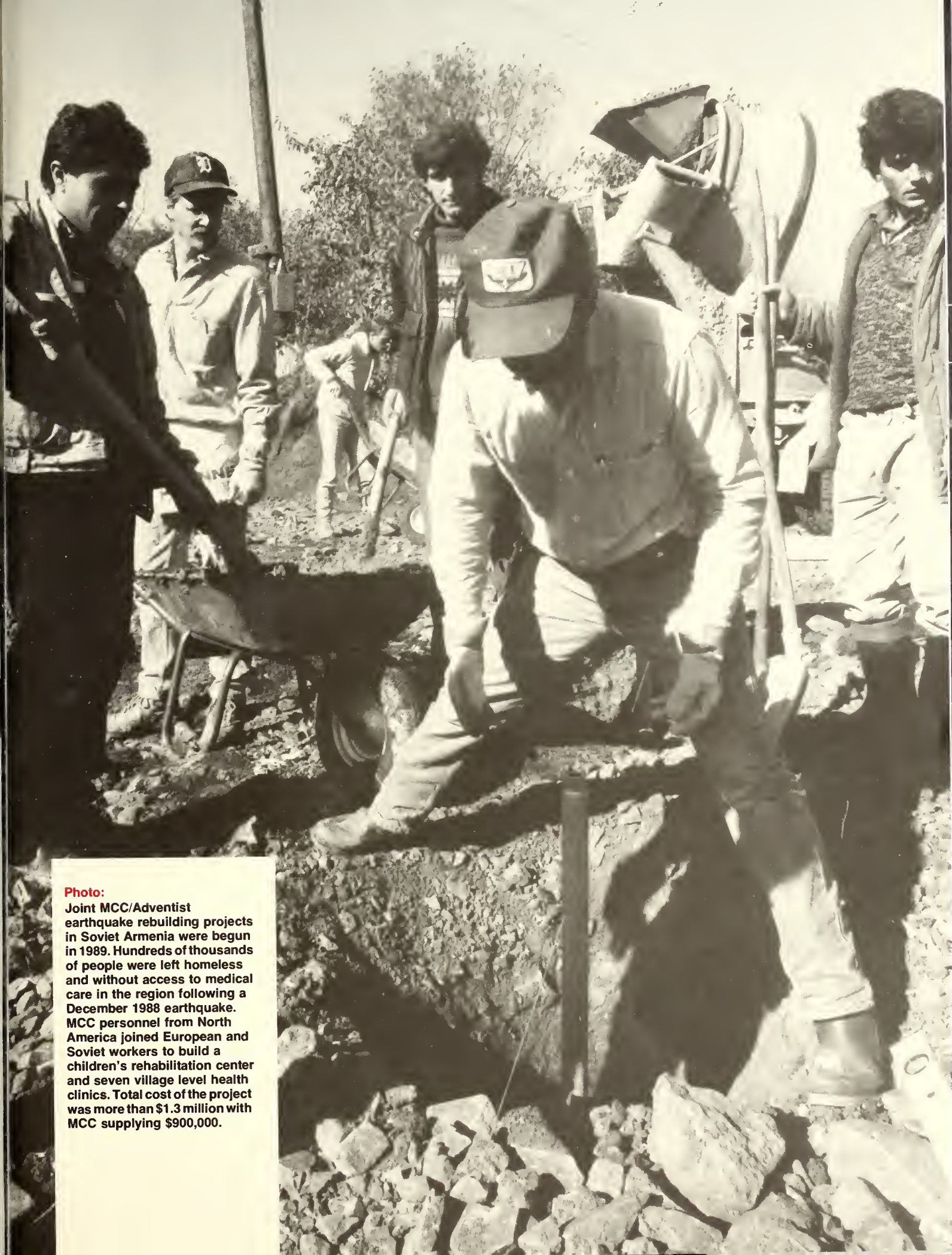


Photo:

Joint MCC/Adventist earthquake rebuilding projects in Soviet Armenia were begun in 1989. Hundreds of thousands of people were left homeless and without access to medical care in the region following a December 1988 earthquake. MCC personnel from North America joined European and Soviet workers to build a children's rehabilitation center and seven village level health clinics. Total cost of the project was more than \$1.3 million with MCC supplying \$900,000.

MCC financial

Income	
U.S. constituency contributions	10,566,512
Canada contributions*	3,182,636
Other contributions	428,663
Grants—Non-Governmental	1,561,928
Grants—Governmental	3,504,865
SELFHELP Crafts	4,780,604
Other revenue	1,656,725
Material aid in kind—U.S.	2,660,337
Material aid in kind—Canada	5,442,520
Total income	33,784,790

Disbursement	
Agriculture & integrated development	3,567,353
Emergency assistance	3,589,734
Economic & technical assistance	4,934,601
Education	1,908,102
Health	1,363,000
Social services	3,525,804
Religious & peace	2,407,990
Support services & constituency relations	2,314,820
Material aid donated in kind	8,102,857
Funds applied to long-term assets	903,021
Total disbursements	32,617,282

Excess of income over expenses **1,167,508**

MCC U.S. financial**

Income	
Designated contributions	828,515
General contributions allocated	2,185,000
Grant income	87,711
U.S. Service Program stipends	680,156
Refugee resettlement income	55,405
MHS member contributions	170,710
SWAP/DOOR	48,072
Literature and seminar fees	81,567
Other income	9,610
Total income	4,146,746

Disbursements	
MCC U.S. Service Program	1,069,236
MCC U.S. Peace Section	360,040
Mennonite Disaster Service	173,037
Mennonite Health Services	329,747
Urban Ministries	141,532
Immigration and Refugee Program	152,150
Criminal Justice	61,246
Special Programs	128,143
Material Aid	312,812
West Coast MCC	188,133
MCC Central States	209,212
MCC Great Lakes	84,229
MCC East Coast	47,298
Executive Office	99,115
Headquarters expense	383,178
Funds applied to long-term assets	5,990
Total disbursements	3,745,098

Excess of income over expenses **401,648**

*in U.S. dollars

**Does not include SELFHELP Crafts

MCC Canada financial***

Income	
Contributions	
Constituency	6,138,387
Other	170,535
Grants	
CIDA	4,213,730
Other	236,076
Earned income	
SELFHELP Crafts (20 months)	4,944,354
Voluntary service	766,913
Interest	298,456
Other	372,128
Material/food aid	
Contribution	736,343
Grants	5,088,330
Interest	129,200
Total income	23,094,452

Disbursements	
Program	
Coordination	405,638
Development education	109,742
Disability concerns	45,602
Employment concerns	121,539
Kanadier concerns	298,925
Material/food aid	6,547,648
Mennonite Central Committee	7,787,577
Mental health concerns	71,214
Native concerns	164,161
Peace and social concerns	78,782
Refugee assistance	57,811
SELFHELP Crafts (20 months)	3,856,030
Victim offender ministries	82,819
Voluntary service	1,035,137
Women's concerns	56,590
East/West concerns	105,237
Other	309,321
General administration	665,297
Total disbursements	21,799,070

Excess of income over expenses **1,295,382**

*** All in Canadian dollars



Personnel charts

	Agriculture	Economic & technical	Health	Education	Religious /Social Services	Study assistance /SALT Int'l	Admin./Support Services	Total
Africa	40	14	14	14	17	11	33	143
Botswana	5	3			4		3	15
Burkina Faso	3	3	3	1	2		2	14
Chad	2			1	3		2	8
Ethiopia	2						2	4
Ghana	2							2
Kenya	2			1	1		3	7
Lesotho	2		1	4	2		2	11
Mozambique	1				1			2
Nigeria	2		2	2			2	8
South Africa	4	1					3	8
Sudan			3	1	3		2	9
Swaziland		3	1		1		2	7
Tanzania	2	1					3	6
Uganda	2	2	1	1			2	8
Zaire	7		2				3	12
Zambia	4	1	1	1		1	2	10
Zimbabwe				2				2
Youth Discovery Teams						10		10
Asia	26	18	4	14	12	4	22	100
Bangladesh	17	10	1	1			3	32
Cambodia	1	2	1				3	7
China				10				10
Indonesia	6	1					5	12
Japan						1		1
Laos							2	2
Nepal		4	1				3	8
Philippines	1	1	1		9		2	14
Taiwan						3		3
Thailand	1			2	3		2	8
Vietnam				1			2	3
Europe				2	24		6	32
Belgium					1			1
East Germany					1			1
Ireland					7			7
Poland				2	1			3
Portugal					2			2
Switzerland					1		1	2
West Germany					11		5	16
Latin America/Caribbean	37	15	28	14	17	11	32	154
Bolivia	12	3	6	5	3	2	9	40
Brazil	5	3	3	1	3	4	2	21
Costa Rica					2			2
El Salvador	2		5	1	3		2	13
Guatemala	3	1	3	1			2	10
Haiti	11		6		1		5	23
Honduras	1	1					5	7
Jamaica		2	3	6			2	13
Mexico	1	1			3		2	7
Nicaragua	2	4			2		3	11
Paraguay			2			2		4
Youth Discovery Teams						3		3
Middle East			4	17	1		8	30
Egypt			3	17	1		1	22
Jordan							4	4
Lebanon			1					1
West Bank							3	3
North America	3	31	9	14	100	14	353	524
Canada •volunteer	3	7	5	2	42	14	24	97
•local VS		9			19		38	66
•salaried		6		1	10		77	94
•other								
U.S.A. •volunteer		8	4	9	26		68	115
•local VS		1			1		11	13
•salaried				2	2		135	139
•other								
Total	106	78	59	75	171	40	454	983

U.S. service workers

California	2
Colorado	2
District of Columbia	9
Florida	12
Georgia	8
Kentucky	21
Louisiana	5
Pennsylvania	56
Total	115

Canadian voluntary service workers

	VS	LVS	SALT	Total
British Columbia	19	12	6	37
Alberta	11			11
Saskatchewan	8	5		13
Manitoba	14	17	6	37
Ontario	22	27		49
Quebec	2	3		5
Maritimes	1	2		3
Nfld./Labrador	8			8
Total	85	66	12	163



Material resources in 1989

MCC shipped 23 million pounds (10.4 million kilograms) of material resources to 32 countries in 1989. Of that, 22.5 million pounds (10.2 million kilograms) were food resources, including beans, corn, flour, meat, milk, oil, rice and wheat. Other items shipped were:

- 26,664 blankets, comforters and quilts
- 3,671 layettes
- 3,087 sheets
- 4,119 towels
- 6,361 health kits
- 11,037 school kits
- 3,878 sewing kits
- 25,000 yards (22,860 meters) of fabric
- 97,348 pounds (44,099 kilograms) of medical supplies
- 115,119 pounds (52,115 kilograms) of soap
- 140,358 pounds (63,582 kilograms) of clothing
- 526,730 pounds (238,609 kilograms) of canned meat

A message from the executive secretary

The kingdom is at hand

MCC is in the business of sign-making. We believe that teaching a lesson well, cultivating a good crop, repairing a house, healing a body, caring for the helpless, befriending the refugee, planting a tree, digging a well, joining the struggle for peace, inviting people to faith, encouraging life in the Spirit, are all signs of the kingdom which demonstrate the "righteousness, peace and joy in the Holy Spirit" God intends for all creation.

I have recently been impressed again by the story of Jesus' healing of the blind man as recorded in the Gospel of John (chapter 9). Observers wanted an explanation of why this person was blind and the nature of the healing process. Jesus responded noting that these are not the issues. Rather this healing was "that the works of God might be made manifest."

Many times I am drawn to this account. The enormity of world need is obvious and our efforts appear so futile. It is humbling to recognize that the physical and social situation for most people is worse now at the beginning of the 1990s than at the beginning of the 1980s. The quality of life index is down for all continents save Australia. There is more hunger, more homelessness, more addiction, more needless deaths among children, not to mention environmental and urban disintegration.

In this context the concept of "sign" as found in the gospels is important. When Jesus healed or preached, fed or invited belief, he usually did it through signs. People saw a glimpse of the divine and the divine will for human well-being. The divine strategy was not to change people or the situation through some spectacular demonstration of power or some arbitrary action. Rather, new life and change require working from the bottom up, reminding people of new opportunities through symbolical actions. These signs demonstrate that hunger is unnecessary; homelessness can be avoided; disease and sickness can be treated; salvation is for the present, not the future; peace and justice are historical possibilities. When we pray "thy kingdom come, thy will be done, on earth as it is in heaven" we commit ourselves to sign-pointing deeds that announce that the kingdom is at hand. This report confirms, I believe, what a recent contributor wrote: "We feel MCC is doing the work of Jesus." May it always be so.

• • • John A. Lapp
Executive Secretary

Material aid projects

• • •
(April) Blankets and quilts: In 1989 MCC sent more than 26,000 blankets overseas and in the United States. So far MCC has requests for 40,000 blankets to be sent in 1990. 12,000 blankets have gone to Sudan for people displaced by civil war there. Bedding made of entirely new material that does not show stains and dirt easily is preferred. Suggested sizes are 60 to 72 inches (152 to 183 centimeters) wide and 80 to 90 inches (203 to 229 centimeters) long. However, all sizes are acceptable.

• • •
(May) School kits: This year MCC will send 2,000 school kits to Chile. MCC will also send school kits to Haiti, Sudan, Nicaragua and Jamaica. To prepare a school kit, place these items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

Cash projects

• • •
(April) Kindergartens, West Bank: Many kindergartens in villages and refugee camps in the Israeli-occupied West Bank need basic facilities such as sinks, windows, fences and playground equipment. MCC assists kindergartens by providing funds for some of these things. \$20 benefits one kindergarten child. \$20,000 is total budget of this project.

• • •
(May) Aprons for Burkina wells, Burkina Faso: Many villages in Burkina Faso have hand-dug, cement-lined wells as their major water source. Women draw water from the wells with containers on long ropes; shepherds draw water for their sheep. These wells provide clean water if they have cement aprons around them to prevent water from spilling and making mud where people set containers. \$7 buys a bag of cement. \$30 buys cement for one well apron.



Mennonite
Central
Committee

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.:

With the growing awareness that humanity is facing a global crisis, 550 representatives of the World Council of Churches member churches, other faith communities, including the Roman Catholic Church, ecumenical organizations and concerned movements, will gather March 5-13 in Seoul, Korea, for the World Convocation on Justice, Peace and the Integrity of Creation. Speakers will include German physicist and philosopher C.F. von Weizsäcker, Brazilian ecologist José Lutzenberger, Indian economist Ms. Devaki Jain and Julius Nyerer, former president of Tanzania. The convocation will include daily liturgies.

Church Extension Services, a subsidiary of the General Conference, had \$350,000 (U.S.) in loanable funds as of Jan. 31. Recent loans were to Grace Mennonite Church, Lansdale, Pa., for a building addition (\$335,700); Markham (Ill.) Community Church for emergency repairs (\$1,500); the Conference of Mennonites in Canada (\$240,000 Canadian) and the Conference of Mennonites in Manitoba (\$235,000 Canadian) for the completion of their office building in Winnipeg; Faith Mennonite Church, Minneapolis, for purchase of a meetingplace (\$110,000), and First Mennonite Church, Champaign-Urbana, Ill., for the purchase of land for constructing a new building (\$150,000).

The number of people participating in Mennonite Service Venture in 1989 totaled 726. This included 499 youth and 169 youth sponsors, plus 58 from adult Sunday school classes and small groups. In 1988 there were 695 youth and 244 youth sponsors, but Nancy Thiessen, Group Venture coordinator, attributed the decline to the large number of youth groups that attended Normal '89. Mennonite Service Venture is sponsored by the Commission on Education of the General Conference and Mennonite Board of Missions of the Mennonite Church.

NEWS

John and Tina Bohn relish rural life in Lesotho

Tabola, Lesotho (GCMC)—A sign above John and Tina Bohn's washroom sink reminds visitors that "every drop of water in these faucets was hand pumped."

Hand-pumped water is one



John Bohn pumps the water for household use.

valuable things about our work," said John. "We enjoy operating on 'rubber' time."

Tina recalled how one day a village woman stopped by to visit. Tina offered her a cup of tea and proceeded to continue with her knitting. The woman was offended and said, "You don't have time today."

"People here know how to sit and listen," said Tina. "They don't rush. I appreciate what I've learned from them."

Much of the Bohns' work involves development projects with African Independent Churches in Tabola and surrounding villages. "We don't want to set the agenda," said John.

One of his projects involves buying vegetable seeds in bulk

and distributing them to village women to sell to local farmers at a higher price. The women receive a commission for each sale they transact. The Bohns also use the garden plot outside their home to experiment with different kinds of vegetable seeds.

Tina meets regularly with groups of women for sewing classes. "Often we will discuss other things during the classes. One time the women wondered whether to listen to the people who were encouraging them to buy the expensive vitamins they were selling. I told them how they could get proper nutrition through food instead."

She publishes a newsletter for the churches three times a year in the Sesotho language. It includes a children's story, health tips and a calendar of events for the churches.

"People like it because there is

so little to read in Sesotho," said Tina.

The Bohns also provide Bible teaching to the independent churches. "Our presence as Mennonites has given the churches encouragement," said John. "The leaders are basically untrained. That's why they asked Mennonites to

"When I returned to Canada in 1987 for my mother's funeral, [the villagers] sent money with me so I could 'buy a towel to dry my tears.'"

come here to teach the Bible." He believes that the villagers' material poverty "draws them closer to God. The less they have, the more they give."

"They are extremely generous," agreed Tina. "When I returned to Canada in 1987 for my mother's funeral, they sent money with me so I could 'buy a towel to dry my tears.' They don't worry about tomorrow. They believe God will provide."

John and Tina Warkentin Bohn are originally from Pandora, Ohio, and Kerrobert, Sask., respectively. They are members of Grace Church, Pandora. *Carla Reimer, news service editor for the General Conference Mennonite Church, who traveled in Africa Jan. 2-Feb. 4, 1989*



A typical village with houses in the foreground and aloes stalks showing against the sky

of many unique features about the Bohns' life here. "We try to be as much a part of the village as possible," said John in an interview here, noting that like their neighbors they function without electricity. As a result they go to bed at around 8 p.m. and rise the next day at 4 a.m. In the evenings they sometimes use a small fluorescent light that is charged by a 12-volt battery, he said.

The Bohns, missionaries with the Commission on Overseas Mission and Africa Inter-Mennonite Mission, are not bothered by the fact that their daily chores take longer than if they were living in the capital city of Maseru. "It's one of the

Since May 1989 a small group has been meeting monthly in San Jose, Calif., for worship, discussion and fellowship. Organized by members of First Mennonite Church, San Francisco, the group's goal is to grow into a self-supporting congregation in San Jose.

Larry and Kori Leaman-Miller, Mennonite Central Committee workers in El Salvador, visited Bluffton (Ohio) College in early January. "The church used to act as an ambulance service, binding up the wounds of people who hit the boulder of poverty in the middle of the road," said Kori Leaman-Miller. "Now the church is trying to remove that boulder so no one will hit it. The [Salvadoran] government views these efforts as treason." The Christians in El Salvador, they said, "have a deep understanding that God understands suffering, a strong identification with Christ and hope in the resurrection. One woman whose son was killed by the military reminded us, 'God lost a son, too.'"

Eastern Mennonite College and Seminary, Harrisonburg, Va., will sponsor a Conference on Menno Simons March 23-24. The program coincides with the 450th anniversary of the publication of the Anabaptist leader's most important book, *Das Fundament Des Christelychken Leers* ("The Fundamentals"). Walter Klaassen, retired professor of history and theology at the University of Waterloo (Ont.) and Conrad Grebel College, will give the keynote address. Registration is \$30, which includes a banquet. Contact Albert Keim, Eastern Mennonite College, Harrisonburg, VA 22801, (703) 432-4468.

NEWS

Mennonite Church of Zaire seeks partnership with AIMM

Tshikapa, Zaire (GCMC)—"We want to be like other churches in Africa who are moving ahead," said Tshibelenu Sakaimbo, president of the 45,000-member Mennonite Church of Zaire (CMZ), in an interview here.

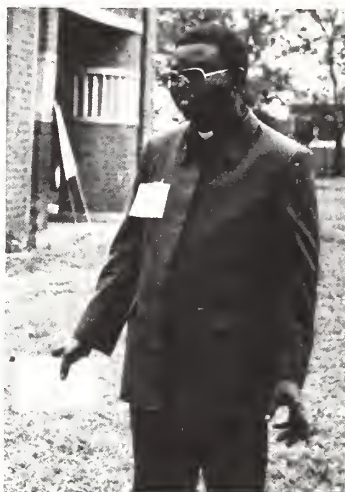
"I was born and raised in this church. I don't see any difference between the church today and the one in the past because we are still economi-

"We need to train our people to be leaders in a variety of areas."

cally dependent [on Africa Inter-Mennonite Mission], he said. The Commission on Overseas Mission of the General Conference Mennonite Church works in Africa under Africa Inter-Mennonite Mission.

"We need to teach local churches to live the Word of God. The members think that they don't need to give their money to the church because the mission has supported them for so many years. It will be difficult to change their mentality, especially since our country is poor and disorganized," said Tshibelenu. The majority of CMZ's churches are located in rural areas with few resources.

Even though missionaries



Tshibelenu Sakaimbo

are often seen as the source of money and resources, Tshibelenu feels their presence is necessary to make the transition to an independent church. "We need to work together to train our people to be leaders in a variety of areas, including theology, development and medicine," he said. AIMM missionaries in Zaire are accountable to CMZ.

"We hope to become partners with AIMM. We want interdependence. If AIMM has a need for a missionary to work in North America or Botswana, we want to be able to send one of our leaders," said Tshibelenu. "A church that is spiritually independent also needs to be materially independent. Jesus told people to feed themselves." *Carla Reimer*

Polio breaks out in Zaire; MCC workers help victims

Mbandaka, Zaire (MCC)—An epidemic of polio here during the last year left nearly 20 children handicapped. Most of the children had been vaccinated previously.

Three reasons are possible: that the vaccine was no longer good, that it didn't attack all three strains of polio, or that administration of the vaccine was faulty.

Pam Kirkendall, Mennonite Central Committee worker from Seattle, a physical therapist, has been treating many of these children at a government-operated polio rehabilitation clinic. This new clinic offers services previously available only at places distant from Mbandaka.

The new polio victims were from 6 months to 3 years old when they contracted the disease. Parents of the paralyzed children in many cases thought that their child was suffering from a severe cold and took them to health clinics.

"Our goals are to teach parents how to care for handicapped children and to begin physical rehabilita-

tion," says Kirkendall. Rehabilitation includes prevention of deformities, muscle re-education and bracing. *Howard D. Good*



Molemba, assistant to MCC worker Pam Kirkendall, in the polio clinic in Mbandaka, Zaire, makes a leg brace for a 12-year-old boy paralyzed by polio as a child.

A group of 22 North American mental health professionals visited the Soviet Union last October under the direction of Walter Sawatsky, Mennonite Central Committee Canada East/West Concerns director. The three-week visit was the first part of an exchange of North American and Soviet mental health professionals sponsored by Mennonite Health Services. Soviet participants are scheduled to visit North America in the second half of 1990.

Pictured above, from left, are Arkory Schnilovich, deputy chief physician at Kashchenko, a 2,600-bed psychiatric hospital in Moscow; Ludmila Faikman, interpreter; Al Dueck, director of pastoral and family counseling at Mennonite Brethren Biblical Seminary, Fresno, Calif., and Vladimir Kozyrev, chief physician and chief executive officer at the hospital.



Larry Nikkel (MCC)

"We're holding other countries hostage to our economic policies," said Wes Prieb, Hillsboro, Kan., Mennonite Brethren representative to Mennonite Central Committee U.S. Peace Section, at its November 1989 meeting. "We're waging war by quietly endorsing economic policies that are un-Christian." Between \$30 and \$40 billion a year flow from Third to First World countries in interest payments on loans made in the late '70s and early '80s.

NEWS COMMENTARY

Why I work against the death penalty

Michael Bauman

I am a volunteer coordinator for Death Penalty Focus of California. DPF is a statewide organization that aims to abolish the death penalty in California and to establish a national model to be used across the United States.

No issue is more important in the United States than capital punishment. The death penalty is the symbol of all that is wrong in American society and the world—the attempt to let deadly violence solve our problems.

While almost every Christian denomination opposes capital punishment, I am aware that many Christians are in favor of the "eye for eye, tooth for tooth" concept, despite its condemnation by Jesus Christ.

Our Lord gave us a different way—to turn the other cheek (Matthew 5:39), to love one's neighbor as yourself (Luke 10:27) and to not seek revenge (Leviticus 19:18)—to deal with those who hurt us.

Instead of using our human and financial resources to help the victims of crime and to prevent further crime through education, anti-poverty and employment programs—proven crime reducers—we mistakenly focus on the execution of the prisoner.

Capital punishment does not protect society. Actually some

The death penalty is the symbol of all that is wrong in American society and the world—the attempt to let deadly violence solve our problems.

studies have shown that the murder rate increases immediately following an execution in the area where the execution occurred. Furthermore, according to Federal Bureau of Investigation statistics from 1976-1986, the 12 American states that have carried out executions during that time have the highest murder rates, while the states without the death penalty have the lowest.

In the United States alone at least 23 completely innocent people have been executed, while over 350 more have been on Death Row awaiting death before they were finally found innocent. Also the mentally retarded and the mentally ill have been executed.

Race and income are primary reasons that some people are sentenced to death while others who committed similar crimes are not. A study

of Georgia murders—the most comprehensive death sentencing study ever done—found that the race of the victim and defendant determined who received the death penalty more than any of the more than 200 factors examined. And, as a Louisiana prosecutor recently stated, "There is virtually no chance of someone wealthy getting the death penalty."

It is disturbing that the United States is now in company with Iran, South Africa, Uganda, China and the Soviet Union as the major users of capital punishment.

We cannot allow the criminal to teach us justice. We do not rape those who rape, and we should not kill those who kill. State-sanctioned murder does not show that murder is wrong. It only further devalues human life and continues the deadly cycle of violence.

For more information about the death penalty write or call me at Death Penalty Focus, Box 806, San Francisco, CA 94101-0806, (415) 621-2493.



Michael Bauman is a Mennonite Voluntary Service worker.

Youth leader/assistant pastor required immediately, to work especially with youth and young adults, at **Zion Mennonite Church** in Swift Current, Sask.

Please send inquiries/resumé to Hilda Wiens Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Goshen College seeks applicants for the position of **director of nursing** beginning **July 1, 1990**. This is a full-time, tenure-track position for division chair and program director. Starting date is negotiable, with preference given to candidates who will be available by fall 1991 or before. Rank and salary commensurate with experience and degree. Qualifications include a D.N.S. or a Ph.D. in nursing or related area preferred. Persons working toward such a degree will be considered.

The director serves as chairperson of the division of nursing and reports to the dean of the college. The director represents the division within the college as well as to professional agencies in which the division holds membership. The director provides leadership in curriculum and faculty development, recruitment of faculty and students, supervision and maintenance of records and the planning and allocation of resources. The director serves as liaison between clinical field agencies and the nursing division and facilitates relationships with local, state and national governmental and health-care organizations. The director carries advising and teaching responsibilities.

Send resumé and three professional references to Dr. John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503. Applications will be accepted until May 1. Minority persons are particularly invited to apply.

The United States spends more money per capita on the military than any other country, according to the National Coalition on Television Violence. About 25 percent of all government expenditures go to current military spending. No other Western democracy spends more than 10 percent. The United States also has the highest levels of violence in its television and film entertainment, says NCTV.

About 200 people, ages 14 months to 80 years, were to leave Los Angeles Feb. 1 to trek 3,300 miles of The Global Walk for a Livable World. The group plans an educational and environmental hike across the United States that will stop at 25 Indian reservations in the Southwest, trek through northern Texas, the Ozarks and Appalachian mountains and end at the United Nations Plaza in New York on UN Day, Oct. 24. The walkers also plan to plant trees, collect and recycle litter and demonstrate sustainable technologies. Part two of the walk is to leave London in 1991, sail to Egypt, traverse Israel, proceed to India, cross China and end up in Hiroshima Aug. 6, 1993. (*National Catholic Reporter*)

Increases in hunger, homelessness and poverty are "one of the most dramatic changes that swept across our country" in the 1980s, said Boston Mayor Ray Flynn, chairman of the U.S. Conference of Mayors' task force on hunger and homelessness. "If you could bring all the people who have been homeless and hungry in the 1980s to our capital, you would have a gathering of Americans that would far exceed any gathering you have seen in Warsaw or Prague or Budapest," Flynn said.

RECORD

DEATHS

Charles Edwin, former assistant director of the MCC India program, died Jan. 11. He served with MCC in India from 1972 until June 1986.

Joyce Gautsche, 30, died Jan. 20 after an extended illness. Along with her husband, *LaDell*, she had worked in Denver since 1987 in community service programs with Mennonite Urban Ministries and MCC U.S. Prior to that they served with MCC in Jamaica.

WORKERS

Wilma Bailey, Grantham, Pa., *David Chiu*, Saskatoon, and *Jeanette Flaming*, Dallas, Ore., were re-elected to the MCC board as members-at-large. *Mary Burkholder*, London, Ont., *Sam Resendez*, Del Rey, Calif., and *Ann Sawatzky*, Vancouver, were elected to the MCC board.

Amy Becker, Viborg, S.D., has begun as Spanish instructor at Freeman (S.D.) Academy. *Vesta Bergland*, Slayton, Minn., is the new guidance counselor, and *Diane*

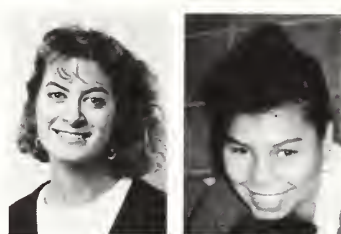
Neth, Menno., S.D., has replaced *Cindee Evenson* as home economics teacher.

Abe Bergen, Winnipeg, is the coordinator of the youth convention of MWC Assembly 12. He is also secretary-elect of youth education for the Commission on Education.

Katherine Black, *Christine George*, *Betty E. Hart*, *Robert Koehn* and *Newton and Amelia Old Crow*, Oklahoma Mennonites, have been trained to use *Here's Looking at You, 2000*, a curriculum aimed to stop drug and alcohol abuse among students. *Lawrence H. Hart*, Koinonia Church, Clinton, Okla., was one of the teachers.

Julie Brothers, Indian Valley Church, Harleysville, Pa., is serving with Youth Evangelism Service (YES) of Eastern Mennonite Board of Missions. In April, after discipleship training in Philadelphia, she will become part of a team of six assisting the Prensa Nacional Mennonite Church in Mexico with its members' church-planting efforts. She is the daughter of Ron and Eileen Brothers, Telford.

Florence Driedger, Regina, and *Larry Kehler*, Winnipeg, will leave their positions on the MCC board and executive



Brothers

Dutcher

committee after nine years of service.

Wanda Dutcher, *Ken Dusenbury* and *Eric Clymer* spent January interterm in Denver with DOOR (Denver Opportunity for Outreach and Reflection). Dutcher and Dusenbury are students at Bethel College, North Newton, Kan., and Clymer is a student at Hesston (Kan.) College. MCC workers *Becky* and *Mike Hofkamp* coordinate DOOR.

Mark J. Fretz, most recently of Ann Arbor, Mich., has accepted a position as assistant professor of religion at Bluffton (Ohio) College.

Louis Goertz began Feb. 1 as interim pastor at New Hopedale Church, Meno, Okla.

Paul F. Goossen has resigned as pastor of Eicher Emmanuel Church, Wayland, Iowa, effective July 18.

Daniel Heinrichs has been named medical director at Prairie View Mental Health Center, Newton, Kan. Heinrichs was formerly a staff psychiatrist at Kings View Psychiatric Hospital, Reedley, Calif., and has been in private practice in San Jose, Calif., for

the past 12 years.

Jean Hendricks, pastor at Lawrence (Kan.) Fellowship, is on a study leave of absence February through April.

Walter J. Hollenweger, will lecture at AMBS March 8-10 on "Priorities in Pentecostal Research" and "A Brief for a Theologically Responsible Syncretism." He is a leading missiologist in Europe.

Manoel Pedro João was sent to Angola as a church planter by the Angolan Mennonite Community in Zaire, a church association made up of refugees who became Mennonites through contact with the Zaire Mennonite Church.

Kori and *Larry Leaman-Miller* returned to El Salvador in mid-February to continue coordinating MCC work, which supports local congregations and provides the international witness feared by the Salvadoran military. The Leaman-Millers spent the last two months traveling in U.S. churches.

Jack Mace, First Church, Hutchinson, Kan., was licensed Feb. 18 to a ministry in hospital chaplaincy.

Richard K. MacMaster, professor of history, Bluffton (Ohio) College, has been selected to write an interpretive history of the Mennonites in the New York City area. The project is sponsored by the Lancaster Mennonite Historical Society, Eastern Mennonite Board of Missions and Charities, and the churches of the

AMBS—Associated Mennonite Biblical Seminaries
CMC—Conference of Mennonites in Canada
MCC—Mennonite Central Committee
MWC—Mennonite World Conference

Canadians lead the world in per capita generation of waste, writes Leona Penner in *Mennonite Reporter*. Japanese recycle 50-60 percent of their waste compared with 2 percent recycling in Canada. The average Canadian household produces 20-40 liters of hazardous waste each year, according to the Ontario Public Interest Research Group. Meanwhile the United States is pouring more than 10 billion kilograms per year of toxic chemicals into the air, water and land. (Figures, unless otherwise noted, are from the *Winnipeg Free Press*)

The first Into the Darkness Award, given by the Religion Newswriters Association, went to the U.S. National Conference of Catholic Bishops. The award recognizes "that individual or group in religion that has done the most during the year to stifle the people's right to know." The Catholic bishops "went behind closed doors for an entire afternoon" of their November 1989 meeting, according to RNA members. "They refused to say what the topic was. In 1988, despite the objections of RNA, the bishops met in private to talk about AIDS and the use of condoms." Runners-up for the award included the Southern Baptist Convention and the Episcopal Church's House of Bishops.

Arrests of anti-nuclear protesters in 1989 outnumbered those of any previous year, according to a 1983-89 study by *The Nuclear Resister* newsletter. In 1989, 5,500 protesters were arrested in 145 actions at 74 sites. The second-highest number of arrests a year was 5,300—in 1987 and 1983.

RECORD

New York City area.

Elijah McKay, CMC Native Ministries staff member, has been elected chief of his home reserve, Sachigo Lake, Ont. His story has been written by Cornelia Lehn in *I Heard Good News Today* (Faith and Life Press, 1983).

John Miller, religious studies professor at Conrad Grebel College, Waterloo, Ont., is on sabbatical for 1990, working on a commentary on Proverbs, part of a new Bible commentary series being published by a consortium of Anabaptist-Mennonite groups.

Gordon Myers has begun as interim pastor at First Church, Nappanee, Ind. He will graduate from AMBS in May.

Stephen Ndlovu, MWC vice president for Africa, has resigned as bishop of the Zimbabwe Brethren in Christ Church. He is succeeded by **Martin Senda**, the third African to serve in this position.

Clare Neufeld has resigned as pastor at Grace Church, Prince Albert, Sask., effective this summer.

Elna Neufeld, Winnipeg, is co-editor of the magazine *Intotemak* for Native Ministries of CMC. She succeeds **Neil Funk-Unrau** and works with co-editor **Edith Von Gunten**, Riverton, Man.

Kathleen M. O'Connor, associate professor of theology at Maryknoll (N.Y.) School of Theology, gave four lectures in the AMBS theological lecture-ship Feb. 14-15.

Philip Osborne, professor of psychology, Hesston (Kan.) College, discussed parenting

and child care at the Bluffton (Ohio) College forum on Jan. 30. Osborne wrote *Parenting for the '90s*.

Calvin Redekop, director of the Institute of Anabaptist-Mennonite Studies and sociology professor at Conrad Grebel College, Waterloo, Ont., has taken a research leave in Harrisonburg, Va., until he retires in June.

Werner O. Packull, presented the 10th annual Benjamin Eby Lecture at Conrad Grebel College, Waterloo, Ont., Feb. 4, entitled "Between Paradigms: Anabaptist Studies at the Crossroads."

Henry Poettcker, retiring president of Mennonite Biblical Seminary, will begin a three-year assignment in July in development, focusing on special gifts, on wills and on endowments.

Leona Schrag, First Church, Pretty Prairie, Kan., completed her service in Zaire with the Commission on Overseas Mission/Africa Inter-Mennonite Mission. She worked with the Zaire Mennonite Church since 1969 in Christian education.

Paul F. Schrag, Eden Church, Moundridge, Kan., began Jan. 8 as mail clerk for Faith and Life Press.

Carmen and Luke Schrock-Hurst were dedicated as co-pastors of Richmond (Va.) Fellowship on Nov. 19, 1989.

Eugene and Gladys Sprunger, First Church, Berne, Ind., have begun working in the Tucson, Ariz., voluntary service unit housing renovation program.

Richard Weaver, Bluffton



L. Schrag



C. Schrock-Hurst



L. Schrock-Hurst



Yamasaki

(Ohio) College emeritus professor of physics, visited Nicaragua in January with Witness for Peace to observe the preparations for the elections scheduled for February.

Gary Yamasaki, Peace Church, Richmond, B.C., has been appointed to fill a position in biblical studies at Columbia Bible College, Clearbrook, B.C., beginning in August, after he completes doctoral work in New Testament at Union Theological Seminary in Virginia.

June Alliman Yoder has been reappointed for a three-year term as instructor in communications at AMBS.

Liu Zongzhou, lecturer of English at Sichuan Normal University, Chengdu, China, is teaching at Bluffton (Ohio) College until May through China Educational Exchange.

—compiled by Angela Rempel

Administrator/adjunctive therapist. For McKerracher House, Swift Current Sask., a mental health rehabilitation house with five residents and three staff. The house is administered by a local Mennonite Central Committee board in consultation with the Swift Current Mental Health Clinic and the Department of Social Services.

Qualifications: Training and/or experience in management, financial administration and human resources services. Experience in a caregiving facility is an asset. Strong interpersonal and communication skills essential. Ability to work within the statement of faith and philosophy of Christian service as outlined within the constitution of Mennonite Central Committee Saskatchewan.

Job duties: Includes administration of the home; budget preparation and financial management; staff recruitment, development and evaluation; management of the physical plant and equipment; public relations and adjunctive therapist responsibilities.

This is a full-time position. Salary is based on Saskatchewan Mental Health Services guidelines.

Please send resumé with references by **April 2** and direct inquiries to Marie Fast, Box 32, Herbert, SK S0H 2A0, (306) 784-3558.

Opportunity to serve low-income children at **Beatrice Day Care** in southeast Nebraska.

Gain valuable experience at state-licensed facility for 22 children, ages 18 months and older.

Emphasis on quality care and service. Attempt to provide loving, homelike atmosphere with Christian values.

Positions available for a half-year commitment or summer voluntary service. Contact Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100.

Paper, not plastic, is the major problem in landfills, says William L. Rathje, an archaeologist at the University of Arizona, who has been excavating landfills in search of the truth about garbage. In spite of paper's alleged superiority to plastic in terms of biodegradability, Rathje has found that once most substances get into a landfill, they stop degrading. The percentage of plastic by volume in landfills is quite small and has remained essentially unchanged since 1970, Rathje said.

Nicaragua's contra rebels were responsible for the murder of two nuns in a Jan. 1 ambush, charged the human-rights monitoring group Americas Watch in a Jan. 28 report. The 53-page report resulted from four days of interviews with witnesses and visits to the ambush site, Americas Watch said. Ronald Mairena and Jaime Lopez told Americas Watch they were kidnapped by the contras and watched the attack on the church vehicle. St. Agnes Sisters Maureen Courtney, 45, and Teresa Rosales, 24, a Miskito Indian, were killed in the attack. The report said the rebels fired "without warning to stop but also without knowledge that the vehicle belonged to the church." (*National Catholic Reporter*)

The number of missionaries sent from Third World countries has increased 248 percent since 1980, according to a survey published by World Vision: *From Every People* by Larry Pate. India and Burma lead in Asia. Nigeria and Zaire have fielded the most in Africa, with Zimbabwe showing dramatic increases. Brazil leads in Latin America, with 2,040 missionaries; second is Mexico, with 224. Pate estimates that within 10 years missionaries from developing countries will outnumber all others 16,000 to 11,000.

RESOURCES

books

Christian Theology, Volume II by Thomas N. Finger (Herald Press, 1989, \$29.95, \$37.50 in Canada) is one of the first systematic theologies written from a Believers' Church—chiefly an Anabaptist-Mennonite—perspective. Volume I considered eschatology, revelation and the work of Christ; volume II covers anthropology, justification, sanctification and ecclesiology and ends with the doctrine of God.

Nigel Cameron believes that if we believe in Christ's humanity, we must affirm our own. His book **Are Christians Human? An Exploration into True Spirituality** (Zondervan, 1989, \$7.95) tells readers not to be ashamed to be the men and women God has called them to be in him.

A Disciple's Christology: Appraisals of Jesus Christ Our Lord (Institute of Mennonite Studies, 1989) includes essays and reviews of C. Norman Kraus' book.

The 1989-1990 Mennonite Central Committee **Resource Catalog** describes audiovisual and printed resources distributed by MCC, Box 500, Akron, PA 17501-0500.

Keeping Your Parish Financially Healthy: An Easy-to-Read Guide to Parish Finances for People Without Financial Backgrounds by Harold B. Averkamp (Paulist Press, 1989, \$4.95) is a plain-

English guide that explains the financial problems parishes face and offers practical solutions to them.

John Houghton seeks to bring together the scientist and the lay person in his book **Does God Play Dice? A Look at the Story of the Universe** (Zondervan, 1989, \$7.95).

The Concise Dictionary of the Christian Tradition: Doctrine, Liturgy, History by J.D. Douglas, Walter A. Elwell and Peter Toon (Zondervan, 1989, \$19.95) is a quick-access, one-volume reference work containing over 3,200 entries.

A resource packet on child sexual abuse, **Broken Boundaries** (\$5) is available from Mennonite Central Committee, Box 500, Akron, PA 17501-0500. It includes an introduction to child sexual abuse, the church's response to abuse, worship resources, articles on related concerns and a listing of suggested readings and resources.

Commitment: Key to Christian Maturity by Susan Muto and Adrian van Kaam (Paulist Press, 1989, \$8.95) focuses on the importance of commitment in the Christian life.

Five new resources are available from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, or 134 Plaza Drive, Winnipeg, MB R3T 5K9. **A Middle East Reader** provides basic information on the Middle East, its religions,



Kelsey Yoder places coins in one of the MCC photo cubes.

major political players and conflicts. **Caretakers: Earth Stewardship for Children** is the new MCC children's learning and giving project. This free project teaches children to be good stewards of God's creation and includes learning activities, fund-raising ideas, information on the environment and MCC work, and a board game. **A set of six color postcards** is available to commemorate MCC's 70 years of service. A new **MCC photo-cube bank** is designed to display inserts depicting MCC work. **Jottings**, a bulletin insert of MCC news in brief, is now available in Spanish. **Apuntes** is published five times a year and is available to churches in bulk upon request.

The Amish Quilt by Eve Wheatcroft Granick (1989,

\$45), **The Central Market Cookbook** by Phyllis Pellman Good and Louise Stoltzfus (1989, \$19.95, \$11.95 paper) and **The Country Love Quilt** by Cheryl A. Benner and Rachel T. Pellman (1989, \$12.95) are new books from Good Books, Main Street, Intercourse, PA 17534.

The first issue of a new German-language newspaper intended to address the educational needs of Kanadier Mennonite youth, **Das Blatt** ("The Paper"), a 24-page magazine-style publication, was included as a supplement in the Sept. 15, 1989, issue of *Die Mennonitsche Post*. It is intended to be a fun way for youth in Mennonite colonies in Latin America to learn grammar, geography, history, science and about the world. *Das Blatt* is offered monthly on a subscription basis from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Creative Writing: For People Who Can't Not Write by Kathryn Lindskoog (Zondervan, 1989, \$14.95) is written "to enable people who want to write or have to write to do it better and to enjoy it more."

In his book **Truly Ourselves, Truly the Spirit's: Reflections on Life in the Spirit** (Zondervan, 1989, \$9.95), Laurence W. Wood invites readers to accept the Spirit's view of them as "children and friends who deserve his attention."

Mission Is a Two-Way Street; Behold, God Makes

Charles Benjamin, assistant professor of political science at Bethel College, North Newton, Kan., announced his candidacy Feb. 1 for the Democratic nomination in Kansas' fifth U.S. Congressional District. Benjamin, 39, has been a Harvey County commissioner since 1980 and has served as the commission's chairman three times. The Bethel professor has completed his teaching duties for this academic year and will devote full time to his campaign. If he wins the Aug. 7 primary, he plans to take a leave of absence from Bethel to campaign this fall.

Several Mennonites were among a dozen peace activists who protested the U.S. role in El Salvador's civil war Jan. 26 at a plant that maintains 50 helicopters for the Salvadoran military. Duane Ediger, a Mennonite, was one of three protesters arrested for trespassing. According to Mennonite International Refugee Assistance of Dallas, Texas, "The protesters were roughed up by the plant guards, who were obviously ill-prepared to handle an act of civil disobedience. There were also incidents in which Bell Helicopter employees assaulted the three peace activists as they were attempting to kneel at the plant gate." Supporters of the action held signs, crosses and photographs of Salvadoran victims of mutilation and torture. They offered a leaflet to workers explaining the ethical and religious reasoning behind their action.

Admissions counselor. Bluffton College, a General Conference Mennonite college, is looking for a bright, enthusiastic and motivated individual to assume the responsibilities of admissions counselor. Extensive travel during the fall. Bachelor degree required, experience in a college setting is preferred. Strong commitment to liberal arts and Christian values a must. Starting date and salary negotiable.

Send letter of application and resumé to Mr. Michael Hieronimus, Director of Admissions, Bluffton College, Box 638, Marbeck Center, Bluffton, OH 45817.

RESOURCES

All Things New and Blessed Are the Feet of Those Who Bring Good News are the themes of three new bulletin board displays by the Commission on Overseas Mission, Box 347, Newton, KS 67114.

Mysticism in the Wesleyan Tradition by Robert G. Tuttle Jr. (Zondervan, 1989, \$14.95) sifts through Wesley's diaries, letters and sermons, and through mystic writings that influenced Wesley.

Substandard Christian living is a problem, but "lordship salvation" is not the answer, says Zane C. Hodges in **Absolutely Free!** (Zondervan, 1989, \$14.95).

—compiled by Gordon Houser

Speech/communication. Full-time, tenure-track position for communication generalist beginning **September 1990**.

Qualifications: advanced degree in field, Ph.D. or ABD preferred; able to teach some combination of the following areas—public speaking, rhetoric, group communication, mass media, broadcast journalism, advise student forensics program and/or student publications. Rank and salary commensurate with academic background and experience.

Send letters of application, resumé and transcripts and arrange for three letters of reference to be sent to Dr. Burton G. Yost, Interim Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. An AA/EO employer.

MVS ASSOCIATE DIRECTORS

Mennonite Voluntary Service is seeking two associate directors to administer units in Canada and the Western United States. Will conduct recruitment and share responsibility for the overall MVS program.

Starting date: Spring 1990

Requires: Commitment to Christian service
Excellent communication skills
Strong administrative skills
Willingness to travel extensively

Service experience preferred.

MVS is a program of the Commission on Home Ministries.

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1970-1990

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Elementary education: full-time instructor/professor of elementary education beginning **September 1990**. Advanced degree in elementary education, Ph.D. or Ed.D. preferred. Rank and salary commensurate with academic background and experience. Evidence of effective teaching is crucial. Appreciation of and support for Christian/Mennonite values important.

Responsibilities: teaching areas in elementary education such as curriculum methods, classroom management, supervision of student teachers and introduction to special education.

Send letter of application, resumé and transcripts and arrange for three letters of reference to be sent to Dr. Burton G. Yost, Interim Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. An AA/EO employer.

Clean of corruption

In *The Mennonite* [Dec. 12, 1989], "God Loves Us Anyway" is true, but God leaves the punishment for not obeying his laws to Satan, who comes in the disguise of love through fellow humans. On the other hand, God's good and perfect gifts are not pie in the sky. They are his whole, natural foods, which beget wholeness. Good health is a side effect. Then we will stop being prey to sin against our body, the temple of God, but keep it clean of corruption, as Jesus tried to do with the temple in his time. *Erich Gellert, 212 S. Lawn, Bluffton, OH 45817*

More stories, please

I appreciate stories of how people attempt to serve God in their own communities, such as "Ministry Goes Forth from a \$1 Building" [Jan. 9]. It would be helpful further to read about problems that have been faced by various churches and how they were solved, such as mixing races in a congregation. *Eleanor Beachy, Box 236, Pawnee Rock, KS 67567*

Poettcker recognition

In June of this year Henry Poettcker retires as president of Mennonite Biblical Seminary. He will have served as MBS President for 12 years, and that after 24 years (including 19 as president) at Canadian Mennonite Bible College, Winnipeg. Throughout that career Henry and his wife, Agnes, have also been deeply involved in both local church and broader denominational ministries. Dedicated and distinguished service of such long duration surely calls for a time of recognition and celebration.

As one gesture of recognition, Associated Mennonite Biblical Seminaries wants to gather written testimonials from Henry's colleagues at CMBC, AMBS and elsewhere, his former students and his many friends and co-workers. We invite readers of *The Mennonite* who fit these categories to prepare testimonial letters that can be incorporated into a book to be presented to Henry at a recognition event being planned for early June. Testimonials should be recorded on paper (8 1/2 x 11), preferably on one page (use back side if needed) and sent to me. To allow enough time for binding we would like to have submissions by April 20. *Jacob W. Elias, Dean, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999*

Thanks

I enjoy *The Mennonite*. God bless you in 1990. *Ronald Sommerfeld, 311-645 Townsite Road, Nanaimo, BC*

Thanks for the editorial "Tell the Truth: Are We Becoming One People" [Jan. 9]. Let's get serious. *Alberto Quintela, Coordinator of the Many Peoples program of the General Conference, 576 S. Robert, St. Paul, MN 55107*

Money and youth groups

After reading Eddy Hall's article on the poor [Jan. 23] I am impelled to write. Often in the past few years I have been disturbed at the trend in our church to make Christian Endeavor and youth fellowship groups into "social outing" clubs. Instead of a program for the young people (at the church) with a social time afterward, a typical program now is a visit to the cosmosphere (\$4) with a stop at McDonalds afterward (another \$4—no one ever gets just a hamburger and a drink); or a skating party (\$3) with a stop at Pizza Hut afterward (\$5.50—if you are lucky).

These trips are not once-a-year special events but standard monthly fare. The youth fellowship works to earn money, then talks about using it for part of the expenses for a ski trip. (You only need to add \$150 or so.)

My family's income has also been strained recently and we have felt the pinch—sometimes not sending our child, sometimes cutting other corners—and all the time feeling that this is not what youth groups should be about.

My questions are (1) How do we change? (2) Do we let what the kids want determine our program, or do we guide them into right thinking and planning? (3) How does the larger church structure help or hurt (e.g. ski trips)?

Thanks for the well-put ideas. I thought I was the only one who felt this way. *Name withheld by request*

Celebrating mission

Thanks for printing the story of Glenn Lamb [Nov. 14, 1989]. We first learned of him several years ago when he wrote to us in Taiwan to tell us he had become a Christian and was praying for us. It was a source of great encouragement to us. At the time we did not realize that all the missionaries listed in the *COM Prayer Directory* were the objects of his prayers.

In this year when we are celebrating 90 years of overseas mission, I hope there will be a renewal of prayer support for missionaries. Moreover, I hope that our circle of concern is expanded to include national Christians and leaders. *Verney and Belva Unruh, 1120 S. Harrison, Newton, KS 67114*

REVIEWS

books

One-to-one

Side By Side: Mentoring Guide for Congregational Youth Ministry by Lavon Welty (Faith and Life Press, 1989, 108 pages)

Reviewed by Glyn Jones, 60 New Dundee Road, Kitchener, ON N2G 3W5

Mentoring is an intergenerational setting for youth ministry that offers the opportunity for a one-to-one relationship between a youth and an adult. In our rapidly changing world the connections between adults and youth that people used to take for granted no longer exist. Where youth used to relate to a large

number of adults, often they now only relate to their parents. Lacking other adults in their lives to "bounce off ideas," they turn to other youth, sometimes youth with faith and maturity, often not.

Mentoring is an intentional relationship that provides a young person with an adult other than his or her parents with whom he or she can talk. It provides a relationship in which youth can look at their life direction, faith and day-to-day concerns.

Mentoring is not new. In Mennonite churches, in a planned fashion, it dates back over 10 years. Lavon J. Welty in *Side by Side* outlines the practice and possibilities of mentoring as it is done in Mennonite churches today. Welty describes how mentoring works in a variety of churches, from a small urban

church with a few youth who are pulled in many conflicting directions to a much larger rural church with a stable youth

SIDE BY SIDE

group. In both settings he describes not only the how but the feelings of participants, youth and adult. Welty writes about the concepts of mentoring, uses many examples, retells stories and provides practical steps toward setting up and nurturing youth-adult relationships.

For any church contemplating mentoring or wondering what youth ministry should look like in the 1990s, this book must be read. *Side by Side* is important reading for a pastor or anyone coordinating the mentoring relationships in a congregation. Many chapters would also be useful for parents and the adult mentors themselves.

Quality of mercy

Outcast But Not Forsaken: True Stories from a Paraguayan Leper Colony collected by Maureen Burn (Plough Publishing House, 1986, 157 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

These stories from a leper colony are simple and astonishing. Most center around Doña Maria's long sojourn as a leper. She was married and had a son when she was diagnosed with leprosy. Immediately cut off from her family, she was eventually exiled to the colony.

I was struck by her suffering and alienation. The book's theme is taken from Psalm 139: "If I make my bed in hell, thou art there." These are called "parables from the underworld," and Maria encounters God in the midst of this hell.

Lepers are faced with awful questions about suffering. There seems to be no pattern as to who gets the disease, who improves and who dies. Maria is honest about despair: "After this, a long time passed, in which my only wish was to die and forget my misery. I had lost faith in everything. I believed neither in God nor the devil, and I never thought of the Bible anymore. I thought, What good had it been—it hadn't saved me from all this. I had quite forgotten how to smile."

The lepers are all too aware of the world's attitude. One man, looking for a medicinal root, wandered outside the colony. "The poor fellow had forgotten his face was all nodules and discolored

patches, so he was recognized at once as a *leproso* by a gang of tree-fellers, who killed him with their machetes." Elsewhere Maria recalls a newspaper account of a murderer sent to her colony. "The story ended up by saying no further punishment, like hard labor, was needed, as banishment to a leprosarium was punishment enough." The lepers hoped for changed societal attitudes, "when ostracism and family breakup and leper colonies would be a thing of the past."

We learn much about the life and society of a leper colony. People went to great lengths to overcome their loneliness; many were never visited by their families.

Maria never learned to write or do math. She learned to read to be able to read the Bible. Her suffering was a means of insight into the world, enriching us. "But though I have seen so many hardhearted things, I have not lost hope, for I know God can do what seems impossible to us." The Holy Spirit transformed her personality, emotions and attitudes. "I say to myself: God knows it all. He can look after my boy and husband better than I can. He knows it all, and maybe he will make it all come right one day."

These are simply told stories and reminiscences, full of daily details. And through it all is an astonishing quality of mercy, love, forgiveness and faithfulness. Doña Maria was fortunate; she was eventually reunited with her husband. The book is amply illustrated by drawings, many of them by Maria herself. Considering the despair of someone else, she concludes that "no place anywhere is...hopeless and 'outcast'...for no place is out of reach of God." This is inspirational in the best possible ways.

FILMS

Understatement

Driving Miss Daisy, written by Alfred Uhry, produced by Richard D. Zanuck and Lili Fini Zanuck, directed by Bruce Beresford

Reviewed by Gordon Houser, assistant editor

Based on Uhry's Pulitzer Prize-winning play, *Driving Miss Daisy* features two superb acting performances in a gentle, powerfully understated story about friendship.

Miss Daisy Werthan (Jessica Tandy) is a stubborn, bossy Jewish widow in Atlanta who wrecks her new 1948 Packard as the film opens. Her son Boolie (Dan Aykroyd), against his



Profound friendship: Tandy and Freeman

mother's wishes, hires a chauffeur named Hoke (Morgan Freeman).

Eventually the wry, whimsical Hoke wins Miss Daisy's reluctant approval, and over the next 25 years their relationship develops from one of master/servant to a profound though never informal friendship.

The Jewish widow and the black chauffeur are each an object of prejudice in that Southern society, yet the anti-Semitism and racial bigotry inherent in the story are never baldly stated. Rather they remain in the background. What goes unsaid between Hoke and Miss Daisy is as important as what is said.

Director Bruce Beresford has expanded the original three-character play, adding Idella (Esther Rolle), Miss Daisy's housekeeper, and Florine (Patti LuPone), Boolie's wife. His touch is perfect, as he returns to the form of his earlier films (*Tender Mercies* and *Breaker Morant*, which I consider one of the best of the last decade).

If there is a weakness in the film, it is in the character of Boolie and his wife. Boolie is a bit too gentle; he needs to show a harder edge. And Florine is almost a cardboard stereotype. But these flaws are forgiven because our attention is on Tandy and Freeman, both of whom deserve Oscar nominations. (Freeman won best actor from the National Board of Review, while *Driving Miss Daisy* was named best film.)

This funny, poignant film is surely one of the year's best. And its final image, a spiritual evocation of love, is indelible.

World Day of Prayer is March 2

Does prayer make any difference?

Levi Keidel

We pray our brief perfunctory prayers but have a hunch they won't make any difference because God will deal with the matter anyhow. But the irrefutable witness of Scripture and history is that prayer *does* make a difference.

Prayer alters the events of history: When Abraham learned of Sodom's pending fate, he begged God to spare the city. He interceded on behalf of the righteous, pleading God's justice. He bargained with God, as it were, until the number of righteous people needed for the city's salvation was reduced from 50 to 10. I have no question that, had 10 been found, God would have withheld his judgment (Genesis 18).

In August 1964, guerrilla insurgents, by massacring, torturing and terrorizing, controlled two-thirds of Zaire and were threatening the city where I and my family lived. I went to the hospital to visit an elderly evangelist who had a terminal heart condition.

"If God is the same yesterday, today and forever, isn't he strong enough to stop these rebels?" he asked.

My mind flashed an instant replay of all the fallen cities where also, presumably, Christians had prayed.

"Yes, if God wants to, he has power to stop them," I said lamely.

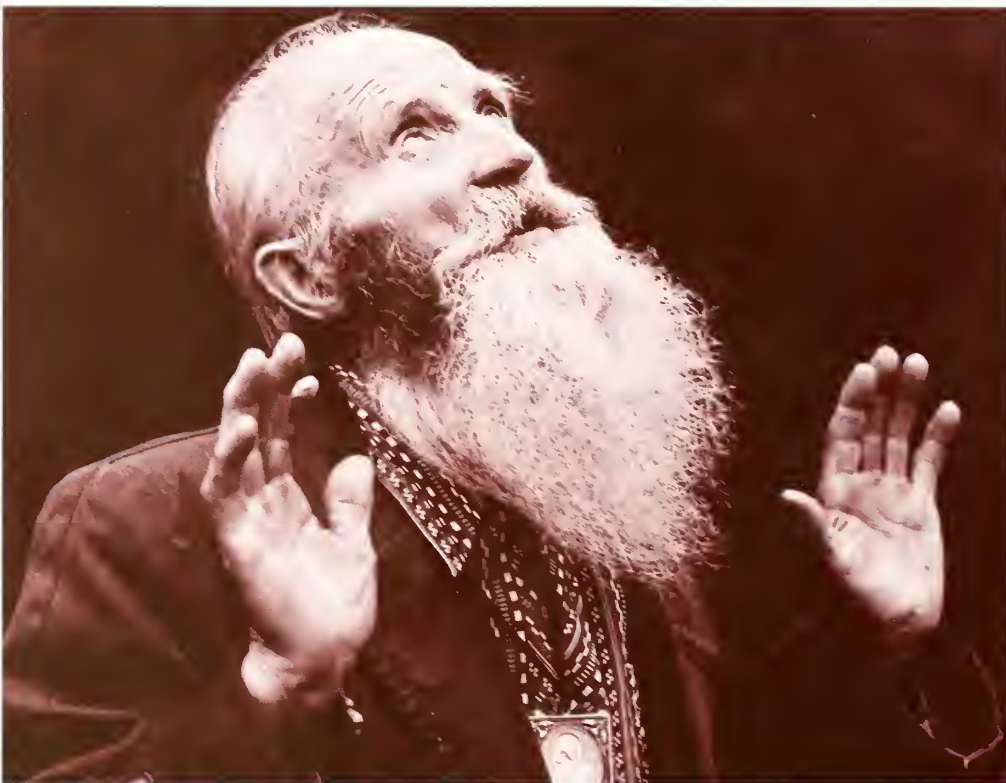
"Well, I'm going to pray that God will do something like he did in the book of Acts," he said.

About two days later, outnumbered government troops suddenly encountered rebel forces approaching our city. In a brief but bloody battle, rebel forces were decimated and the backbone of the insurrection was broken.

Prayer effectively addresses human need: Blind Bartimaeus sat by the road outside Jericho. When he learned of Jesus' approach, he began persistently crying for mercy. Jesus commanded him to come, announced that his faith had made him whole, and gave him sight. He prayed, and Jesus met his need (Mark 11:46-52).

While we served in Zaire, over a period of 18 months my wife, Eudene, lost 25 pounds while doctors observed the growth of an ovarian cyst. When it reached the size of a grapefruit they recommended we return to the United States. Our family doctor and a surgeon confirmed the diagnosis. The night before Eudene was to undergo surgery, I stayed with a pastor friend. We made her need a special matter of prayer.

The following morning, after surgery, a befuddled surgeon explained to me that they had made a long incision, had searched thoroughly and could find no cyst. It had mysteriously disappeared. Later I recalled that that pastor had related to me how God had sometimes miraculously answered his prayers for physical healing. That surgery was 35 years ago; Eudene has had no recurrence of the problem.



Prayer turns people to God: A Russian Orthodox man prays at an outdoor service in eastern Poland.

Prayer has an impact upon the power of demons:

A gentile woman begged Jesus to help her daughter who was "suffering terribly from demon possession" (NIV). The woman's importunity surmounted the prejudice of the disciples and the suggestion that she was not worthy of benefits accorded the Jews. Jesus blessed her for her faith and expelled the demon.

In Zaire late one afternoon, Eudene, another missionary nurse and two African midwives were beside the delivery table in a maternity hospital, assisting a woman. She had had two stillborn babies. Suddenly she became uncooperative, puckered her face and chattered incoherently.

"She is talking with Satan," a midwife said.

The room seemed to darken; the air was oppressive; Eudene felt a tightening constriction around her throat.

"Go across the hall and pray," the other nurse told the midwives. They did. The darkness lifted, the



Prayer addresses human need: One farmer mowed this message in a hayfield near Pleasant Gap, Pa.

constriction ceased and the woman gave birth to a normal, live baby.

Prayer turns people to God: Elijah, distraught with the apostasy of Israel, confronted the prophets of Baal on Mount Carmel and prayed, "Oh Lord, God of Abraham, Isaac and Israel, let it be known today that you, O Lord, are God, and that you are turning their hearts back." Fire from heaven consumed the sacrifice. The people, seeing this, fell prostrate and cried, "The Lord—he is God! The Lord—he is God" (1 Kings 18).

In Zaire I had talked with leaders of a charismatic faction in an effort to bring it back into the larger Mennonite church. Three Africans and I organized a four-day retreat at a rural district center. Some 40 area leaders, representing both sides and spirited by the anticipation of confrontation, were present at the opening session. A loquacious evangelist, Andrew, took the floor.

"They say we don't have the Holy Spirit. *You*, Levi, have been consorting with them. *You show* us the power of the Holy Spirit," he challenged, wagging his finger. "Perform some miracle. We want to see the Holy Spirit *with our eyes*."

I felt powerless. Every morning, daylight found me kneeling on an old blanket on the crest of a hill, imploring God to resolve this dilemma. On the last day a team member appealed for reconciliation. The four of us took up our chairs, left the chapel and sat at separate locations. Slowly men formed lines in front of us. They were broken, humble, penitent. Leaders of the two groups met and confessed their sins one to another. We were all kneeling at a closing prayer meeting when I heard the loud cry of Andrew: "My God, truly we have seen your power with our eyes. I am a sinner, a great sinner. I beg you to forgive me."

History reinforces these personal examples. Rees Howells, a Welsh evangelist, gave much of his life to intercessory prayer. He saw World War II as a Satanic scheme to obstruct the ongoing enterprise of worldwide evangelism. He mobilized the students of his small college into a prayer band that submitted to the discipline of hours-long daily intercession until the United Nations was founded. Because he saw a correlation between specially burdened prayer times and the outcome of crucial military battles, he believed that prayer altered the events of history.

In 1836 British clergyman George Müller opened an orphanage, telling only God of his needs. About 40 years and \$8 million later, he had fed, clothed and sheltered over 10,000 orphans. Prayer addresses human need.

Omar Cabrera, an Argentinian evangelist, has planted 40 large churches. Their membership has grown from 30,000 in 1979 to 150,000 today. Before he opens a campaign in a city, he shuts himself up alone in a hotel room and commits himself to prayer and fasting until the Holy Spirit has broken the ruling authority of demonic powers Cabrera believes controls

"You show us the power of the Holy Spirit," he challenged, wagging his finger. "Perform some miracle. We want to see the Holy Spirit with our eyes."

the city. Upon emerging from this vigil he finds that the Holy Spirit has already begun the works of conversion, healing and deliverance. He believes that prayer has an impact upon the power of demons.

Many Korean churches, in counting their members, use mega-numbers: a Methodist church of 10,000; a Presbyterian church of 50,000; a Full Gospel church of 270,000. Christians, virtually non-existent in Korea in 1900, today comprise over 30 percent of the population. Why? Since the mid-1940s believers have met at 4:30 or 5 a.m. daily for prayer. Over 100 individual prayer grottos have been dug in the sides of Fasting Prayer Mountain; every one is occupied almost 24 hours a day. According to a recent study, no Korean pastor spends less than one hour a day in prayer, and 47 percent of them spend two hours or more. Prayer turns people to God.

In the light of such witness, how can we be immobilized by a suspicion that prayer doesn't make any difference? What might our world look like today if we Christians corporately believed otherwise?



Levi Keidel, former missionary to Zaire, is on the faculty of Columbia Bible College, Clearbrook, B.C.

EDITORIAL

More than generosity

Twenty-six years after Maynard Shelly's rhubarb-pie editorial in *The Mennonite* first went to press [Nov. 20, 1962], I got a phone call. The caller wasn't entirely sure what he wanted or where he had seen it, but it had been in *The Mennonite* and it had to do with a pie that someone wanted to give away and a "taker" who refused to receive it. It had much to say about "giving charity." Could I find it and send him a copy?

Yes, as a matter of fact, I could. I remembered what and where and when because I was then on staff, copy-editing *The Mennonite*, and this piece was unforgettable. (Every editor should be so lucky as to write one unforgettable editorial.)

Here is an excerpt from the original masterpiece:

Receiver: I guess I should take your pie and say thank you. But I wonder if we might not talk about it a bit.

Giver (*holding out brown paper sack with pie in it*): You don't like my pies?

Receiver: Frankly, I've had better. But that's not the point. Even if your pie were a good pie, I wonder why you want to give me a pie.

Giver (*still holding sack*): I just felt I ought to help you over this rough spot....

Receiver: Your need to give is bigger than my need to receive....

Giver (s. h. s.): For a hungry person you're sure philosophical.

Receiver: It helps to be hungry....

Giver (s. h. s.): You don't think it's wrong for me to be giving you this pie?

Receiver: Certainly not....You felt guilty about having so many pies? If you give me one, you won't feel so guilty about still having one pie plus one cake, three boxes of assorted crackers and cookies and a gallon of ice cream.

Giver (s. h. s.): You're drooling on the sack.

Receiver: You're avoiding the question....We receivers need a lot of grace. It's not easy to take all this stuff and keep your self-respect. But it helps me to remember that I'm giving you givers something by taking what you

offer....I like you. You're kind of honest.

Giver (s. h. s.): You've driven me to it....

Receiver: You've made me feel like somebody, not just a pie-taker.*

And that, folks, is what Mennonite Voluntary Service helps do: drive people to honesty. It's one of the best vehicles around. MVS helps knock down walls and build relationships. Personnel director David Orr says (with more than 10 years of experience to back it up): "Volunteers live in the communities they serve. They live simply. They try to respond to local needs in partnership with the needy. The barriers of distance, class and paternalism are slowly ground down."

Without this solidarity the gremlins of condescension take over and you may as well hang up any idea of "service." Even *with* solidarity, the gremlins lurk at every turn, and you may have detected some in the preceding pages. They are sly. They are smooth. They have been around so long we hardly recognize them. Their names are these:

"Minister-to-them, "

"We-have-much-to-give,"

"Giving-makes-me-feel-good,"

"I'll-have-a-lot-to-tell-my-friends-back-home,"

"Lord-we-thank-you-for-giving-us-all-these-blessings,"

"Lord-be-with-those-who-don't-have-as-much-as-we-do."

If any of these gremlins (devils?) live at your house, you know what to say to them. And you know where to tell them to go.

May it be so, Lord Jesus. Amen. Cleanse us. Have mercy on us. Teach us your will. Thank you for your solidarity with us human beings, shown in your willingness to take human flesh and live with us, breaking down the walls that made us feel separate from God.

*For a copy of the entire editorial, which is an excellent discussion starter, send a self-addressed envelope (stamped if you live in the United States) to me at Box 347, Newton, KS 67114, U.S.A. *Muriel T. Stackley*

THE MENNONITE



OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID WHICH IS JESUS CHRIST

105:5 MARCH 13, 1990

Inside:

**Resetting a body
of broken bones**

**A large catch
of fish**

**Manage those
financial resources**

**We are
interconnected**

Life is full of surprises. My most recent one is learning about the volume of communication that happens after people read *The Mennonite*. Brian Arbuckle (Letters, Jan. 23) told me that when he got home from Panama there was "a pile of letters" waiting for him from our readers. Yesterday Eddy Hall told me that Aaron Epp came to his door in Goessel, Kan., for more information about Eddy's article (also Jan. 23), this in preparation for a Sunday school class discussion.

My response is pure joy that this magazine results in people talking to one another.



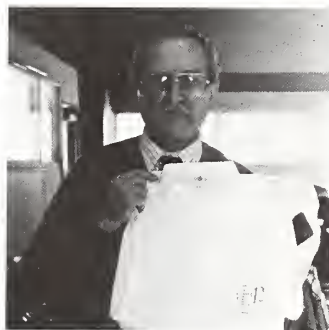
1990 Winnipeg

Get ready for Assembly 12 of Mennonite World Conference: John Dyck, MWC coordinator in Winnipeg, says that as of Feb. 8 he had received 4,200 regis-

trations for the July 24-29 gathering, "the big event on our doorstep," as he calls it.

Registrations from the United States are lagging a bit, says John. I promised him I'd give a plug in this space. The travel fund for Mennonites in developing countries to come to Winnipeg is going quite well—\$320,000 of the hoped-for \$500,000 is in or pledged. This money is coming primarily from congregations. Contributions can be directed to MWC, 465 Gunderson Drive, Suite 200, Carol Stream, IL 60188.

The next issue of *The Mennonite* will focus on evangelism. *mts*



John Dyck holds a T-shirt that carries the MWC logo.

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Cover: Susan Classen, Mennonite Central Committee nurse in El Salvador, weighs a child at a health clinic. Photo is by Maureen McKenzie.

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Fight to live, be willing to die

Susan Classen

We dedicated you to God when you were a baby, and we meant it."

My parents first spoke these words to me in May 1981. We had just learned that the breast cancer my mother had been battling for a year had metastasized, and I was agonizing over whether or not to continue with my plans to go to Bolivia with Mennonite Central Committee. I went to Bolivia, and my mother died six weeks later. Although it was a painful time, God's leading was clear. I haven't regretted that decision.

Eight years later my father spoke the same words one hour before his brain surgery. I was in the United States on a speaking tour when the message came that my father was in the hospital with a brain tumor. After traveling all night, I arrived just before surgery. "I recognize your call from God," he told me. "We dedicated you to God when you were a baby to follow that call. Some people may think that because you're single you should change your plans to be with me if necessary, but I don't feel that way." Tears blinded me as we embraced.

Those were to be some of his last clearly spoken words. Five hours later the surgeon told us as gently as possible that the tumor was large, aggressive and malignant. He gave no hope for recovery. Although mentally alert since surgery, my father has lost the ability to speak. He has no use of his right hand and his right leg is weak.

Why did my mother die of cancer? Why does my father have a brain tumor? Is it because of sin as some people say? A well-meaning Christian told the family that my mother would have been healed if she had had enough faith. Where is God when Christians suffer?

As my family once more faces a painful battle with terminal illness, I find myself thinking of my Salvadoran friends who deal daily with suffering and death. Pedro, an 80-year-old man in the village where I live in El Salvador, has been an impressive teacher. I never really knew him until I observed him during a confrontation between the villagers and government soldiers last March. About 150 people had gathered outside my house demanding the release of a villager whom soldiers had unjustly arrested hours earlier. Violence seethed beneath the surface, rumbling convulsively and erupting briefly from time to time. The people, though angry and scared, were determined to stand firm. The soldiers

seemed to be gloating, hungry at the prospect of blood. They egged the people on, hoping to force them to lose control so that bloodshed would be justified.

Pedro stood out in the crowd. Even the soldiers noted that he didn't cower from their threats and insults but looked them calmly in the eye. He was not angry or scared but determined to hold his ground. The standoff ended when the prisoner's wife stepped forward to demand her right to speak to the officials in charge. The soldiers saw their opportunity and began swinging their clubs. Other soldiers came running up from behind, firing round after round of shots above the people's heads. After the shots died down, Pedro was the first to take his place again and the villagers gathered around him. But by that time it was almost dark, and when the officer threatened to shoot anyone on the streets after 15 minutes, the crowd dispersed. The prisoner was released the next morning, and I decided that I wanted to get to know Pedro.

I went to his house and asked him how he felt during the confrontations. "I wasn't scared," he said, "because I'm willing to die." Then he told me about

four experiences when he almost died but then his strong will to live pulled him through. To be willing to die as we fight to live is the key to victorious living or dying.

For my father this means accepting the doctor's grim prognosis but still dedicating his energy toward fighting for his life. Fighting to live without being willing to die makes us deny the facts of a terminal illness or our own finiteness. Without a willingness to die, we hang on to life, protect it, save it and thus, ironically, destroy the vitality that makes life worth living. At the other extreme are those who are willing to die but don't fight to live. They fatalistically resign themselves to whatever happens and so lose their lives long before they die.

About suffering Pedro said, "For those who trust in God, no ground is barren." A piece of myself died the moment the doctor said that my father's tumor was malignant and that they didn't get it all. Is that piece of myself lost forever? Or will it be like a kernel of wheat that falls to the ground and dies, thereby producing many seeds (John 12:24)? Will it fall on the path to be eaten by birds, on



Violence beneath the surface: "I need your prayers in returning to El Salvador," said Susan at the January meeting of Mennonite Central Committee Canada, "but you also need my prayers. Violence is clearly defined in El Salvador. It's much more diffuse here. Something is eating away at your values."

Wanting to live without being willing to die makes us deny our finiteness.

rocks, amid thorns. Or will it fall on fertile ground, allowing God to perform the miracle of transforming death to life? If Pedro's words are true, then even suffering is not barren ground because God transforms suffering into perseverance, character and hope (Romans 5:3,4). Something good like hope cannot come out of anything as evil as suffering unless God is alive and transforming what was meant to destroy us into maturity and strength.

Pedro is not angry at God for the suffering he has experienced. "God doesn't cause suffering," he explained to me. "God didn't cause this war. Our

**Suffering results
from our
inability to live
interconnectedly
with God's
creation.**

suffering results when some people don't realize that we're all members of one family. The big ones walk all over the little ones." Pedro recognized that God created the world as an interconnected network. What one person does affects another. Four of Pedro's children died, not because God was punishing him or because it was God's will but because some of God's family have more than their share, leaving Pedro too little to adequately provide for his children.

Some Christians assume that all illness and suffering are a result of personal sin. We reap what we sow. If we don't take care of our bodies we get sick. But we don't just reap what we sow, we also reap what the people around us sow. Innocent people are sometimes the victims of other people's sins. Because God created us as an interconnected body, the whole body suffers when one part doesn't function properly.

Suffering can also result from our inability to live interconnectedly with God's creation. "The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant. Therefore a curse consumes the earth: its people must bear their guilt" (Isaiah 24:5,6). Air pollution, toxic dumps, chemical wastes; our bodies are contaminated by our drive to dominate God's creation through power and technology. My great aunt and uncle both died of cancer that was traced back to a fly spray they used in their dairy barn when they were young.

But living in an interconnected world does not just mean suffering from our own and other people's sins. It also means enabling each other. My decision to go to Bolivia while my mother was dying was based on a discernment process in which our congregation prayed and fasted. Other family members and the church body enabled me to leave my mother by assuming responsibilities that I otherwise would have had. My father is now enabling me to continue working in El Salvador because he is willing to let go of me and allow God to meet his needs through other supportive family and friends. And the many people supporting

him enable him to let go with the confidence that they will stand by him. Upon return to El Salvador I left a piece of myself behind and take part of my father and his supportive community with me.

I am reminded of Thomas Merton's words, "As long as we are on earth, the love that unites us will bring us suffering from our very contact with one another, because this love is the resetting of a Body of broken bones." Christ's body is

SUSAN'S FAITH

Menno Wiebe

you sent me to el salvador
to heal the people's hurts
the land of God's own name
and now i speak to you
i saw it in el salvador
death for others
the kind that resurrects
a death not wasted

to members of the board and to friends
she said last night
it is our commitment
not our fear
that determines what we do
like free-floating rocks in a whirlpool
circling, suffering, rubbing fine the faith, sinking deep
polishing one another as gems for the kingdom

quiet reservoirs above
and
peaceful flows below
provide the hope
within this churning turbulence
the church at home
fasted for a day and prayed
father, mother facing illness, facing death
dedicated me at birth

on monday
i'm returning to el salvador
the place of hurt
the place to heal
the place where Jesus is
if we will be

Menno Wiebe, 10 Concord Ave., Winnipeg, MB R3T, 1H7, wrote this poem about Susan Classen at the Mennonite Central Committee annual meeting on Jan. 19.

being broken in violence, hate, individualism and inequality, but the bones are being reset as Christians recognize our interconnectedness and strive, by God's grace, to find wholeness.

Susan Classen has worked in El Salvador since 1984 and returned in late January after an autumn speaking tour in the United States. She is a member of Northridge Christian Fellowship, Springfield, Ohio.

MAMA

links Pennsylvanians and Hondurans

Will Schirmer

The MAMA project is a partnership between Mennonite women of Honduras and North America. MAMA stands for "Mujeres Amigas (Women Friends) Miles Apart." The MAMA project began almost four years ago to provide nutritional aid to Honduran children. Local women's church groups baked nutritional granola bars ("superbarras"). Now MAMA has expanded to medical, educational, housing and self-help assistance.

Last summer 30 Mennonites from 10 Pennsylvania Mennonite churches worked on two building projects, one a church in an area called Seis de Mayo and the other a child-care center in a village called Sandoval Sorto. They visited families in these villages, distributed worming medicine, weighed and measured children and had meetings with the Honduran volunteers who coordinate MAMA in San Pedros Sula. It was the third year that a service team has gone to Honduras in this capacity.

"As Christians we've all made the commitment to follow Christ, and we can't ignore his command to seek out the poor, the sick, the needy," explained Priscilla Benner, MAMA's founder and director. "We've all made a commitment to be missionaries."

People who went last July had various reasons for going. Lisa and Alan Roberts, members of Indian Valley Mennonite Church, Harleysville, saw this as a "new area of Christian life, a different way of serving the Lord." What they learned from the trip was to be more thankful for what they have and to be concerned for others. Lisa also commented, "I never knew that missionary work was this hard."

Mary Young, also of the Indian Valley congregation, worked at one of the construction sites and at a distribution center giving worming medicine to children. "It was much harder distributing worming medicine than laying cement blocks in the hot sun," said Mary. "I could only distribute the medicine one day; it was too emotionally draining."

Judy Jones, Springfield Mennonite Church, Quakertown, went because of her interest in helping children. "It showed me that we could all live more



Alan Roberts

A Honduran woman works in the sewing class in Sandoval Sorto. "The people [in Honduras] have a dynamic faith," says Priscilla Benner, MAMA's founder and director. "They aren't just 'rice Christians' (people who are there only because of the help). The people are earnestly seeking God, and their lives are changing."

simply," she commented. "It's hard to explain the small things to my children, like, Do we really need those bags of gummy bears or chips?"

The Honduran family that hosted Judy also hosted Wanda Schirmer, a member of Grace Mennonite Church, Lansdale, who has been serving as MAMA's secretary for the past three years. "I wanted to see what MAMA was all about," she said.

"This was an excellent opportunity for me to serve the Lord," Wanda said. "MAMA is meeting the specific needs of the people, trying to curb malnutrition and help better their lives."

The trip to Honduras had a tremendous impact on those who went from Pennsylvania, but what impact is MAMA having on the people in Honduras?

"In the four areas MAMA is working there are new Mennonite churches," said Priscilla. "The people have a dynamic faith. They aren't just 'rice Christians' (people who are there only because of the help). The people are earnestly seeking God, and their lives are changing."

"We are also encouraging those in the villages to have their own leadership, and they are beginning to think of themselves as a community," she said. "That is a role that MAMA is playing that will outlast its presence there."

Production of "superbarras" (the original granola bars) is now shifting to

Honduras. The pump has been primed, and the Honduran people are now more actively participating in MAMA.

"Right now we are still a resource for them, for ideas, money and donations," said Priscilla. "If there comes a time when they don't need us, I hope we have the sense to let go. I hope that in North America won't lose interest because it isn't something 'we do' any more. And if the need for money becomes greater than the need for donations, I hope it does not bring our legitimacy into question."

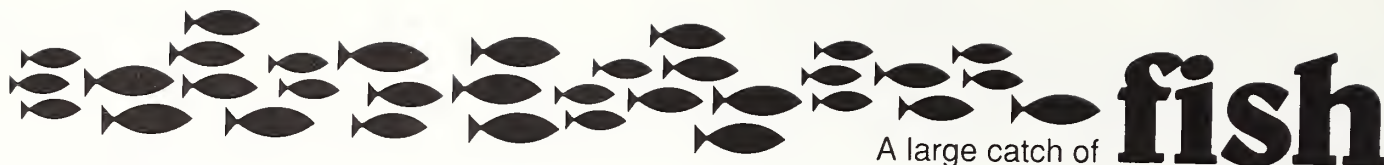
"I think about Honduras every day," said Mary Young. "I can't forget the poverty. My priorities have changed. I am spending less. When I go to a mall, I can now pass by a dress and say, 'Do I really need that?'"

About the trip to Honduras Mary concluded, "There is hope, however, for the people in Honduras. I could feel it."

Will Schirmer, Norristown, Pa., is a member



of Grace Mennonite Church in Lansdale, Pa. For this article he used research and interviews provided by Trish Hoover of Plains Mennonite Church, Lansdale, Pa., and Mary Young, Indian Valley Mennonite Church, Harleysville, Pa.



James Schrag

As the pastor of a rural Kansas Mennonite congregation in the late '70s, I watched the brightly lit "Christmas trees" (oil-drilling rigs) sprout in the wheat fields that surrounded the church. At the height of the energy crisis new oil exploration had become profitable. I fantasized that one day a drilling crew would rumble onto our churchyard and sink their drills into our parking lot in search of that oh-so-profitable subterranean goo that holds our society captive. Then we too could cash in, and our perennial church budget woes would come to an end. But the drilling crews never arrived.

Several years later, after moving to an Ohio congregation, I learned that my new church had already been visited by the "Christmas tree" crew. But the windfall of wealth that had descended upon the church had not come in the form of an oil rig in the parking lot. In a less dramatic fashion the "fortune" had made its appearance as a large bequest from a member. I soon learned that whether it's an oil well in the parking lot or cash in the bank, the effect on the congregation is much the same: challenge, dilemma, opportunity.

Remember the story from Luke 5:1-11 about the great catch of fish? Much like a preacher delivering yet one more stewardship sermon to a drowsy congregation, the disciples had thrown their nets into the sea all night and caught nothing. But at Jesus' direction they cast the nets once more, and the fish filled the nets. Boats overflowing with good fortune began to sink. Was our congregation facing a similar dilemma in the abundance of a large bequest?

We soon discovered that our problem was not unique. Lyle Schaller of the Yokefellow Institute reports that the number of bequests received by Protestant congregations in the United States annually is triple the number received in 1960. Many members display a shrinking loyalty to denominations, choosing to leave a bequest to their congregation or to a cause unrelated to their denomination. This may also be a spinoff of the efforts of a burgeoning population of "development officers" in church colleges, hospitals and conferences.

Whatever the cause, the cash we received seemed to have its own personality and developed a voice of its own, almost daring us to tame its power or to determine its direction.

The next generation will judge

whether we were up to this challenge. We defer judgment to our children because we have learned from asking other churches that the receipt of bequests has long-range consequences. We learned that one church, a half-century after receiving a large bequest, still struggled from adverse effects of that too-large catch of fish.

Our congregation, pushed into dangerous waters, took it as a challenge to become better sailors. Surely God had a purpose in presenting this "catch" to our comfortable church.

In true churchly form we appointed a committee. Its deliberation and its prayer produced this counsel:

1. Go slow. Don't make hasty decisions. Resist impulses. Let no single voice in the congregation dominate. Tell those who want to get rid of the money quickly that the "filthy lucre" theory serves only to short-circuit an important learning opportunity for an entire generation of this congregation. And tell those who want to keep it all and build some kind of monument to the giver that we doubt that God wishes the money to memorialize anyone but himself.

2. Take a positive view. Believe that this occurrence did not happen by chance. Recognize that a unified decision-making process can build confidence and set patterns for future decisions on other issues.

3. View the issue as what to do with ourselves as God's stewards rather than what to do with the money. Before asking *what* to do, first ask *why* God allowed the stewardship of this money to come to us. Resist the temptation to quickly assume that we are only the middlemen, destined only to pass the money on to its real caretakers. Deny all notions that this possession was ours in any ultimate sense and believe that all that we are and have—mind, talent, time, wealth—belongs to God.

Thus began a two-year process of discernment—committee work, congregational meetings, consultation with Sunday school classes and testing written proposals.

We distilled the options to two: (1) A proposal for an endowment fund to be managed by an independent congregational board, which could use the proceeds of the bequest for benevolence causes at home or in the wider Mennonite church. (2) A list of causes in the

Mennonite church and surrounding community to be used if the congregation wished to give the bequest away immediately.

When the congregation approved these options, members were asked to treat the money as if it were all their own, indicating by ballot the percent they wished to keep in endowment and the percent they wished to disburse right away. This served two purposes: (1) It challenged each member with a personal responsibility for this bequest. (2) It resulted in a congregational decision that was a composite of the congregation as a whole, not just the congregation's positive or negative vote on a committee's proposal. In all voting an averaging of individual percentages determined the final disbursement amounts.

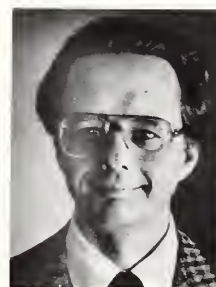
We report widespread satisfaction with the decision-making method. The congregation directed immediate disbursement of half the bequest to mission boards, MCC, Mennonite colleges and community causes. The other half was invested with The Mennonite Foundation of Goshen, Ind., in the form of an endowment. A governing board is ready to receive requests from the wider church for the proceeds of this endowment.

We are still learning:

1. A large catch of fish doesn't have to sink your boat.

2. An "oil well" in the parking lot that keeps producing wealth (our endowment fund) challenges us to grow in stewardship, testing our management skills. We know that the wealth this "well" produces dare not be allowed to replace the well-established sources of giving from individual income given through the offering plate.

3. As in the Parable of the Talents (Matthew 25:14-30), God's distribution of more talents to those who already have many is a humbling reminder of the meaning of the totality of their possession and its application to work in the reign of God.



James Schrag is pastor of Oak Grove Mennonite Church, Smithville, Ohio.

Manage those financial resources

Richard Reimer

The question of how best to manage financial assets is one of the larger questions of Christian stewardship. Four stories by Jesus give us insight into this question: The Rich Young Ruler, The Rich Farmer Who Built Additional Storage, The Good Samaritan and The Story of the Talents. Theologians may disapprove of my oversimplification, but these stories show us four principles: (1) There are more important things than wealth, and we should not allow wealth to determine our values. (2) Wealth cannot be used to obtain security and should not be used for self-indulgence. (3) Those in need ought to be treated with compassion and generosity, regardless of who they are. (4) Assets are to be managed with skill and care.

We must also note the concern Jesus expressed for the sick, the handicapped, the poor. Given these general principles, it should be possible to suggest guidelines for financial investment.

But before doing this let's examine the nature of financial instruments bought and sold in financial markets. Generally these instruments are of two types: equities (stock certificates) and debt instruments (which include bonds, certificates of deposit, savings accounts). Stock certificates denote ownership. Generally, when sold, they simply change the ownership pattern of the corporation but do not add to the capital of the company. However, occasionally a corporation will issue additional shares, and the purchase of these provides the corporation with new capital.

Similarly, bonds that are purchased may be existing debt or newly issued bonds that would increase the debt of the company. The important thing to note is that the holder of stocks is a partial owner of the company but has virtually no say in the management unless one owns a substantial portion of the shares outstanding. Bond holders, on the other hand, are creditors of the company who have loaned money to the company.

How best to manage financial assets, then, given the biblical principles outlined above? What type of company would a person wish to be a part owner of or loan funds to? This involves these aspects of the firm's operation:

1. What is the nature of the product or service the firm provides?

Obviously one should invest funds in corporations that produce products or services that improve the quality of life

for people around us. These may include health care, hospital equipment, housing, certain food products and possibly mass-transit equipment. Companies to be avoided include those that produce military products, tobacco products, gambling companies.

2. What is the corporation's record with respect to employee relations?

While there are usually two sides to most problems, a company with a history of work stoppages and employee grievances with respect to unsafe working conditions should perhaps be avoided. On the other hand, a company with a good record of minority hiring and promotion may be one to include in a list of stocks or bonds to purchase. In this regard, companies located in South Africa should currently be excluded.

3. What is the impact of the corporation's activities on the environment, both in terms of the product produced and the production process?

Consider firms that produce pollution control equipment or firms that have managed to control pollution in a significant way. Avoid those that pollute our environment or produce hazardous products.

Other factors may be considered, but these are a beginning point. Most people who have relatively small amounts to invest simply do not have the time or inclination to obtain the information needed to make ethical investment decisions. A desirable alternative is investment in mutual funds that have investment guidelines similar to the ones listed above. Many of the mutual funds managed within the constraints of ethical guidelines have competitive financial returns. In fact, the theory of financial markets tells us that these funds, provided they are reasonably diversified, should perform as well as the market in general.

What do you do when you own stock in a corporation and discover a problem? One possibility is to sell the stock. An alternative is to attempt to influence the company's behavior. Join with like-minded shareholders in voting proxies, sponsor shareholder resolutions or write company officials. Many examples exist in which corporate behavior has changed because of the actions of concerned shareholders. But you must recognize that unless the concerned shareholders wield considerable power in terms of

votes, they may not modify corporate behavior.

Related to this is the role of church and church-related agencies with respect to investing. Agencies may find themselves with substantial funds, at least temporarily. Some also hold large endowment funds. Surely church members have a right to expect that these funds be managed in accordance with biblical principles. It is reasonable to assume that these agencies will provide leadership in articulating a code of ethical investment.

Good stewardship promotes justice and opportunity for all people.

Some church agencies have a fiduciary responsibility, which means they are obligated to manage funds for the sole benefit of the beneficiary in accordance with the reasonable person doctrine (in a reasonable manner). Some fund managers take this to mean that to use any ethical considerations in fund management would be contrary to their fiduciary obligations. However, many church agency fund managers use ethical considerations in their investment decisions. Ethical considerations need not result in lower performance. Reasonable ethical guidelines will not cause problems with regard to the fiduciary obligations.

Mennonite church agencies should consider ethical problems and articulate them to members. Mennonite Mutual Aid, an inter-Mennonite agency, has devised a carefully thought-out document that merits a more general consideration.

Good stewardship of our financial resources means that we manage these resources in order to promote justice and opportunity for all people. To ignore the ethical implications of our actions is contrary to our Mennonite heritage of practicing our faith as part of our daily living.

Richard Reimer, Oak Grove Mennonite Church, Smithville, Ohio, is on the faculty of Wooster (Ohio) College.

Why I agonize over paying war taxes

Linda Peachey

I recently attended a meeting that focused on the question of paying the military portion (about 50 percent) of our [U.S.] federal income taxes. I left the meeting troubled, not because there were varying viewpoints but because many people appeared unconcerned about the issue and failed to address what I believe are key questions on the matter.

The question for me is not whether we should honor our government or whether a government has the right to collect taxes. The crux of the matter is to determine when Caesar's demands conflict with our obedience to God. I fear that if I were to give Caesar all that he demands in war taxes, I would fail to honor God in four important ways.

1. I fear that by paying the military portion of my income taxes I fail to trust God alone for my security. Throughout history nations have tried to secure their

well-being and safety through military solutions. Again and again in the Bible God asks us to resist such solutions and to trust him instead:

War horses are useless for victory; their great strength cannot save. The Lord watches over those who have reverence for him, those who trust in his constant love. He saves them from death....We put our hope in the Lord; he is our protector and our help (Psalm 33:17-20).

If I work several months each year to pay my nation's military dues, am I not giving legitimacy to the military establishment's answers for my security? If I am willing to invest so much of my time and energy in a military solution, can I honestly say that God is my protector?

2. I fear that by paying my war taxes I fail to give my primary loyalty to Christ's worldwide church. My war taxes would

purchase planes, bombs, guns and military training to be used in Third World settings. Although our country is not involved in any declared war, our military might is felt keenly in Central America, the Philippines and the Middle East.

In fact, in recent years the United States has adopted a policy of promoting "low-intensity conflict" in countries that threaten to move out from under our sphere of influence. This means keeping warfare away from the American public eye and avoiding the involvement of American soldiers in the fighting. Yet our brothers and sisters in Christ do die in the struggle. Can I say that my first loyalty is to the worldwide kingdom of God if I comply with structures that do violence to my neighbors around the world?

3. I fear that by paying my war taxes I fail to follow Christ as he calls me to love all people, even my enemies. In Matthew 5 Jesus no doubt surprised his listeners by challenging them to love not only their friends but all people, just as God does. This has not been an easy teaching for the church. Peter struggled with it when he was called to go to Cornelius, a gentile, and Paul reminded the early church often that the gospel was not only for Jews but also for gentiles.

Ephesians 2:14 points this out: "For Christ himself has brought us peace by making Jews and gentiles one people. With his own body he broke down the wall that separated them and kept them enemies." Do we believe that this can also apply to Americans and Soviets, rich and poor, capitalist and communist? Can I believe this and at the same time contribute to the forces that are designed to destroy these very people whom Christ called me to love?

4. I fear that by paying my war taxes I fail to respect God's creation. In today's world, militarism not only threatens people but all of creation as well. While militarism is not the only way we dishonor God's creation, it is through nuclear weapons that we dare to threaten all that God has made. Can I claim to truly honor God if I continue to help pay for such weapons?

I think these questions have special poignancy for us as Mennonites. We claim to be conscientious objectors to

Taxes for Peace

Mennonite Central Committee U.S. Peace Section invites American citizens to contribute to the 1990 Taxes for Peace fund. The fund, established in 1972, gives U.S. citizens who want to withhold war taxes a way to contribute their money toward peaceful purposes.

While contributing to this fund is a symbolic action and not a legal alternative to paying the tax, many people have found it a meaningful way to demonstrate their commitment to peace.

In 1989, \$5,750 in Taxes for Peace funds were divided between the National Campaign for a Peace Tax Fund and Christian Peacemaker Teams; 1990 contributions will be divided the same way. The National Campaign for a Peace Tax Fund seeks to enact the U.S. Peace Tax Fund Bill, which would give those conscientiously opposed to war a way to pay 100 percent of their taxes by designating the military percentage to a separate fund for peace-enhancing programs. Christian Peacemaker Teams is an initiative of North American Mennonite and Brethren in Christ churches to develop and support more assertive peacemaking, here and abroad.

Since 1977 MCC constituents have contributed more than \$75,000 to Taxes for Peace. Among other projects, the money has funded reconstruction efforts in Indochina, aided victims of violence in Guatemala and supported the MCC U.S. Peace Section.

Contributions to the fund can be made payable to MCC, Taxes for Peace, mailed to MCC U.S. Peace Section, Box 500, Akron, PA 17501-0500.

For more information write National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008. For information about Christian Peacemaker Teams, write Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608.

An information packet on military tax opposition is available from MCC U.S. Peace Section. The \$3 packet contains varying theological positions on the war tax issue and materials about tax laws and legal concerns for the tax resister. Updated materials are available for those who purchased earlier editions of the packet. *Linda Peachey, MCC U.S. Peace Section*

Who will win the peace?

Robert Hull

If, as U.S. President George Bush claims, the Western allies have won the Cold War, who will win the peace? Where are the ideas that will lead us from the current pattern of gradual military reductions to a situation in which military weapons are not needed because nations have found other, more effective means of resolving their conflicts? Only then can we truly say we have found our way toward peace.

Former Mennonite Central Committee U.S. Peace Section director John Stoner has contributed one novel idea: "Let us accept the discipline of a simple rule—people should not kill people" ("A Conflict Management Model for World Peace" in *Ways Out: the Book of Changes for Peace*, 1988). Stoner then responds to some immediate challenges to his deceptively simple idea.

"Could this simple rule be implemented in practice?" Two things urge an affirmative answer. First, it already has been almost universally implemented. Over 5 billion people observe it in interpersonal relationships on a daily basis. That is a high level of observance for any rule. Second, the discipline of a rule that people should not kill people does not have to be easy in order to be right. "Why do those who defend the necessity of war so glibly assume that the first requirement of any alternative is that it

must be easy? Why should non-violence be easy? Why should it not require training on a scale as grand as the vast educational establishment of the armed forces? Why should it not require funding on a scale just as vast?

"Non-violence," says Stoner, "has not been tried and found wanting. It has been found difficult and left untried. This is not good enough for the potential of human society and the reach of the human spirit. God has something better in mind."

How can we make a good start on the way toward non-violent societies—toward societies that have tested and proved and therefore trust better ways to resolve conflicts than killing people? How can we fund such new beginnings? Contributing to the peacemaking efforts of our Mennonite conferences is surely one effort we can make.

But how small are such contributions in comparison to the military taxes we pay. Both the U.S. and Canadian governments have already established national "peace institutes" whose mandates are to develop the emerging techniques of conflict resolution. Yet both the U.S. Institute of Peace and the Canadian Institute for International Peace and Security struggle on at such a low level of funding (compared to that of

the military establishments) that little innovation and testing of new peace techniques can be expected from them.

This situation thus defines the problem: our governments rely ever more extensively on taxes for military solutions to conflicts, while the institutions that could lead us to develop new alternatives sit hamstrung for lack of adequate funding.

There are first-step solutions to this problem. They begin with the concept of redirecting our taxes away from military uses toward these peacemaking institutions. In the United States the Peace Tax Fund legislation directly names the U.S. Institute of Peace as one of the primary recipients of military taxes redirected to peacemaking by conscientious objectors. Conscience Canada is pursuing in the courts whether the recent Canadian Charter of Rights and Freedoms (which protects "freedom of conscience") also protects conscientious objection to paying military taxes. It has plans to introduce such legislation into Parliament if the test case is successful.

How can we Mennonites make an offering? First, both the national Campaign for a Peace Tax Fund (2121 Decatur Ave., NW, Washington, DC 20008) and Conscience Canada (Box 601, Station E, Victoria, BC V8W 2P3) need contributions. Second, both need active members who will talk with other church members and people in their local community about what these organizations are trying to do. Third, they need active members who will write letters to their Congresspeople or Members of Parliament to express their agony of conscience when they see their taxes being used to kill people.

As the old camp song goes, let us "study war no more." Rather let us "know what makes for peace" (Luke 19:41).

PERSONAL

war. Yet in a low-intensity conflict or in a nuclear war it is almost irrelevant to say that we will not serve in the military. These kinds of wars do not demand our bodies but our dollars and our consent. Thus we cannot ignore this issue of war taxes.

I recognize that sincere people differ on this issue. Some encourage elected leaders to reorder our nation's priorities. Some give away more of their income so that they owe less income tax. Some live in community so that they can live on lower incomes. Some withhold a symbolic amount of all of their military taxes. Some support legislative efforts that would allow conscientious objectors to designate the military portion of their federal taxes to a peace tax fund. What

is important is not so much that we all agree but that we agonize together on these questions.

Let us pray for wisdom as we wrestle with what this issue means for our faith in God, our witness as a Christian church, our faithfulness to Christ and our reverence for God's creation.



Linda Peachey is co-secretary, Mennonite Central Committee U.S. Peace Section.



Robert Hull serves as associate executive secretary and secretary for peace and justice of the Commission on Home Ministries.

"I love the church and the work of the church and pledge myself to help build the spiritual life of our congregations and the conference," said Helmut Harder, Winnipeg, responding to the announcement Feb. 10 that he would become the new general secretary of the Conference of Mennonites in Canada. He will succeed Larry Kehler, who has served in that capacity for the past nine years. Harder has been acting president of Canadian Mennonite Bible College during John H. Neufeld's four-month stay in South America. Kehler will become director of Mennonite Central Committee's U.S.S.R. program in September.

Members of St. Louis Mennonite Fellowship recently passed a proposal to faithfully resist payments of the U.S. federal phone tax applied monthly to the fellowship's phone bill. The revenues will be redirected to Mennonite Central Committee. "We wish to respect the convictions of our members and Anabaptist forebears and to be disciplined followers of Jesus Christ," said Scott Neufeld, coordinator of St. Louis Mennonite Peace Witness. Federal phone tax revenues, first collected in 1914, contribute directly to the U.S. Armed Forces and other systems of war, Neufeld said.

NEWS

Operating a budget of \$3.74 million

CMC celebrates new building, financial health

Winnipeg (CMC)—Quiet satisfaction typified the Feb. 8-10 sessions here of the Council of Boards of the Conference of Mennonites in Canada.

Participants celebrated the completion of the second phase of a four-part building program. Work in Chinese ministries and planning for seminary education can now move forward because 97.6 percent (instead of the 1989 figure of 94.2 percent) of the budget has been realized.

One of the major tasks facing new general secretary Helmut Harder (see top of this page) is the continued processing of a priorities document that may result in a restructuring of the conference. CMC boards and committees discussed the mission and goals aspects of the document, to be presented to the delegate sessions July 6-11 in Edmonton.

The General Board allocated special funds to the Congregational Resources Board (CRB) for its initiative to plant two new Chinese Mennonite congregations over the next four years. CRB will present plans for its church planting efforts by September. Paul Boschman, Abbotsford, B.C., will help facilitate this.

Peace is also developing a Peace Shelf at its resource center and a missions hand-

book. It will install a WATTS line for telephone accessibility for one year, beginning in September.

A second priority is seminary education within Canada. Funds were allocated so that the Winnipeg-based seminary

education. The task force will present its recommendations by July, after holding hearings in the provinces and regions.

Native Ministries is planning urban programs for Winnipeg and Saskatoon. The Winnipeg work will be redirected as a

number of faculty members who will retire within the next decade. The board also detailed the newly formed youth ministries program, which is to begin in September, directed by Abe Bergen. The next two phases of the building program include a residence center, gymnasium and lecture theater for CMBC.

The Committee on Ministerial Leadership (CML) is encouraging congregations to choose lay leaders from within their ranks. CML is also preparing a document on pastoral ethics for pastors and congregations and assembling a packet on women in church leadership.

At the July annual sessions in Edmonton, delegates will vote on the recommendation that CMC become an associate member in the Canadian Council of Churches and the Evangelical Fellowship of Canada.

The Council of Boards put a salary review committee in place and adopted a budget of \$3.74 million for presentation to the delegate sessions this summer.

The new CMC office facilities, which also house the Conference of Mennonites in Manitoba, were dedicated at the close of the board sessions. *Margaret Franz, CMC editor*



Canadian Women in Mission are supporting the *Chinese Mennonite Newsletter* edited by Juliana Tam (at right). Others are (left to right) Phyllis Wiebe, president; Helen Hildebrand, Canadian vice president for the binational Women in Mission organization; Edna Zacharias, vice president; and Betty Nachtigal, secretary-treasurer.

consortium, of which Canadian Mennonite Bible College is a member, could continue its experimental existence for two more years. A task force was struck in July 1989 to develop a long-term policy statement and a funding proposal for such

result of the extensive review over the past year. The board is continuing to explore opportunities for leadership training for Native people.

The Canadian Mennonite Bible College board did long-range planning in light of the

The Kenya Mennonite Church had an increase of 800 members in December 1989 when an independent group called the Nukuru Happy Church was received into membership. The Nukuru Happy Church is led by Joseph Kamau, a Kenyan who trained at Rosedale Bible Institute, a Mennonite Church school in Ohio. Kamau taught the group he founded the theology and practice of Anabaptists and their understandings of the church. He applied to have his group join the Kenya Mennonites, since the government encourages all congregations to relate to a recognized body.

A program to train deaf people for Christian leadership is being established in Washington in cooperation with Washington Community Fellowship and Eastern Mennonite College, Harrisonburg, Va. Nancy Marshall, director of the Deaf Christian Leadership Program, said that locating the program in the nation's capital will make it available to the large deaf population there, including people at Gallaudet University. According to Myron Augsburg, on the pastoral team at WCF, Gallaudet University is the leading school for deaf people. Marshall hopes the program can begin in September.

The annual Manitoba Women in Mission conference will be held May 5 at the Sargent Avenue Mennonite Church building in Winnipeg. This year's theme is "Witnessing to Christ in Today's World." Rena Kroeker will speak in the morning, and others will speak in the afternoon. Registration begins at 9:30 a.m.

NEWS

CMinBC analyzes inreach, seeks outreach

Kelowna, B.C.—"Think church planting. Pray church planting." This clarion call by George E. Janzen, Mission City pastor, defined the 55th annual sessions of the Conference of Mennonites in British Columbia here Feb. 16-17.

"Plant five new churches in the next three years" is the goal of the 27-congregation conference. To the questions of "English-speaking?" and "Not just splits?" the answer came, "Whatever is plantable."

"Accept and own this mission statement," said chairperson Jake Tiltzky, Abbotsford. The statement has one basic item: active evangelism.

The goal appears reasonable. The church in Vernon is "bursting at the seams." Kelowna Gospel Fellowship (the hosting congregation, pastored by Larry Schramm) is praying about outreach in nearby Rutland, Glenmore and Westbank. Eben-Ezer Church, Clearbrook, hosts a Laotian congregation. Peace Church, Richmond, shares its building with Peace Chinese Church. Sherbrooke Church, Vancouver, supports a Punjabi (Indian) congregation.

Among the committee "report cards" was Tiltzky's on demographics, noting a net loss of 18 members in 1989. "We used to depend on our large families for church growth," he said. "Now it is clear that we need to reach out. May this report card look

different next year."

Tiltzky had also launched the conference theme, "That the World May Believe," with his opening message on a five-fold amen to Jesus' prayer in John 17: the amens of a saved life, a sanctified life, a "sent" life, solidarity and "shekinah" (glory).

Marlin Miller, president-elect of Associated Mennonite Biblical Seminaries, Elkhart, Ind., followed the outreach theme with his sermon on living so that the world will "see Jesus," will see the character of Christ in us and thus come to salvation.

Surprisingly the three-session schedule allowed a full 90 minutes for visioning the 1990s. Vice chairperson Walter Patkau, Clearbrook, set the pace, and people were ready to talk. "By the year 2000," he proclaimed, "we will move beyond Mennonite kinship groups and be bound by friendship and choice. We will become comfortable with being personal evangelists."

Peter Neudorf, Black Creek, tied the subject to Jesus' transfiguration (Matthew 17), after which the disciples were told to have no fear. Palmer Becker, Vancouver, asserted that this agenda must be carried out "on our knees." Laura Erickson, Delta, reminded the gathering that "teaching our children" is of utmost importance. Daniel Cheung, Vancouver, reminded



"We want to belong to you," says Lois Rojas, wife of the associate pastor of the Spanish congregation that is meeting at First United Mennonite Church, Vancouver. She and the congregation's pastor, Hipolito Vallejos, attended the conference in Kelowna.

Muriel T. Stackley

the delegates of the vast scope of the outreach goals. Larry Schramm, Kelowna, said, "I for one am willing to give my sweat and prayers."

As if in response, delegates affirmed the use of LIFE ("Living in Faithful Evangelism") study materials for local congregations. "We must," stated Eudene Keidel, Clearbrook.

The conference also "opened the door" to a Spanish congregation that is meeting at First United Mennonite Church in Vancouver and is a member of the Northwest Conference of the Mennonite Church. Formalities of this arrangement will be completed next year. Meanwhile one enthusiastic delegate suggested, "Take a love offering for them."

Youth of the province are

planning a major service venture, a building project in Cuahatemoc, Mexico, in March, having raised (at that point) \$25,000. The conference is also hosting an ACT (Aid to Christian Teaching) weekend in May and a family life workshop in November. The province's school, Columbia Bible College, reported adding early childhood education.

Strong objection prevented a surplus of \$10,000 from being frozen. "It's better to make it available," said Jake Giesbrecht, Surrey, who gives pastoral leadership to an (Asian) Indian congregation.

Delegates adopted a budget of \$678,877. "We want to be in prayer about this budget," concluded Tiltzky. "I think we're going to make it." Muriel T. Stackley

Regier resigns from WM post

Newton, Kan.—Sara Regier, coordinator of Women in Mission, has resigned effective in September in order to attend Associated Mennonite Biblical Seminaries, Elkhart, Ind.

She began her current assignment in August 1986, following three different stints with her husband, Fremont Regier, as a missionary: Mexico, 1961-63; Zaire, 1965-1976; Botswana, 1981-85.

During her four years at the WM helm Regier has given leadership especially to the process of evaluation, goal setting and learning tours.

On Feb. 28, 1947, and in the days following, Chiang Kai-shek's soldiers slaughtered an estimated 20,000 civilians in Taiwan for protesting the ruthless policies of the government. Known as the "2-28 incident," it was a taboo subject for about 40 years. Since the lifting of martial law in 1987, it has been mentioned in the press and was openly discussed during the December 1989 elections. For more information see *Formosa Betrayed* by George Kerr.

Meadows Mennonite Church, rural Chenoa, Ill., is celebrating its centennial this year. Organized on Jan. 2, 1890, the congregation invites former church members, friends and families to a celebration June 8-10. Planned activities include a slide history of the church, a historical pageant and a two-hour morning worship service with special music, sharing by former ministers, comments by former members and others. A history book by Steve Estes will be available for purchase in June. Contact Ralph Streid, Route 1, Chenoa, IL 61726, (309) 747-2737, or Cheryl Slotter, 519 S. Division St., Chenoa, IL 61726, (815) 945-7898.

Mennonite Your Way Tours, a Pennsylvania-based tour organization, has a variety of tours for 1990. The tour program is an outgrowth of the *Mennonite Your Way Travel Directory*, a listing of 2,000 host families across North America willing to host overnight guests in their homes. Tours for 1990 include Southern states (March-April), Canadian Rockies/Vancouver (July-August), Alaska (August), Ozarks (October). For more information contact MYW Tours, Box 1525, Salunga, PA 17538, (717) 653-9288.

NEWS

Repression of church work eases in El Salvador

Akron, Pa. (MCC)—Some reports indicate that life has returned to normal in El Salvador after the most intense fighting of a decade-old civil war, says Kori Leaman-Miller, who returned to that country



Leaman-Miller

Feb. 17 to continue as a Mennonite Central Committee country representative.

Last November, FMLN guerrillas

launched an offensive in three major Salvadoran cities, touching off a wave of military repression against labor unions, students' and mothers' groups, farmers' organizations and church workers. The Salvadoran military bombed city neighborhoods, creating an estimated 40,000 to 70,000 new refugees in San Salvador alone. No one knows the number of civilians killed.

The Salvadoran military's attempts during the offensive to stop the humanitarian and peacemaking efforts of the church have eased since the beginning of the year, says Leaman-Miller, but uncertainty and fear remain. The attempts included the murder of six Jesuit priests, the imprisonment and torture of Salvadoran church workers, and the ransacking of two MCC locations in San Salvador.

In the months following the offensive, churches and the U.S. Congress pressured the Salvadoran military to clean up its act. In the case of the Jesuit priests, this pressure led to the arrest of a high-ranking military officer implicated in their murders, a first in Salvadoran history. And the U.S. Congress is once again questioning sending the Salvadoran government \$1.4 million daily. MCC workers do not want the congressional debate about aid to El Salvador to center solely on the conviction of one military officer.

"Thousands and thousands of people have suffered at the hands of the military in the last 10 years," wrote an MCC worker. "The indictment of one colonel, though a step in the right direction, is not going to significantly change the way the military takes care of business in El Salvador." Human rights organizations blame the military for most of the 70,000 civilian casualties of the war.

On Nov. 21, 1989, shortly after the offensive began, soldiers entered two MCC locations in San Salvador and carried off work-related equipment, files and other valuables. MCC workers recovered the stolen property at the end of January, with help from Salvadoran lawyers and the U.S. Embassy. They also received a letter from the military unit responsible for the

ransacking, stating that it had not found MCC guilty of any wrongdoing.

The 14 MCC workers, most of whom remained in the country throughout the offensive, plan to continue their work with churches in El Salvador. "God has been present with the church through this crisis and, though it's been a tough time

Thousands struggle to rebuild lives and homes in the midst of poverty and a war that appears far from over.

for the churches, their faith and witness to a God of love in the midst of so much violence and hate gives us the strength to continue," explained one worker. "If they haven't lost hope, how can we?"

Despite these encouraging signs, the results of the offensive will be felt for some time. Thousands struggle to rebuild lives and homes in the midst of poverty and a war that appears far from over. Several church leaders, including long-time MCC friend Bishop Medardo Gomez, who fled El Salvador because of death threats, still feel unable to return to their country safely.

"Salvadorans have taught us to live by the two 'Ps,'" an MCC worker explained. "Be in prayer and be *pendiente*

(pending). We never know what's going to happen, but we know that God is with us."

The MCC El Salvador team asks that Mennonite and Brethren in Christ congregations also pray for the church in El Salvador and for an end to the fighting there. They further urge them to write to government representatives, asking that the United States cut the military aid that fuels the war in El Salvador.

Three MCC workers, Nancy and Gary Guthrie and Noel Wiggins, will return to the United States in March at the end of their assignment and will speak in North American churches.

Applications are being accepted for the position of full-time **pastor** at **Trinity Mennonite Fellowship**, Mather, Man. Duties to resume **July 1990**.

Contact Art Harms, Box 38, Mather, MB R0K 1L0, (204) 529 2224 home, (204) 529 2213 office.

Crossroads is an introduction service for Mennonite, Brethren in Christ, and Church of the Brethren. We advertise only in their publications.

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The Metis and Indian Association of Alberta say they will support controversial pulp mill projects in the province's north as long as their members "are guaranteed a significant role in the development." However, these prodevelopment statements have angered many northern Alberta chiefs who say the associations do not have the mandate from their membership to support these projects. Meanwhile, aboriginal and territorial leaders from the Northwest Territories voiced strong opposition to more Alberta pulp mills because of the harmful impact on the northern river system. (*Globe and Mail*)

A study by the Mennonite Central Committee B.C.-supported Victim Offender Reconciliation Program found that most victims of violent crimes were open to meeting the offender. "To our surprise, only five of the 28 victims interviewed indicated they were opposed to the idea," said VORP co-director Dave Gustafson. "Many of these victims felt that a face-to-face meeting with the offender would be an essential element in their healing process," he said. Virtually all of the inmates interviewed also said they would value meeting their victims. The study was conducted to ascertain the feasibility of using VORP in crimes serious enough to warrant a federal prison sentence.

Grace Mennonite Church, Pandora, Ohio, held a "ceremony of adoption" last November in which the congregation adopted missionaries Mathew and Becky Swora. The Sworas serve in Burkina Faso with the Commission on Overseas Mission and Africa Inter-Mennonite Mission. A "covenant of adoption" at the Sunday morning worship service included responses from the Sworas and the congregation.

NEWS

People in southern Africa respond to de Klerk's call for open parliament

Editor's Note: Three of the following quotes were faxed from the Transkei Council of Churches headquarters, Umtata, Transkei, by Mennonite missionary Gary Isaac on Feb. 6. The last one came from Mennonite Central Committee.

"The lifting of the ban on the ANC [African National Congress] and other liberation organizations by F.W. de Klerk is a significant step in the right direction. It is to be hoped that after this bold initial step Mr. de Klerk will move on to the basic issue that is the source of conflict in South Africa: the monopoly of political, economic and social power by a minority. While legalizing political dissent is most welcome, we hope the transfer of political power to the majority of South Africans through the system of one person, one vote and the readjustment of socioeconomic control of the country will be the main objective of the anticipated negotiations." *Ezra Sigwela, Transkei Council of Churches, Umtata, Transkei, South Africa.*

"Politically, Mr. de Klerk's statement means little because it still does not address the issue of apartheid. It sounds exciting when you first hear it, but when you sleep over it you find more questions than

answers. As far as the work of the church is concerned, this brings more challenges. The dependents' conference work [which deals with detainees and prisoners and their families] may at some stage be phased out as a result of the unbanning of anti-apartheid organizations because this will mean fewer detentions. In the next few years this division will be more involved in the reintegration and resettlement of returning exiles. In conjunction with that, the interchurch aid division will have more resources to devote to the long-term community development projects." *Winnie Tshangela, office manager, Transkei Council of Churches, Umtata, Transkei, South Africa*

"When we came to South Africa's Transkei homeland in 1986, I had little hope that any dramatic changes were possible in the near future. Some hopes were raised because of de Klerk's statements when he took over the presidency last year, although when observing his conservative positions from his past, it seemed that it would take a Damascus Road experience to get him to take the right steps.

"On Feb. 2 seemingly decisive evidence of his intentions to lead the way to a more just South Africa came forth in his parliamentary

opening address. Though the reform measures fall far short of what needs to be done, he went about as far as he could be expected to go, given his constraints. Let us hope and pray that the journey toward justice and peace for South Africa's people has truly begun." *Gary Isaac, missionary in Transkei, South Africa, with the Commission on Overseas Mission under the auspices of Africa Inter-Mennonite Mission and the Transkei Council of Churches*

"The international community has a role to play in continuing to push the government of

South Africa toward useful talks with Nelson Mandela and other leaders. Certainly, with his bold moves de Klerk and his government have gained themselves some credibility in world opinion. But the rest of the world must continue to ask what substantive steps are being taken to abolish apartheid and make South Africa truly democratic. The churches will continue to stand for the truth during this time of change; Christians in South Africa ask the church elsewhere to stand with them. *Judy Zimmerman Herr, Gaborone, Botswana, co-coordinator of MCC's program in South Africa*

Upper Milford Church celebrates 250th year



Melvin Nester, David Bartow, pastor, and Harold Bloch (left to right in the middle) burned the church improvement mortgage at Upper Milford Mennonite Church, Zionsville, Pa., Jan. 7. Committee members (from left) Anna Rosenberger, Dennis Trone, Russell Geissinger and Lawrence Wertman witness this beginning of the anniversary year. Other events marking the congregation's 250th birthday will include an Easter celebration, an original drama in June depicting Upper Milford's past and a September harvest homecoming. Each member is encouraged to read through the Bible in 1990.

Citing a need for support within the church for people who are HIV+ or living with AIDS, a group of Lancaster County (Pa.) Mennonites, Brethren and concerned individuals has started a continent-wide hotline. The Brethren/Mennonite Connection is for anyone who feels isolated or needs additional support dealing with AIDS. The phone number is (717) 393-7140. Doris Kolb, a public health nurse in Lancaster, initiated the group in November 1988.

The [U.S.] National Commission on AIDS said the nation's health-care system needs urgent repair to deal with the AIDS crisis and underscored that point by sending its report to the White House eight months early. The commission said that because infection with the human immunodeficiency virus (HIV), which causes AIDS, appeared initially in "groups often shunned by the larger society," including gay men, the poor, minorities and intravenous drug abusers, the national response to the AIDS epidemic has been slow. The report estimated that direct medical care for people with AIDS in 1991 will cost \$2.5 billion to \$15.1 billion. More than 1 million Americans are thought to be infected with HIV.

The Religious Alliance Against Pornography issued a "call to action" at its recent conference. Religious leaders serving more than 100 million Americans said that child pornography and illegal obscenity are dangerous to public safety. At the same time they affirm First Amendment rights and oppose any form of censorship. They called on denominations, churches, synagogues and other religious groups to publicly denounce child pornography and illegal obscenity. Much illegal pornography victimizes women, the statement said, and encourages even more victimization.

NEWS

Venture Clubs catching on in Mennonite churches

Inman, Kan. (GCMC/MC)—"Hey, look at my hands, they're turning gray," exclaimed a girl. It was Venture Club night at Hoffnungsau Mennonite Church in rural Inman, and about 19 children, from ages 6 to 14, were having fun shaping pots out of clay.

Well-known Mennonite artist Paul Friesen, Hesston, Kan., handed a ball of clay to each of the children after talking about what it is like to be an artist.

Working with clay is just one of many experiences these children have had since their church started using the Venture Clubs material last summer. "Now I've learned about being an artist, carpenter and basketball player," said Jordan Martens, 12, of Buhler. "Before Venture Clubs we would just come to church for singing and talking. I like this better."

Diane Froese of rural Inman initiated the Venture Clubs program at her church, she said, because "I want the children to know that there is nothing dull about following Jesus."

"Venture Clubs is a more hands-on approach to Christian education. Kids can only be passive for a short period of time," said club leader Don Froese of rural Inman.

It is obvious that the children agree. While they recite the Venture Club pledge at the close of the 1-1/2-hour session, many of them are still working



Irene Ratzlaff works to shape a pot out of a ball of clay at a Venture Clubs session at Hoffnungsau Mennonite Church, Inman, Kan.

to finish their pots.

Venture Clubs material, published by the Commission on Education and Mennonite Publishing House, consists of a six-year cycle for children from the third to eighth grade.

The Venture Clubs Leader's Guide and *Venture Clubs Member's Book* (Year One and Two) are available for \$12.95 U.S. and \$4.95 U.S., respectively. They can be ordered from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; Faith and

Life Press, Box 347, Newton, KS 67114; Faith and Life Press, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, or your local Mennonite bookstores. A *Venture Clubs Handbook* is also available from the same addresses for \$5.95 U.S. *Carla Reimer*

Venture Clubs program at Alberta church doubles in size

Didsbury, Alta. (GCMC/MC)—The Venture Clubs program at the Bergthal Mennonite Church here has doubled in size during the last two years, reported coordinator Kathy Peters, Didsbury, in a phone interview.

"The kids keep inviting their friends," she said. Peters attributed the program's success to the fact that "we have fun together."

"Although we don't always talk about the Bible, Christ is at the center of everything we do," she said, noting that this approach is especially good for the children who are not from a Christian background.

The clubs involve adults as well as children. "Once we invited a senior church member to tell us about her life. She told us that she was born in the Soviet Union at the time of the revolution. When her parents both died from the typhus epidemic, she and her two siblings became orphans. Her story had the children spellbound." *Carla Reimer*

Children and Worship, a workshop by Dr. Sonja Stewart. This approach to children's worship and religious education uses a unique storytelling method and specially prepared materials in an environment where children can experience God.

May 17-20, 1990
Canadian Mennonite Bible College
Winnipeg, Manitoba

For more information, contact Elsie Harder, 170 Canora St., Winnipeg, MB R3G 1T2.

Administrator/adjunctive therapist. For McKerracher House, Swift Current, Sask., a mental health rehabilitation house with five residents and three staff. The house is administered by a local Mennonite Central Committee board in consultation with the Swift Current Mental Health Clinic and the Department of Social Services.

Qualifications: Training and/or experience in management, financial administration and human resources services. Experience in a caregiving facility is an asset. Strong interpersonal and communication skills essential. Ability to work within the statement of faith and philosophy of Christian service as outlined within the constitution of Mennonite Central Committee Saskatchewan.

Job duties: Includes administration of the home; budget preparation and financial management; staff recruitment, development and evaluation; management of the physical plant and equipment; public relations and adjunctive therapist responsibilities.

This is a full-time position. Salary is based on Saskatchewan Mental Health Services guidelines.

Please send resumé with references by April 2 and direct inquiries to Marie Fast, Box 32, Herbert, SK S0H 2A0, (306) 784-3558.

Although more than 80 percent of the population of West Germany claims to be Lutheran or Catholic, according to a recent poll, only 5 percent of Lutherans and 25 percent of Catholics regularly attend church services. In another poll, 10 major social institutions were ranked on the amount of public confidence held in them. Confidence in West German churches is reported to have declined drastically since 1984. On a scale of plus five (trust completely) to minus five (no trust at all), churches fell from 1.9 in 1984 to 1.1 this year.

Norman Klippenstein is coordinating an Aug. 3-14 Haida Mennonite Seminar in northwest British Columbia, sponsored by Mennonite Central Committee B.C. Native Concerns and MCC Canada Native Concerns. The purpose is to "discover, learn, visit, discuss, reflect" in a seminar group of about 15 people. The cost of \$1,500 (Can.) includes transportation to and on the islands from Vancouver, food, lodging and instruction. For more information contact MCC B.C. Native Concerns, 31872 S. Fraser Way, Clearbrook, BC V2T 1V3, (604) 850-6639, or MCC Canada Native Concerns, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

The Lion and Lamb Peace Arts Center at Bluffton (Ohio) College will receive royalty proceeds from *The Big Book of Peace*, which will be published by Dutton this fall. Several of the 19 authors and illustrators who donated works to the book named the center as the recipient of their share of the royalties.

NEWS COMMENTARY

The Russians aren't coming; U.S. should revise priorities

Delton Franz

The Mennonite Central Committee U.S. Washington Office is encouraging Mennonite and Brethren in Christ church members to urge their congressional representatives to cut the military budget by 50 percent over the next five years.

The transformation in the Soviet Union and Eastern Europe provides a historic "window of opportunity" for churches in the United States, as it has for the churches of Europe, to bring our voices to bear on the urgency of reducing the costly militarization of the United States and Europe. This "window" will be open for only the first 30 to 90 days of the 1990 congressional budget process.

It is, in biblical terms, a "kairos" moment, a critical, timely moment within the providence of God for churches to significantly witness to government leaders. As the prophet Jeremiah wrote, "Now I have put my words in your mouth. See today, I appoint you over nations to uproot and tear down...to build and to plant" (Jeremiah 1:9).

Will members of the U.S. Congress, currently addressing the budget priorities of our society, be inclined to allocate our income tax dollars to "tear down and destroy" or to "build

and to plant"?

The deployment of 350,000 U.S. soldiers and weaponry in Europe at a cost of \$150 billion is half of our \$300 billion annual military budget. Yet even a 1988 poll shows that only 1 percent of the Soviet people believe that war with the United States is likely.

The Bush administration is expected to request \$292 billion in military appropriations from Congress for Fiscal Year 1991 (beginning Oct. 1). This would be only a 2 percent cut when the Soviet Union and the United States are significantly reducing troops and weapons systems in Europe.

Not since the end of World War II has the time been so ripe for revision in U.S. budget priorities. The voice of the people, through letters to congressional representatives, will be the major factor determining significant cuts in military spending, predict MCC U.S. Washington Office staff. Resources saved by these cuts could be used by the U.S. government to address urgent global problems of environmental destruction, poverty and economic development at home and in developing nations.

In Kentucky MCC U.S. helps subsidize housing improvement for hundreds of low-income

people through three low-cost housing programs. Renton Amell, MCC U.S. program coordinator for Appalachia, notes that "in 1988 the total outlay for federal low-income housing subsidies was \$13.8 billion, while \$53.7 billion was allocated for middle- and high-income families." Through our

Not since the end of World War II has the time been so ripe for revision in U.S. budget priorities.

Mennonite mission, MCC and congregational response to the poor, we have been called to give witness to new priorities; beginning within our communities and including our voice to government.

MCC U.S. Washington Office encourages church people to ask their senators and representatives to change U.S. budget priorities in these ways:

1. Support military budget cuts of \$30 billion over each of the next five years, reducing the current \$300 billion war

budget to \$150 billion by 1995. This does not suggest affirmation of \$150 billion but is only a note of realism.

2. Allocate budget funds for environmental cleanup and protection, for affordable housing for low-income families, for improving the quality of public school education as one means of addressing the drug problems, for providing debt relief to African and Latin American countries.

Write to Senator _____, United States Senate, Washington, DC 20510; and Representative _____, House of Representatives, Washington, DC 20515.



Delton Franz is director of the MCC U.S. Washington office

If you are in a hurry...

Fax it

to *The Mennonite*
316-283-0454

The 10th Women in Ministry Conference will be held March 30-April 1 in Fresno, Calif. Keynote speaker Katie Funk Wiebe will develop the theme "Women Telling the Story." The weekend includes worship, Bible study, workshops on theology, church and family life, caregiving in the '90s, special interest groups and more. To register contact Valerie Rempel, 4824 E. Butler, Fresno, CA 93727-5097, (209) 251-8628.

"I came to grieve," said one woman, reflecting on why she had come to a meeting about the massacre of 14 women in Montreal last December. The group of women had come together in early January for an informal meeting at Erb Street Mennonite Church in Waterloo, Ont. The group agreed that the media and, as recent surveys indicated, the general public are ambivalent about the sexist nature of the massacre. They agreed that if the gunman had selected Jews, blacks or some other visible minority, no one would question the racist motive in the act. But why does society hesitate to call what he did sexism?

Trans World Radio, an international radio network, recently announced it had been granted permission by Soviet officials for an interdenominational organization to set up radio production facilities within the Soviet Union. TWR plans to open three facilities in 1990. Currently TWR broadcasts radio programs produced by Mennonite Board of Missions into the Soviet Union from transmitters in Guam and Monte Carlo. "Voice of a Friend" and "New Way" are produced by MBM Media Ministries in Harrisonburg, Va.

RECORD

DEATHS

Vinora Weaver Salzman, 95, died in Greencroft Nursing Center, Goshen, Ind., on Jan. 7. She was featured in *The Mennonite*, May 25, 1976, in an article written by Lois Barrett. She was one of the first women to enter MCC relief work in 1921. Her husband, Earl, was a pastor, and she often filled the pulpit in his absence. After his death she moved to Elkhart, Ind., and worked at Associated Mennonite Biblical Seminaries. Survivors include three daughters, 10 grandchildren and two great-grandchildren.



Salzman



Bartel



Franz



C. Goertzen



K. Good



Gross



Mierau-Flaming



Flaming



D. Goertzen



B. Good



D. Heintz



L. Heintz

WORKERS

Esther Bartel, Bethel College Church, North Newton, Kan., is beginning a four-month MCC assignment in Ephrata, Pa., as a waitress in the Self-Help International Tea Room.

Myrna Burkholder, director of Student and Young Adult Services for Mennonite Board of Missions, Elkhart, Ind., has resigned effective April 30.

Annette Eisenbeis has resigned as a CHM commission member.

Karyn Mierau-Flaming and *Robert Flaming*, Olive Branch Church, Waterloo, Ont., are beginning two-year MCC assignments in Kispixox, B.C., as youth workers. They have one son.

Walter Franz, Altona, Man., is the new executive secretary of CMC Native Ministries. He is completing four years as CMC chairperson. Since 1979 he has been lead pastor at Altona (Man.) Berghaler Church.

John and Vera Funk, Winnipeg, are completing an

eight-year assignment as executive secretaries of CMC Native Ministries. The Funks will return to British Columbia to enroll in further studies.

Connie and Dave Goertzen, Emmanuel Church, Winkler, Man., are beginning three-year MCC assignments in Burkina Faso. Connie will be a youth worker, and Dave will teach woodworking and computer. The Goertzens have two children.

Byron and Karen Good, Breslau (Ont.) Church, are beginning three-year MCC assignments in Gungu, Zaire. Byron will work in agricultural extension and Karen in health education. The Goods have one son.

Monica Gross, Bethel College Church, North Newton, Kan., has begun a four-month

MCC assignment in Ephrata, Pa., working in the Self-Help International Tea Room.

David and Louise Heintz, Ottawa Church, are beginning two-year MCC assignments in Aylmer, Ont. Dave will work as a housing development and design consultant and Louise as a support staffperson at MCC Aylmer Resource Center, working with Mexican Mennonite immigrants. The Heintzes have two children.

Harry Huebner, Winnipeg; *Marlin Miller*, Elkhart, Ind., and *Margaret Loewen Reimer*, Waterloo, Ont., will be the keynote speakers for the 1990 annual sessions of the CMC to be held in Edmonton, July 7-11. The theme is "Faithfulness in the 1990s."

Robert Hull, Faith Church, Newton, Kan., was commis-

AMBS—Associated Mennonite Biblical Seminaries
CHM—Commission on Home Ministries
CMC—Conference of Mennonites in Canada
COE—Commission on Education
MCC—Mennonite Central Committee

The Mennonite Nurses Association plans to publish a book of stories by and about nurses for its 50th anniversary in 1992. Dave and Neta Jackson of Evanston, Ill., have agreed to be editors. Now MNA needs stories from nurses. The book hopes to convey the ways that nursing is an expression of our Christian faith. Length of stories should be 10 pages or less. Send stories, with name, address and phone number, to Beth Weaver, 111 W. Lafayette, Goshen, IN 46526, by May 31. A nurse need not belong to MNA to submit a story.

Throughout the world last year thousands of men, women and children were subjected to severe beatings, electric shocks, rape, denial of sleep and prolonged exposure to harsh weather conditions, according to a UN report. The 84-page report, obtained by Reuters, was prepared for the current session of the United Nations Human Rights Commission and lists 49 countries in Asia, Africa, the Middle East and Latin America with documented or alleged cases of torture. It described education in human rights as an urgent priority and called for stiff penalties for those found guilty of torture. Torture is widespread despite being banned by a UN convention, it said.

Titles such as "bishop," "moderator" and "professor" keep a distance between church leaders and the people they are trying to serve, says Samuel Gatere, a psychiatrist who has written several books on family life. Official titles are enemies of the spiritual humanity and wisdom necessary for an effective preacher of God's good news, he recently told a conference of the National Council of Churches of Kenya.

RECORD



Hunsberger



J. Janzen



Johnson



Kanebootra



Landers



Leis



Peachey



Preheim

sioned March 4 for his work with CHM. He has worked for the General Conference since August 1979 and is CHM associate executive secretary and secretary for peace and justice.

Keith Hunsberger, Shantz Church, Baden, Ont., is beginning a two-year MCC assignment in Edmonton as a finance and administrative manager with the Mennonite Centre for Newcomers.

Janet Janzen, Rosthern, Sask., and *Jake Tilitzky*, Abbotsford, B.C., are new appointees to the Mennonite World Conference Council, replacing *Helen Kruger* and *Jake F. Pauls*. The appointments are from 1990 to 1996.

Ron Janzen, Winnipeg, has resigned as assistant treasurer of CMC to become business manager of Steinbach (Man.) Bible College.

Norma Johnson, Newton, Kan., was ordained for ministry on March 4 at Bethel College Church, North Newton, Kan. She has been the executive secretary for COE since July 1987.

Daniel and Rita Kampen Klassen, Vancouver, will begin in fall as youth ministers at Peace Church, Richmond, B.C.



D. Klassen



M. Klassen

Sylang Kanebootra, pastor of the Laotian Mennonite congregation that meets at Eben-Ezer Church, Clearbrook, B.C., is in Laos during March for pastoral visitation.

Paul Klassen, First Church, Winnipeg, is the new assistant treasurer of CMC. He succeeds *Ron Janzen*.

Dave and Mary Lou Klassen, Guelph (Ont.) Church, are beginning three-year MCC assignments in Maiduguri, Nigeria. Dave will work as a technical supervisor and Mary Lou as a unit leader. The Klassens have three children.

Esther and Paul Kniss will complete their missionary work in India in May. They are the last of the missionaries there representing the Mennonite Church.

Brent Landers, Bloomingdale (Ont.) Church, is beginning a two-year MCC assignment in New Orleans working as a

hunger issues assistant with Bread for the World. His parents are Bertha and Robert Landers of Waterloo.

Robert Lee, Mennonite Church missionary, is developing a doctoral program in theology for Tokyo Biblical Seminary, the first such program in an evangelical seminary in Japan.

Katherine Leis, East Zorra Church, Tavistock, Ont., is beginning a seven-month MCC assignment in Indonesia and British Columbia as a participant in a Youth Discovery Team. Her parents are Arvilla and Vernon Leis.

Cindy Mullet, White Chapel Church, Glendive, Mont., is beginning a three-year MCC assignment in Mbabana, Swaziland, as a program administrator for MCC Mozambique. Her parents are Lucille and Ralph Holderman, Shedd, Ore.

Eddyauud Insriatmi Paimon and his wife, Mennonites from Java, are working as church planters in Singapore.

J. Lorne Peachey, Scottdale, Pa., has been appointed editor of *Gospel Herald*, the official weekly publication of the Mennonite Church, succeeding *Daniel Hertzler*, editor since

1973, who will retire in October. Peachey is former editor of *Christian Living* and founding editor of *With* magazine (for Mennonite youth). He is also author of *How to Teach Peace to Children*. *Steve Shenk* continues as managing editor.

Vern Preheim, Faith Church, Newton, Kan., general secretary of the General Conference, went to Nicaragua with Witness for Peace Feb. 21-March 1.

Kimberly Sullivan, Mt. Cory, Ohio, Bluffton (Ohio) College sophomore, is the first American student enrolled at the University of Coahuila, Mexico. She is taking regular classes with Mexican college students during the spring quarter.

Anne Warkentin, Surrey, B.C., has resigned as a commission member of COE due to family health problems. She represented the Conference of Mennonites in Canada.

Tri Budi Wibowo and *Estu Winantuningtyas* of Jateng, Indonesia, are beginning seven-month MCC assignments as participants in a MCC Youth Discovery Team in Indonesia and British Columbia. They are members of the Evangelical Church [Mennonite] of Java, Indonesia.

—compiled by Angela Rempel

Sources at the University of Panama estimate that the U.S. invasion left at least 5,000 dead. Other extra-official reports claim at least 3,000 Panamanians wounded and some 14,000 left homeless. The U.S. Special Forces detained an unknown number of political prisoners. University sources claim that "common graves and concentration camps" and U.S. Army restrictions on access to public records make it difficult to find out the fate of civilians who disappeared. (*Latinamerica Press*)

"The World Comes to the City: Challenges for the Church" is the theme of the Congress on Urban Ministry, to be held April 2-6 in Chicago. Sponsored by the Seminary Consortium for Urban Pastoral Education, the congress will include workshops, seminars, daily Bible exegesis and neighborhood visits. Speakers include Raymond Bakke, recording artist Ken Medema, Raymond Fung of the World Council of Churches, Caesar Molebatsi of Soweto, South Africa, Alfonso Navarro of Mexico City and Suzan Johnson, senior pastor of Mariners' Temple Baptist Church, New York. For more information contact SCUPE, 30 W. Chicago Ave., Chicago, IL 60610, (312) 944-2153.

One of the clearest signs that the church is not remaining underground in Czechoslovakia happened underground, writes Tim Reimer, a Mennonite Central Committee worker in West Germany. In one of Prague's modern, underground transit stations Reimer noticed a group of about 30 young people singing heartily to a crowd of about 100 onlookers. A police officer walked up to the crowd, then turned and walked away. A young woman told Reimer that the group was singing about Jesus. From the look in her eye and the tone in her voice, Reimer writes, it was obvious that never before had she sung these songs outside of a church building.

RESOURCES

books

Spirituality and Personal Maturity by Joann Wolski Conn (Paulist Press, 1989, \$7.95) examines both traditional male models and newer feminist models of psychological maturity to find one that can encompass the same goals as spiritual maturity.

Dora Dueck, who spent two years in Paraguay with her husband, has written a novel, **Under the Still Standing Sun** (Kindred Press, 1989, \$10.95, \$13.95 in Canada),



set in Paraguay's Chaco.

Mission Is a Two-Way Street; Behold, God Makes All Things New and Blessed Are the Feet of Those Who Bring Good News are the themes of three new bulletin board displays by the Commission on Overseas Mission, available for borrowing from Box 347, Newton, KS 67114, (316) 283-5100.

Substandard Christian living is a problem, but "lordship salvation" is not the answer, says Zane C. Hodges in **Absolutely Free! A Biblical**

Reply to Lordship Salvation (Zondervan, 1989, \$14.95).

Spiritual Formation in the Local Church by Frank Bateman Stanger (Zondervan, 1989, \$7.95) sees spiritual formation as "the journey of the total person toward wholeness" and as "the pursuit of maturity equipping people to serve others in the name of Christ."

Two new books in the Classics of Western Spirituality Series from Paulist Press are **Berulle and the French School: Selected Writings** (1989, \$19.95 cloth, \$14.95 paper) and **Henry Suso: The Exemplar, with Two German Sermons** (1989, \$22.95 cloth, \$16.95 paper).

Bridging the Global Gap: A Handbook to Linking Citizens of the First and Third Worlds by Medea Benjamin and Andrea Freedman (1989, \$11.95) is the first major work on the growing internationalist movement. Order from Global Exchange, 2940 16th St., #307, San Francisco, CA 94103, (415) 255-7296.

The conflicts in marriages are likely the result of incorrect thinking about money and marriage, poor communication between spouses, and couples not having a predetermined financial game plan, says Russ Crosson in **Money and Your Marriage** (Word, 1989, \$12.99).

Marie of the Incarnation: Selected Writings (Paulist Press, 1989, \$24.95 cloth) portrays one of the first women

missionaries in the New World and founder of the New World's first Catholic school.

"As a study of the nature and sources of personal heroism in pursuit of moral vision, this book is remarkable," says Ramsey Clark about **Hammer of Justice: Molly Rush and the Plowshares Eight** by Liane Ellison Norman (Pittsburgh Peace Institute, 1989, \$24.95 cloth, \$12.95 paper).

Torches Rekindled: The Bruderhof's Struggle for Renewal by Merrill Mow (1989, \$10.50) is available from Plough Publishing House, Ulster Park, NY 12487.

New books available from Johns Hopkins University Press, 701 W. 40th St., Suite 275, Baltimore, MD 21211, are **Mennonite Society** by Calvin Redekop (1989, \$40 cloth, \$14.95 paper), **The Riddle of Amish Culture** by Donald B. Kraybill (1989, \$35 cloth, \$8.95 paper) and **Amish Roots** by John A. Hostetler (1989, \$29.95).

Introducing a New Hymnal: How to Improve Congregational Singing by James Rawlings Sydnor (G.I.A. Publications, 1989) offers practical advice in introducing a new hymnal and in improving congregational singing.

Robert Farrar Capon has a reputation as a provocative, insightful, humorous and highly readable theologian. Having written about the so-called parables of the kingdom and the parables of grace, his latest

book is **The Parables of Judgment** (Eerdmans, 1989, \$15.95).

Films

Dream and Nightmare: Celebrating 200 years of Mennonites in Russia (MCC, 33 minutes, \$25, \$30 in Canada)



Peter Ens, Tina Ens, Elfrieda Dyck and Peter Dyck stand in front of the 800-year-old oak tree in Chortiza during a trip to the Soviet Union to celebrate 200 years of Mennonites in Russia.

tells the story of the August 1989 celebration in the Soviet Union commemorating the 200th anniversary of the coming of Mennonites to Russia. Order from MCC Resource Library, Box 500, Akron, PA 17501-0500, or MCC Canada, 134 Plaza Drive,

Nicaraguans of all political stripes now face the difficult task of national reconciliation after the Feb. 25 elections there, reports Vern Preheim. The General Conference's general secretary served as an official observer at the polls in three cities in Nicaragua. Preheim, whose trip was sponsored by Witness for Peace, met with representatives of both major parties in the contest, visited poor and middle-class neighborhoods in Managua, the capital, and observed the voting as it took place in nine precincts. His verdict? The polling, which resulted in an upset victory by opposition presidential candidate Violeta Chamorro, was free and fair. His impressions were shared by thousands of international observers, including the United Nations, the Organization of American States and former U.S. president Jimmy Carter. "Now the Nicaraguan people have chosen their new leaders," Preheim said. "The tragedy is that so many people have had to die needlessly because of our [U.S.] government's policies."

RESOURCES

Winnipeg, MB R3T 5K9.

Widening the Circle, a 15-minute slide set about the activities of local, district, provincial and conference Women in Mission projects, may be borrowed from Women in Mission, Box 347, Newton, KS 67114, or Women in Mission, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Two new slide sets available for borrowing from the Commission on Overseas Mission, Box 347, Newton, KS 67114, are **India in Transition** (10 minutes) and **Kalifa Story** (12 minutes), about a teenager who became the first Christian in his village and tribe in Burkina Faso.

—compiled by Gordon Houser

The Bethel Mennonite Church of Mountain Lake, Minn., will celebrate its centennial June 22-24, 1990. The celebration will begin with a German program on Friday evening. Saturday evening will feature a musical pageant depicting the history of the church. The weekend will conclude with a Sunday morning worship service led by former pastors of the Bethel congregation and a noon fellowship meal. Special ethnic meals and lunches as well as other activities and displays will be a part of the celebrations. A pictorial history book of the church and a pictorial directory of the congregation will be available. Friends of the church and former members should make plans now to attend this event.

Goshen College Communication Department seeks a professor of **speech communication** on less than a full-time basis. Requirements include a master's degree in speech communication, professional experience in speech or teaching and a commitment to Christian values as interpreted by the Mennonite Church. Women and members of ethnic minority groups are especially encouraged to apply.

Send letter of application, graduate transcript(s), curriculum vitae and the names of three references to Stuart W. Showalter, chair and professor, Communication Department, Goshen College, Goshen, IN 46526.

One-year faculty position in **music**. Vocal-choral concentration, with course assignments in music theory/history, beginning fall 1990. Doctorate preferred. Minorities and women are urged to apply.

Send resumé to Lee Snyder, Academic Dean, Eastern Mennonite College, Harrisonburg, VA 22801.

One-year teaching position in **social work** beginning fall 1990. M.S.W. required; Ph.D. preferred. Teaching experience desirable. Women and minorities are urged to apply.

Send resumé to Lee Snyder, Academic Dean, Eastern Mennonite College, Harrisonburg, VA 22801.

First Mennonite Church of Winnipeg invites inquiries for two positions: that of **associate minister** and that of **youth worker/minister**.

Send inquiries or resumé to First Mennonite Church, c/o John Klassen, 922 Notre Dame Ave., Winnipeg, MB R3E 0M9.

MCC Alberta invites applicants for the position of **executive director**, effective June 1. Interested persons should forward completed applications and personal resumé by **April 30** to E. Jack H. Elias, 943 Kannoock Road, SW., Calgary, AB T2W 1M6, (403) 296-8027 (O), (403) 281-1729 (H).

Youth leader/assistant pastor required immediately, to work especially with youth and young adults, at **Zion Mennonite Church** in Swift Current, Sask.

Please send inquiries/resumé to Hilda Wiens Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Admissions counselor. Bluffton College, a General Conference Mennonite college, is looking for a bright, enthusiastic and motivated individual to assume the responsibilities of admissions counselor. Extensive travel during the fall. Bachelor degree required, experience in a college setting is preferred. Strong commitment to liberal arts and Christian values a must. Starting date and salary negotiable.

Send letter of application and resumé to Mr. Michael Hieronimus, Director of Admissions, Bluffton College, Box 638, Marbeck Center, Bluffton, OH 45817.

Economics/business/accounting. Full-time, tenure-track position beginning September 1990. Strong academic preparation in economics and business with an emphasis in finance. Ph.D. preferred; M.A. or M.B.A. required. Specialty in teaching finance and financial accounting in addition to general teaching in economics and business. Rank and salary commensurate with academic training and experience.

Send letters of application, resumé and transcripts and arrange for three letters of reference to be sent to Dr. Burton G. Yost, Interim Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. An AA/EO employer.

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Much more of Conrad Grebel

Walter Klaassen's seven-paragraph portrayal of Conrad Grebel (Feb 13 issue) would lead any straight-thinking reader to write off this would-be Anabaptist leader as a hopelessly neurotic individual with little residual claim to the concluding citation as a "courageous young man who in the end won a major victory when he exchanged the Sword for the Cross and pointed to a new yet old direction for Christian faith and the church."

Klaassen's is another in a current series of revisionist profiles, including my own (*Conrad Grebel Review*, Spring 1989), that try to correct Harold Bender's one-sided biography of 1950. But the sources (see my *Sources of Swiss Anabaptism*, Herald Press, 1985) are much more multidimensional than Klaassen's portrayal suggests. It is incumbent on scholars who try to popularize their knowledge to stay as true to the sources as possible. Here are three:

1. The most thorough published review of the record of the trial of Conrad's father on the charge of treason came to the conclusion that Jacob Grebel's execution was a "political liquidation" of a dissenting Zürich senator engineered by the newly emerging power behind the Zürich church-state, even Huldrych Zwingli himself (see *Sources*, pp. 457-73, 747-55).

2. The last two of Conrad's 71 extant letters plus his non-extant "Refutation Booklet" excerpted by a viciously hostile Zwingli reveal not "a young man [who] died in despair" but a serenely mature and confident man who was already living underground in the perspective of imminent death and the eschatological hope and whose prose even has the suggestion of comic relief about it (see *Sources*, pp. 378, 416ff., and 475ff.).

3. When Conrad and his friends interrupted the sermons of the reactionary monks attempting in their biblical ignorance to defend the old doctrines of the intercession of Mary and the worship of images, they were acting not merely out of "impetuous anger," but after the example of the earlier Zwingli, who demonstrated by his own actions how to "storm a pulpit," defending those very actions by his comment that "while hitherto reckless mendicant friars spouted forth in the pulpit whatever came into their heads, the Council forbade them to preach anything not drawn from the fountainhead of the two Testaments of Holy Writ" (see *Sources*, pp. 172ff.).

To be sure, there are numerous character lapses in the life of Conrad, some of which are even more serious than those alleged by Klaassen. But for a more balanced portrayal of that life and of his role in the Radical Reformation, it is terribly important to specify the five progressive periods in that life; the student, the prodigal, the seeker, the advocate and the Anabaptist ringleader. The end result, in my judgment, is a person with considerably more integrity than we read in Klaassen's oversimplified and mostly negative version, even concerning those times of agonizing failure. The very letters that he wrote to a beloved teacher, friend, physician and brother-in-law (our main source for the insights we have about his character) were written as to a father confessor out of the sometimes shallow, sometimes decadent, sometimes transcendent and sometimes prophetic depths of his soul with a quality of candor that may serve to admonish some of us at the point of our own self-concealment and lack of self-criticism. *Leland Harder, Box 363, North Newton, KS 67117*

Thank God for Anna

Mrs. Anna Entz is the only living centenarian in the membership of First Mennonite Church of Newton, Kan. To have the privilege of being a fellow member with her is a treasure indeed. Throughout her 101 years she has continued to lift and inspire us all.

I am reminded of another Anna, in Luke 2:36, which speaks of her as living in the temple day and night praising God and then cradling the baby Jesus.

As for Anna Entz, she continues to warm our hearts as she lifts us up before the throne of grace. These lines (from her collection) so adequately portray her:

"I have never made a fortune and I'll never make one now./ But it really doesn't matter 'cause I'm happy anyhow.

"As I go along my journey reaping better than I've sowed,/ I am drinking from the saucer 'cause my cup has overflowed!

"I have not many riches and at times the going's tough./ But I have friends that love me, so I'm really rich enough.

"I thank God for all his blessings that His mercy has bestowed./ So I'm drinking from the saucer 'cause my cup has overflowed.

"Should God give me grace to follow when the way ahead is rough,/ I'll not ask for further blessings, I'm already blessed enough.

"May I never be too busy to help bear another's load./ For I'm drinking from the saucer 'cause my cup has overflowed!" *John D. Wiebe, Route 1, Box 122, Newton, KS 67114*

Better health care needed

Thank you for printing my article on Alzheimer's disease [Feb. 13]. I have received many responses about this catastrophic disease, which in its early stages is more likely to evoke frustration or even ridicule for the victim rather than sympathy.

Friends to whom I gave my original manuscript regretted that portions had been edited out. I am well aware that editors have space restrictions, but a few additions are in order. The article should have read "Medicare and Mennonite Aid" paid for the Prairie View Mental Health Center expenses. Also, when "Uncle Sam" decides that one is poor enough to deserve help in the form of Medicaid, one has a new problem. I have learned on good authority that nursing homes simply cannot function unless they have a sizable number of private-pay patients, from whom they charge higher fees. It is illegal to charge more for Medicaid patients, even if the caregiver is willing to pay the additional cost that Medicaid does not cover.

If Eastern Europe can strike a death blow to communism, perhaps the United States can improve on its health-care system. *Hilda W. Krahn, North Newton, KS 67117*

Goodwill?

Editor's note: In response to my commendation of Goodwill Industries (Dec. 12, 1989), David E. Ortman, 4512 University Way N.E., Seattle, WA 98105, sent a flyer critiquing Denver's Goodwill Industry. Boycott of Denver's branch of Goodwill is encouraged because employees are underpaid and are given no health and welfare insurance coverage as well as other benefits.

Thanks, Fran

Having recently been diagnosed as having Parkinson's Disease, I appreciated the Feb. 13 issue on "Coping with Disability." I especially liked the attitude expressed by Fran Heppner that a difficult situation can be reframed as a teacher to lead to an enriched life. Thanks. *Donna Lehman, 3213 Ponema Court, Fort Wayne, IN 46815*

Films

Human fallibility

Music Box, written by Joe Eszterhas, produced by Irwin Winkler, directed by Costa-Gavras, and **Roger & Me**, written, produced and directed by Michael Moore

Reviewed by Gordon Houser, assistant editor

These two films may miss your theater, but if you have the chance, catch them—if not soon, then later on video. Each deals, in vastly different ways and in varying extremes, with human fallibility. One is a courtroom drama that is tightly written and superbly acted, the other a low-budget documentary that probes with humor a tragic event.

Costa-Gavras has made excellent political thrillers (*Z*, *Missing*). Here he tells the fictional story of Hungarian immigrant Mike Laszlo (Armin Mueller-Stahl), a retired steelworker in Chicago who is accused of war crimes. His daughter, Ann Talbot (Jessica Lange), who is a lawyer, defends him, certain it is a case of mistaken identity.

The tension builds as the government presents its case. Witnesses from Hungary testify that Laszlo, as a member of the security police in 1944, cruelly tortured and killed many people—mostly Jews and Gypsies—including women and children. The film makes no use of flashback, but the stories are riveting. We watch their effect on the daughter as she begins to lose faith in her father's innocence yet tries to maintain the cool objectivity her attorney's job requires.

Lange's performance is outstanding (and justly recognized by the Academy in nominating her for best actress). German actor Mueller-Stahl plays the formal, Old World father to perfection and keeps the audience guessing about what really happened.

Although at times it slips into making ideological points about paranoid anti-communism, *Music Box* is an enthralling film whose power is enhanced by its understated ending.

Michael Moore, a journalist who grew up in Flint, Mich., and had no previous experience in film, set out with a camera crew to persuade General Motors chairman Roger Smith to come to Flint to see the human results of the layoffs of thousands of GM workers. *Roger & Me* ostensibly covers a period of time, from February 1987 to August 1989, in which Moore pursued Smith.

The film leaves a number of false impressions, however. Moore has compressed the events of many years and rearranged the time sequence of events. For example, the 11 plant closings announced in 1986 were in four states, and the 30,000 jobs lost in Flint occurred over a period of 12 years. Moore shows several expensive tourist attractions that failed, but all of them closed down before the 1986 shutdowns that they appear to be in response to.

Moore talks to an array of people about the economic devastation of Flint—former GM employees who end up either with mental health problems or selling fast food, cosmetics or lint rollers, plus media stars like Pat Boone and Anita Bryant. We witness a sheriff's deputy evicting people who cannot pay their rent. As the crime rate soars, the town builds a large new jail. People can't find a U Haul truck because so many others are moving away.

The film builds the case, in its almost cartoon fashion, that Roger Smith is to blame for the problems in Flint, where GM was born. But Moore is no investigative filmmaker. His questions are all general, and some of the people he talks to don't know what he's getting at. He seems more interested in making fun of people than looking for solutions to Flint's problems.

What's striking, however, is that the people he talks to, from a woman who supplements her government checks by raising rabbits to the elderly women at the golf course, from the GM public-relations man to Miss Michigan, are all fallible human beings. And while Moore the straight man makes nearly everybody look funny, it's all quite sad. In trying to make a simplistic point about the problems in Flint, Mich., *Roger & Me* chronicles the gradual disintegration of America, as the gap between the haves and the have-nots widens. The film becomes a powerful mirror of our times. And many of us laughing self-righteously at these coldhearted corporation heads are sitting comfortably among the "haves." The laughter catches in our throats and dies.

books

Church and economics

A Cry for Justice, edited by Robert McAfee Brown and Sydney Thomson Brown, (Paulist Press, 1989, 222 pages)

Reviewed by Ann Marchand, 1110 NW

58th #1, Seattle, WA 98107

Religious bodies have produced a variety of statements and documents addressing issues of economic justice. This book examines some of those documents, provides analysis and raises questions about the role of the church or synagogue in dealing with economic justice issues.

Authors representing different points of view (corporations, labor and Third World) overview and critique documents from Catholic, Protestant and Jewish traditions. Generally the economic justice statements provide a vision of justice or peace, using biblical sources as the foundation. Strengths and weaknesses are found in each tradition.

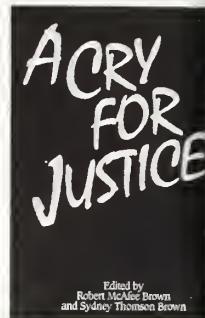
Jewish organizational statements tend to support a national, social agenda that meets human needs over against high military expenditure. They address specific issues of unemployment, health care and homelessness but fail to put these in a larger economic analysis.

The Protestant statements generally recognize and deplore economic injustices and provide scriptural analysis. They are faulted for not providing challenges proportionate to the seriousness of the problems portrayed, particularly in light of the biblical vision they cite. They offer some criticisms of capitalism, but solutions are rarely radical or extensive.

The Catholic voice on these issues goes back to an 1891 encyclical endorsing the labor movement's struggle for unions and just wages. The Catholic conceptualization of justice recognizes the complexity of the economy and offers much in terms of new vision of economic justice, but it fails to provide the means for achieving such justice.

The chapter on Third World perspectives is perhaps the most challenging. The authors ascertain that the collective shortcoming of these documents is that they do not have a clear analysis of the causes of the problem. They suggest this may be because the action that may be prescribed is feared.

Another chapter is devoted to how to use this book and would be helpful for a study group. Appendices include a directory of the documents discussed and where they can be obtained as well as topical and biblical indices.



Jesus, lover of my soul

Peter Hilty

What do you mean," I asked my students, "When you sing, 'Jesus, Lover of My Soul'?"

Just what is it that Jesus loves? Do we learn something about the lover when we ask that question?

The Bible often grapples with the concept of the soul. Young's *Concordance* lists hundreds of verses—many more from the Old Testament than from the New. Many of the references come from the Psalms. Each calls for my attention, but I choose one only: "My soul doth wait upon Thee." What does that mean?

I make my living as a teacher of poetry. No student of poetry can attempt to exclude from his study the concept of the soul. Even self-styled agnostic poets use the term.

The student of Greek is waiting to tell me about psyche and the psychotic. Other languages supply other terms. No language contains some magic term that will suddenly reveal with Damascus-road light the meaning I seek. Once I was asked to play for my Sunday school class a tape of someone reading the Lord's Prayer in Aramaic. Interesting, but I did not understand a word. One's native language is the best expression of the Lord's Prayer.

English writers have written powerfully. More than 200 years ago Edward Young described his thoughts on soul in his long poem "Night Thoughts." Never read today, it was for almost two centuries a most popular English poem. As we lie asleep, he wrote, our dreams take us on wide journeys. It is thus with the soul, Young thought. The ancients believed that the soul was tethered to the body with a frail silver cord. When it breaks, the soul flies away. "Some day the silver cord will break."

These writers give me a sense of fraternity. They, too, have asked the question I ask. "These thoughts," Walt Whitman writes, "are they not the thoughts of all men in all times?"

The German poet Rainer Maria Rilke compares man's life on earth as the awkward walking of the swan on the ground. Neither does it well. But in death we become like the swan swimming on the lake — infinitely silent and graceful." I remember my parents, dead 30 years, when I read that.

A more common metaphor compares the soul to a mountain rill, beginning in snow field, winding downward and finally merging with the sea. The ancients weighed people near death, weighed them again the moment after death, and finding that the two readings were almost identical, concluded that the soul weighed little.

Who of us has not wished to be loved "for myself alone"? "Love me for myself alone and not my golden hair," the girl complains to the poet. And when he does not respond, she threatens to cut off her golden hair. Then what will the poet do?

"I am the Poet of the Body and the Poet of the Soul," claims Whitman, never a modest fellow. Again he writes, "I loaf and invite my Soul." [Imagine a court of law. "Were you alone?" the judge asks. And the poet replies, "No, I had invited my soul."] Robert Browning, missing his late wife, Elizabeth Barrett Browning, writes, "Oh, thou soul of my soul, I shall clasp thee again."

It is unlikely that I shall come to insights which have not been anticipated by others. But then I am trying to say in

Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

Charles Wesley, 1740

finite words the vocabulary of the infinite. Perhaps we do not have words for this discussion.

I must also emphasize that my soul is personal and that others cannot really speak for me. Let them describe their souls. After all, it is mine.

Do I take my soul from my parents? A tempting question. Their genetic markers are in my blood. Their relationship to me is underlined in 100 proverbs and much of the Old Testament. The spirits of my parents—at least my memories of them—are always with me and guide me as I write.

But ultimately, and with no offense to Mom and Dad, my soul must achieve by its own "invincible surmise." My soul is the greatest gift I have received—from my parents, from life itself, from God. What shall I say? That faith in myself, that faith in others, that most innate and personal part of me, is that not my soul? When I say in dismay, "I wasn't myself," have I lost my soul. And when I am myself, have I found it again? Jesus is indeed the lover of my soul, whatever its condition. Knowing that, I want to make it worthy of love.



Peter Hilty's address is 632 Bellevue, Cape Girardeau, MO 63701. He teaches at Southeast Missouri State University.

editorial

Today's Menno Dow Jones report

Speaking of money (and we must whether we like to or not), Art Meyer of Fresno, Ohio, has something to say. Art is on staff for Mennonite Central Committee U.S. Global Education. He gives three reasons that God does not want us to play the lotteries. (Is there someone out there who would like to write in *The Mennonite* about playing the stock market?)

Art also says that the gap between the rich and the poor in the United States is now the highest since World War II. I believe these two topics are related, like siblings in the big family of materialism, which may well be the "something" that Susan Classen says (p. 99) is eating away at us.

Here, quoting Art, are the three reasons we should not play the lotteries: First, they are an affront to the poor, a repressive tax stacked against them. The deceptive advertising and enormous odds take advantage of the weak. A New Jersey survey says that a third of those earning less than \$10,000 per year spend 20 percent of their income on the state lottery.

Second, lotteries idolize money. Anyone who takes the Bible seriously should avoid them. See Ecclesiastes 5:10, Matthew 6:24 and the 10th commandment.

Third, lotteries promote "a cruelly unrealistic 'free lunch' mentality" that is "responsible for an unsustainable agricultural system and an industrial system that degrades the environment. It promotes unrealistic expectations about wealth." Jesus taught us differently. The temptation to disobey is subtle and deadly.

Now as to the widening gap between rich and poor in the United States, hear the October 1989 report from the Center on Budget and Policy Priorities, a non-partisan research organization.* It says that in 1988 (the most recent year for which figures are available) 40 million Americans fell below the poverty line—\$9,435 annual income for a family of three. Average income for the poorest fifth of families fell 6.1 percent from 1979 to 1988. Average income of the richest fifth rose 15.6 percent, or \$17,900 per year.

This morning's news (Feb. 22) carried the announcement that now 19 million Americans need and use food stamps each month, 500,000 more than was predicted.

Why is this occurring? What should 65,000 General Conference Mennonites conclude from it? Do these facts affect our agenda? How can the gap be narrowed?

On Feb. 9 in Winnipeg I visited the Agape Table (soup kitchen) housed in the basement of Home Street Mennonite Church. David Wiebe of Winnipeg graciously took Marilyn Miller (Boulder, Colo.) and me to several local places where "the word becomes flesh" in Winnipeg, where people read (as it were) a different kind of market index.

We stood in the entry for a few minutes, watching people get their food and gather around the several tables. Marilyn said, "I'd feel more comfortable sitting down," and we did. Jerry Enns joined us. He is the only employee (a half-time job) at this site, which is one of three in the city. He comes at 8:00 every morning along with volunteers. The soup is ready at 9:30. Bread and donuts are donated. Peanut butter is on the tables. Jerry said, "We're never in the red."



One of the volunteers, Clara Dyck, smiling broadly, holding the plate in both hands, brought us a sampling of still-warm bannock, baked on site by Andrew Lambert (see photo). We quizzed Clara about her work. Her response was, "It makes me happy to see them happy," indicating her customers. "A sense of community grows among the regular ones," said one volunteer. "Here you see Christ," said another. "With some folks you just have to look a little deeper."

Our hosts recalled a story told by David Schroeder, professor at Canadian Mennonite Bible College. It seems that when he was a child his parents took in a needy person from time to time. David's father simply said, "He needs us right now, but someday we may need him." Muriel T. Stackley

*Its address is 236 Massachusetts Ave. N.E., Suite 305, Washington, DC 20002.

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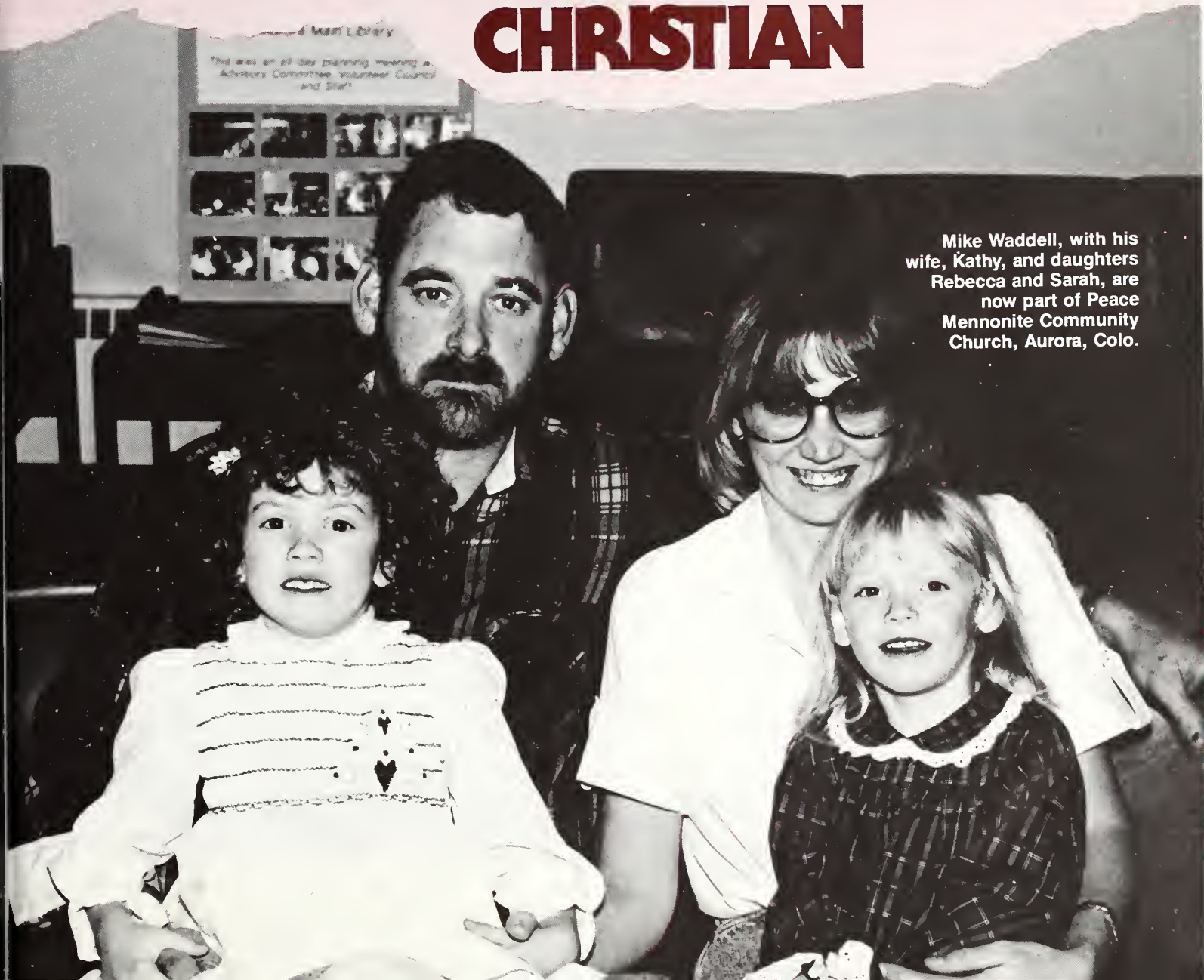
Inside:

**15 reasons to join
our church**

**Delivered from
the lion's mouth**

**Mac took his
faith to work**

Mike Waddell, with his wife, Kathy, and daughters Rebecca and Sarah, are now part of Peace Mennonite Community Church, Aurora, Colo.



PROLOGUE

Welcome to our issue that features evangelism. The cover story continues on page 128. I am grateful to Leonard Wiebe, pastor at Peace Mennonite Community Church, Aurora, Colo., for helping me get Michael and Kathy's story to you.

When Myron Schultz, Bloomfield, Mont., left home to come to Council of Commissions, our conference's annual business sessions, in Newton, Kan., March 2-5 (see News, pages 130-134) his pastor, Pat McFarran, said, "Now look, Myron, if you folks get to an impasse in your discussions, give me a call and we'll put you on our prayer chain." Saturday evening there was no impasse, but Myron phoned his pastor anyway to tell him how things were going. The congregation (Bethlehem Mennonite, Bloomfield, Mont.) was thus informed of the news on Sunday morning and was able to pray accordingly.

The next issue of *The Mennonite* is our Easter issue. It will also carry the second of Katie Funk Wiebe's three articles plus news about how the military invades its own citizens, particularly in Labrador.



Get ready for Assembly 12 of Mennonite World Conference: Helmut Harder, general secretary elect of the Conference of Mennonites in Canada

(CMC), is the author of a 90-page book called *Witnessing to Christ in Today's World*. MWC leaders have subtitled it "A Faith and Life Study Book," and it is a basis of preparation for Assembly 12. The book contains six lessons plus resources to illustrate the six themes. Whether or not you'll be able to be at Assembly 12, this book is for you. I finally got mine last week. It is bright green and costs \$4.95 (U.S.). Contact a bookstore, CMC's resource center or MWC, 465 Gunderson Drive, Suite 200, Carol Stream, IL 60188, (708) 690-9666. *mts*

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Cover: photo by Leonard Wiebe

The Mennonite is available on cassette tape. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.



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15 REASONS

I invite people to join our church

Mark Winslow

Why should I continue to pastor our congregation, First Mennonite Church, Allentown, Pa.? Why should I enthusiastically encourage others to join us? Not all congregations are the same, of course, but maybe my reasons will strike a chord with you.

1. We respect the Bible's authority and want to understand it and be faithful to it. We Mennonites believe that the Bible is God's written word. We seek to interpret its plain meaning without resorting to either old or modern gymnastics often employed to escape its directives.

2. We accept the supernatural worldview that the Scriptures describe. We disagree with those who have accepted rationalism and materialism to explain the world. Science cannot offer adequate answers to ultimate questions. A war is being waged in an unseen dimension between personal forces of God and Satan for the allegiance of every living person.

3. We believe that the Spirit of the risen Jesus Christ lives in every Christian and that every believer has been given at least one spiritual gift for building God's kingdom. Discovering and using one's spiritual gift(s) in the fellowship of the church is what the priesthood of all believers is about.

4. We have a Christian social conscience. Action for Nuclear Disarmament, (a regional organization working for a mutual, verifiable freeze on nuclear weapons testing and deployment between the superpowers) was headquartered in our building from 1983-1988.

Since 1985, Christ-centered recovery groups for homosexual men and women have met in our buildings.

5. Women are not second-class citizens in our congregation. We have not had any barriers here to keep women out of any ministry or leadership roles among us for a long time. Some Christians have refused to join us because of this. So be it. Our congregation would be much poorer (probably dead and buried) without the full participation of our women.

6. We are a denominational congregation. I know that non-denominational congregations are a rapidly growing trend in North America, but frankly I value being rooted in this particular and rich spiritual heritage. Denominational membership provides accountability and support among congregations. And it means that we have historical and broader contemporary experience to draw upon—we don't have to "reinvent the wheel" over every doctrinal or lifestyle question that arises, as many independent churches sometimes do today.

7. We are not narrowly sectarian. We're not ashamed to state what we believe and tell you why we believe it, but we're not so threatened by other traditions or by the secular world that we refuse to interact with Christians of other persuasions or unbelievers.

8. We are committed to non-violent peacemaking out of spiritual motives, as Jesus Christ himself was during his earthly ministry. The pacifist witness of the ancient church is our witness also. We strive to live non-violent lives and to abstain from military service or support of armed warfare in other ways.

9. We want to be a people of integrity. Honesty and moral goodness are increasingly tough things to find in our modern world. As the moorings of western culture disintegrate, we want to be known for our honest and upright lives.

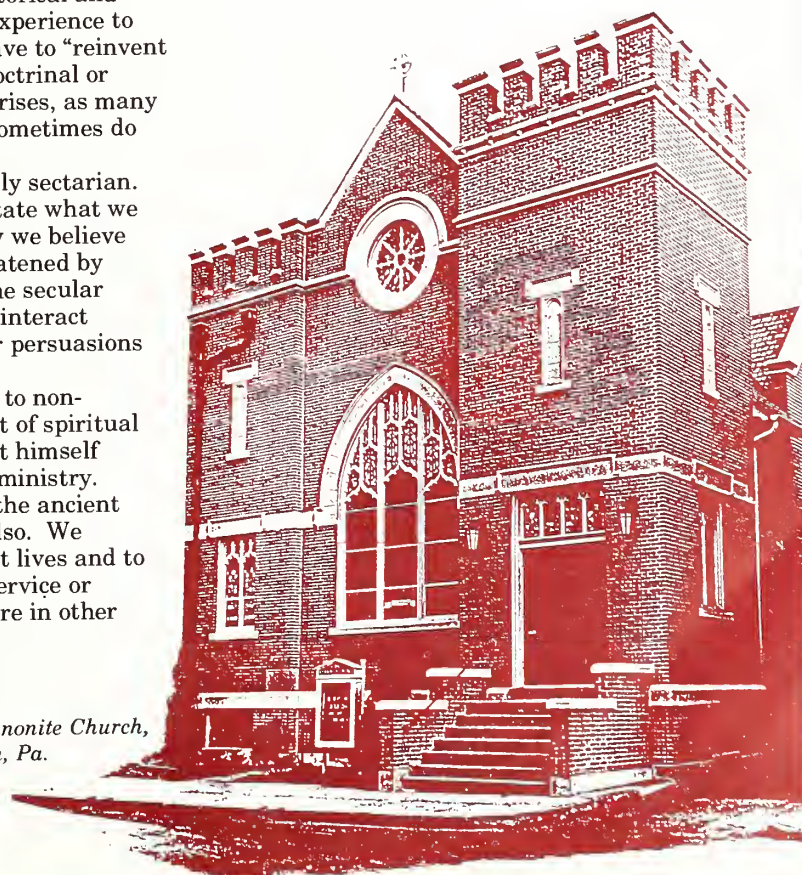
10. Our Mennonite service and mission work is of high quality. Even *The Other Side* magazine has applauded the work of Mennonite Central Committee. Both internationally and in North America, our service and mission workers and supporting agencies are filled with dedicated, astute, servant-leaders we can be proud of.

11. We are a practical, informal congregation. Our life together has dignity, but we are not stuffy or formal. We are not here to impress ourselves or anyone else except our Lord.

12. We are located in the heart of this midsized city. Every fisherman knows that if you want to catch fish you must go where the fish are. Thousands of unchurched folks, with needs only Jesus can meet, are in the neighborhood of our meetinghouse.

13. Our buildings are paid for. I realize not everyone can say this, but our mortgages were burned long ago, thanks to the foresight and sacrifices of those who came before us. Sure, we still have

First Mennonite Church, Allentown, Pa.



Can the church survive the

PROFESSIONALIZATION

of its leadership?

Katie Funk Wiebe

Most Christians are reluctant to think of themselves as members of a multibusiness corporation with branches in far-flung parts of the country, or even of the world. The thought is even repugnant.

They assert loudly that the church is a spiritual entity, not a business enterprise; an organism, not an organization; the body of Christ, not an institution. Its leaders are servants of God, not merely professionals paid to do a job.

If only this were always true.

We live in a time, however, when the church has both a spiritual form and an institutional form. One or the other is always dominant. The renewal movement of the '60s and '70s attempted to replace the institutional church with a new model of the church as a people, a community, a vital body of witnessing disciples. It taught the priesthood and giftedness of every believer. Christians everywhere rejoiced, for this movement was the Spirit triumphantly breaking out of institutional walls. Laypeople were freed for ministry.

Now the number of professionals on church staffs is growing, and the laity is meekly subsiding into the pews. The church as a bustling institution with efficient, effective hired professionals at its helm is too often more apparent than as Christ's glorious body of faithful believers where every member is a

minister. Can the church survive the growing gap between professional and layperson?

Give us a king, said the Israelites. At the time of the prophet Samuel, the Israelites begged God for a professional leader, a king. They wanted to be like the other nations who had a king to unite their military forces and lead them into battle. The Lord warned them that centralization of power in a king would result in tyrannic oppression. God was their king; they needed no other. Becoming a nation would threaten their identity as the people of God. But they didn't listen.

Contemporary Christian communities may not have pestered God for professional leaders as zealously as Israel did, but some parallels exist. The church takeover by professionals came slowly, subtly. As Sunday schools and other activities for all age groups developed, as more and varied types of services and ministries were offered, each required organization, management and strategies for funding and leadership. So congregations added personnel almost without question, except for the matter of paying salaries to these staff members. Business enterprises and other secular institutions functioned more successfully with hired personnel. Volunteerism no longer could handle the church's needs. Why not join the trend?

Doors that opened only a crack at first to admit paid professionals swung wide

as the idea of a professional clergy became comfortable. The Christian community saw in such leaders the solution to wider ministry in an increasingly complex society and a membership caught in its own pursuits. The church as an institution and as the body of Christ, it seemed, clearly needed full-time and professionally trained leadership.

Business management methods, flow charts, publicity and public relations, workshops and seminars, and the language of business, psychology and sociology infiltrated the church world. The focus on the spiritual strength and beauty of the people of God, with each person using God-given gifts for ministry, faded like a piece of cloth left to bleach in the sun too long. The tragedy is that not enough people objected.

The issue is not the professionalization of the church leadership but the development of a hierarchy among professionals where there should be none and the usurpation of the ministry of all believers. The church can survive professionalism but not clericalism.

Al Dueck, professor of psychology at Mennonite Brethren Biblical Seminary, Fresno, Calif., writes, "The experts have taken control, adjudicated needs, nurtured dependence and sapped resources. Meanwhile lay persons have lost their ability to think and act for themselves" (*Perils of Professionalism*). The result has been the centralization of power in the hands of a select group of

15 reasons I invite people to join our church

to maintain our buildings, but more of the Lord's money can be spent here for ministry than in congregations that are constructing and/or paying for buildings.

14. We are open to God's working through prayer, healing and exorcism. We believe that kingdom signs and wonders have not ceased. We celebrate the living Christ's presence in us to answer prayer, heal illness and cast out evil spirits. We're open to God's teaching and leading in this area.

15. We want to teach in our church

and model in our own families healthy, lasting marriages. Current statistics indicate that fully half of all marriages begun since the mid-1970s will end in divorce. Sixty percent of all second marriages are projected to end in divorce. Our Lord has the resources we need for quality family life. Our congregation can help in divorce prevention, second marriages, step-parenting and "skip-generation" parenting. If current statistics hold up, healthy and enduring family relationships will continue to be a

powerful Christian witness of a more abundant life.



Mark Winslow is pastor at the congregation to which he is inviting us. Its address and phone number are 1213 Chew St., Allentown, PA 18102, (215) 435-3162.



Watching professionals perform: Terry Hampton, a vicar in Jersey, England, employs theatrics for his sermon on John the Baptist.

church workers, or clericalism, another type of exclusivism, like racism and sexism.

In historian Martin Marty's words, clericalism creates "a world of self-importance, as if everything that mattered has to do with the clergy." Sarah Maitland in *The Map of a New Country* warns that clericalism "undermines and corrupts the Christian understanding of service, of ministry and of wholeness, interdependence, and community" because it is based on an unacknowledged belief that some vocations are better than others and "that the best vocation of all is being a clergyman."

A disenfranchised laity. Clericalism harms laypeople (a term which should never be used in an Anabaptist congregation, for all are called to serve as God's ministers). It disenfranchises them from kingdom work.

The church's view and practice of ordination may be a major factor in causing this gradual disenfranchisement. Marty explains: After the Reformation, although Protestants didn't see ordination as a sacrament, they kept on

ordaining like the Catholics but came up with their own guidelines as to who should be ordained—someone (a man) who had studied theology and Bible and was approved by a church body.

Despite their strong beliefs in the priesthood of all believers, Mennonites fell in line, slowly developing a church hierarchy in which all people are considered created equal, but some are more equal than others. In a hierarchy preaching is reserved only for clergy. "Not to preach left [the laity] confused about their witness and responsibilities," writes Marty, and continues to leave them confused. Ask any layperson what tasks are open to them in the contemporary Mennonite church. Preaching is not usually one of them. It is for special people, ordained people.

Ray Stedman (*Body Life*) deplores that a special body of super Christians has emerged who are looked to for practically everything and are now termed "the ministry." Today "ministry" is something only the clergy can take on, can have and can leave. Only ordained ministers leave the "ministry," never laypeople, for they haven't a ministry to leave.

Without the privilege of speaking to

the entire body of believers, another abuse occurs: The voice of the prophet is silenced. Because prophets usually come from the weak and powerless, from those closest to the common life, without a platform to speak from even occasionally, their message is hushed.

When the laity is spiritually disenfranchised, they take the next step, which is self-disenfranchisement. "Let the professional staff do the work. They can do it better—and anyway I haven't got time." They put their energies into their vocation, play, family or their personal enrichment.

The layperson's primary church involvement becomes watching the professionals perform, a dangerous spectator activity if not accompanied by action. John R. Mott writes that "it is perilous for laypeople to hear more sermons, attend more Bible classes and open forums and read more material unless accompanying it all there be afforded day by day an adequate outlet for their newfound truth." Christians must live up to new light or they become sluggish in the faith. Let the "salaried Christians do God's real work," they say.

The professional church worker also suffers. One staff person in a large church agency said, "There are so many of us here in one heap, at times we almost convince ourselves we don't need the constituency out there to help us do our work. We've got all the answers here. All they need to do is listen."

When professionalism is dominant, the leaders develop their own identity separate from the laity. This separate identity is strengthened in the Mennonite constituency by having workshops and seminars exclusively for pastors, for example, not for the entire body of Christ, and widens the gap even more. Their secular power increases as they become more involved in administration rather than remaining with preaching, praying and breaking bread, writes Howard A. Snyder in *Liberating the Church*.

A professional staff likes to see the building well used, and that is good stewardship. But, says Findley Edge,

the church today is based on "come" structures at which professionals do their thing. If you don't come, the church has no place, ministry or mission for you. Stedman argues that "working in the church" originally meant to exercise a gift or perform a ministry among Christians wherever they were, but it gradually came to mean doing some religious act within a building.

Members become customers, or clients, of the professional staff in the building with great freedom to say, "If you don't do as I want you to, I'll go elsewhere." And they do. Members leaving by the backdoor of the church is one of today's phenomena. Church members are constantly shopping for a place where



"Let the professional staff do the work": When the laity is spiritually disenfranchised, they put their energies into their vocation, play, family, personal enrichment.

"their needs will be met" by someone's preaching or other type of ministry.

Another danger of clericalism is that the development of a congregational theology becomes the task of only academicians and professional clergy.

"It's hard to give up my pulpit," said one Mennonite Brethren pastor. "I do so only with reluctance." Some pastors are threatened by an assertive and competent laity, unwilling to admit that churches are strong where theology is vigorously pursued at every level, even if it leads to tension.

Can the church become over-professionalized? After the Israelites received a king and became a nation among other nations, God used their nationalism to help them understand its strengths and weaknesses. They could then attack nationalism's demonic power. Thus writes Old Testament scholar Bernard Anderson. Only if the church today understands how the professionalization of its leaders can regress to clericalism will it also be able to confront the demonic powers that can reside in such structures.

One serious failing of the church renewal movement was the inability to see that God can use institutions and professionals as instruments of salvation and grace, even as God used kingship and kings. Many churches in the 1960s wanted to do away with all institutional trappings and emerge as a pure spiritual body. That never worked.

Can ministry be returned to the laity? Renewal came to the church in the past, both pre- and post-Reformation. Ministry was returned to the entire body of Christ. "The church is not a collection of isolated priests, each going separately to God, but a community of priests. We have this ministry together, to be priests to each other," Snyder writes. Every



Sonnet

Jeannie Ewert

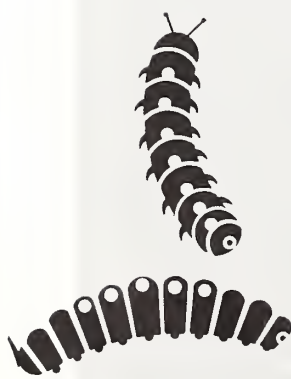
Art thou afraid of what this life shall bring,
O lowly worm, whose form so oft falls prey
To scorn? And cannot e'er thy heart take wing,
Or art thou bound to earth, to tears, dismay?

Is this the answer, creature of the ground,
To wrap thy troubles up in silken thread?
Each silver strand may veil the world around,
But only death hides all; thou art not dead.

But now the dull takes on a brighter hue,
And gossamer wings have come where they were not.
What is the magic God has given you
By simple faith in him to change your lot?

Have you, my heart, less faith than lowly things?
O Lord, take now my heart and give it wings.

Jeannie Ewert is a graduate student in comparative literature in Philadelphia.





The word 'layperson' should never be used in an Anabaptist congregation. All are called to be God's ministers.

believer, whether sick, retarded, handicapped, oppressed or dispossessed, has a ministry. Male or female, rich or poor, black or white, ordained or unordained—all are ministers together for the internal life of the church and their external life in the world.

But the idea of releasing people for ministry is uncomfortable to some. "We like the idea of having control," said one Mennonite Brethren pastor. "To release the laity might give them too much freedom." Ordination is one fence to keep laity from moving into forbidden territory.

Renewal also comes when the church doesn't make self-preservation its foremost goal. Renewal will grace a congregation that is ready to die so that others may live. Snyder suggests several tests for such readiness. One is a willingness to listen to fringe people—the less important people, the less rewarded, the less powerful. Maybe even the willingness to mortgage the church building for money for the poor. Sacrifice is a pathway to renewal.

And who is able to hear such words about life through death?



Katie Funk Wiebe, Hillsboro, Kan., wrote this article (the first of three) at the request of Meetinghouse, a consortium of Mennonite editors. She is editor of Rejoice! and a member of the Mennonite Brethren Church.

Ernie Hildebrand responds to Katie Funk Wiebe

This article touches on many areas of my interest, experience and opinion. I realize that I have rather specific views of what it means to be the church and what style of leadership would best serve the church so that it might survive. However, as the article indicates, Mennonites have differing views on these subjects. While some would support the model of community and leadership as modeled by Jim Wallis of Sojourners, others believe that the Jerry Falwell model is closer to New Testament standards. This wide range of views puts great pressure on leadership.

Thus, while I basically agree with Katie Funk Wiebe, I suggest that another article needs to be written entitled, "Can Leaders Survive the Variety of Expectations Within the Congregation?"

Every model of church needs leaders, and leaders need training and education. Good training should prevent clericalism. Good training should produce Christlike servants, not performers or egotists. Well-trained leaders should see their task as one of assisting their congregation to become Christlike servants.

Congregations in the past, before pastors were hired and paid, did not necessarily practice the priesthood of all believers either. I recall lay ministers being overworked, doing many of the duties of our professional pastors, just not getting paid for it.

Congregations choose those who are to be their leaders. Congregations don't necessarily call servant-style leaders. Some prefer leaders who exhibit forms of clericalism. As in politics, we often get what we deserve.

Clericalism is becoming more evident. Institutional structures of big buildings, big programs and hired staff foster clericalism. Some congregations are building multimillion-dollar facilities, which is good breed-

ing ground for clericalism. As clerics, these leaders tell their people that when they contribute to the building fund they are giving to God. If they want to say that, I think they should first ask God. God may have different priorities. More energy should be put into building community, which may or may not need a building. But building community is such an abstract notion, while building with brick and mortar is so concrete.

Ministry really encompasses a wide range of activities. Too often ministry is limited to in-house worship activity. It is better to recognize all the activity of ministry that congregational members (often fringe members) are involved in every week, where people are supporting neighbors and friends in family and marital conflict, illness, death: real love to real people in real need. This love is different from the type of love gushing from the lips of clerics in their pulpits. This "lay" ministry needs to be acknowledged and supported by the pastors, and connections need to be made to the worship of the congregation.

Can the church then survive the professionalization of its leadership? Can it survive clericalism? I remain confident that the church will survive, but likely a different model of church will evolve than the one that clericalism is advocating.

Ernie Hildebrand, Box 304, Swift Current, SK S9H 3V8, ex-pastor, is often found watching CFL football on television while reading his church papers. Currently he works for the Neil Squire Foundation as administrator of computer training for adults with physical disabilities.



Delivered from the lion's mouth to declare the Good News

Michael Waddell

When my pastor, Leonard Wiebe, asked me for the story of my spiritual journey, a curious thing happened. I prayed about it. Who me? Pray?

Years ago I sat on a jungle floor amid the wreckage of a downed helicopter. Four of us were wounded, seven had been killed, and we were 20 kilometers inside the wrong country. I prayed. No answer. I prayed harder. Still nothing. Seven long days later the four of us

reached friendly forces. At the time I attributed my physical survival to my skills as a warrior. I have since learned that my survival was an act of divine intervention.

I was 19 years old and had just graduated from high school when I enlisted in the military and was sent to Vietnam. The horrors of war are too gruesome to relate, but let it be said that war takes the human quali-

ties out of a person.

After Vietnam I served as a mercenary in Central America. Mercenary work is intense, because you never know when you may be killed. You fight for whichever side pays the bill. Mercenary work can also be lucrative, but I spent most of my money foolishly. Not many mercenaries give to a Mennonite relief fund.

For several more years I pursued what the world offers victorious men: money, booze, drugs and women. It cost me my family and my friends. I thought I could take care of myself. I did it with hatred, paranoid fears, restlessness and the inability to trust anyone. I did not need or want God.

Thinking back, I've always believed that God existed but was too far away. How could I relate to someone who allowed me the experience of Vietnam and the need for my mercenary activities in Central America? Why, when drunk,

broke and homeless, should I even try to relate to God? The pain, the confusion, the hurt and losses only seemed to justify the distance I felt between God and me.

Then it happened. The answer to my long-forgotten jungle prayer came to me through the words of a 4-year-old girl. She said, "Daddy, I love you." No conditions. No fanfare. She wanted nothing. Yet she already knew how much I loved her. She knew that I would protect her, guide her. She trusted me, unconditionally.

Everything I had ever been told about God became reality. I had always secretly hoped it was true. It was and is. I looked around me. I finally understood God's love for me.

Through Jesus Christ I have been forgiven for all the past I was so ashamed of. My slate has been wiped clean. My chains have been released. I realize that God was with me all along.

I look at things so differently now. I now believe that most wars can be avoided through reconciliation. Jesus said, "Love your enemies. Turn the other cheek. Pray for those who persecute you." The Mennonite teaching of biblical non-resistance is appealing to me because I cannot see staying in a strong warrior stance and professing Christ at the same time. If you are going to be a Christian, you have to take into consideration all that Christ taught.

I was baptized at Peace Mennonite Community Church, Aurora, Colo., on Dec. 18, 1988. The Bible says, "Once you become a Christian, you become a new creation" (2 Corinthians 5:17).

Me pray? Yes. All that I have prayed for has been given to me. My life is now full of family, friends, church and Christ, who died for me. God has given me all that I have ever asked for. My wife forgives me more than she should ever have to. I have a church



Philip boucas (WHO)

family who sees not my past but my future. I have all the people who have cared for me when I was unable to care for myself. I know this will not change. I have the assurance that God will never let me go. This is the Good News that I have to tell.

I have come full circle. There is always hope. My "baptism by fire" is now an understanding of God's profound love and protection. God has put me on this earth to share the Good News with those who have no hope. Thank you, Lord. I now see this fulfillment in my life.

"The Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the gentiles might hear it. And I was delivered from the lion's mouth" (2 Timothy 4:17, NIV).

Michael Waddell's address is 777 S. Olathe, Aurora, CO 80015

If you are going to be a Christian, you have to consider all that Christ taught. I now have a church family who sees my future, not my past.

Represent God; listen mercifully

Rodolfo (Roy) Jimenez

I was stunned by a note in the local newspaper. An elderly couple was robbed and murdered by a stranger who broke into their home and left without leaving a trace of evidence.

In his famous novel *Crime and Punishment*, Fyodor Dostoevsky, describes how Raskolnikov, who has murdered two elderly women, agonizes over his crime. In spite of being surrounded by his loved ones (his mother, his sister and his best friend) he only finds the possibility of confession in a young prostitute. Reflecting on the possibility of confession to other characters in the novel, one finds that indeed the young woman was the only person capable of merciful listening. To her the murderer bared his soul and found the way for regeneration.

Our society stands in need of regeneration. What should we do to diminish crime and injustice? The church needs to show the way of redemption and justice. We in the church must listen with mercy.

But first we need to clean our closets. Perhaps we have not murdered, but we are often oppressed by an overload that befuddles us. In "house secrets," in friendships, in congregations are sources of death by asphyxiation. Secrets sink us into abysses of perversity and self-annihilation. A merciful listener blows away the deadly lid and brings the fresh winds of divine grace. For all our secrets a merciful listening will uplift and recreate us.

God is ready to love us and forgive all wrongdoing. Each believer is called to represent Christ in dispensing that divine love and mercy. God through Jesus calls us to a lifestyle guided by a merciful mind-style.

When we read Jesus' adventures we can't fail to notice how he pursues mercy as a guiding principle in his ministry. Luke records Jesus' advice, "Be merciful, even as your Father is merciful" (Luke 6:36). On many occasions the difference between Jesus and other religious teachers is his compassion. When a woman is officially caught in the act of adultery, Jesus forgives her instead of becoming involved in an exegetical discussion. Read the Gospels through the eyes of mercy. Jesus was not a powerful or paternalistic figure but a poor itinerant preacher. Still he had the ability to give abundant mercy.



How are we to learn mercy? Jesus cared for the adulterous woman's life and for the Roman centurion's daughter. You may provide other examples. Jesus was not afraid to set boundaries and pro-

Jesus pursued mercy as a guiding principle in his ministry.

nounce judgments, but first came mercy.

For life we need mercy. Mercy needs to come from somewhere. We can begin by showing mercy to ourselves. Then our century will be remembered for its revolution in communicating humanity rather than for its revolution in communication technology.

Our time to learn mercy is now. Are sinners and prostitutes marching to God's time ahead of God's people?



Rodolfo (Roy) Jimenez, former pastor of Iglesia Christiana Shalom in Upland, Calif., is now Hispanic Ministries Coordinator for the church of the Brethren in Elgin, Ill.

Gifts: Ga, Twi, Ewe, English

I met Victoria, a Ghanian woman in her 40s, on my first day of teaching at Good News Training Institute in Accra.

As Victoria's English was limited, I was asked to tutor her. This was one of those many extra duties expected beyond my normal teaching load—and I accepted, unhappily.

But I quickly discovered what a privilege I had been given. I was working with a woman to whom God had given extraordinary and miraculous gifts. One of them was the gift of reading.

As a child this daughter of a fetish priest would hug her Bible at night while sleeping, because of her belief that this sacred book brought God close to her. In a church that she had once secretly visited, she had learned John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." To Victoria the Bible was this "word."

Then one night God awakened Victoria. She opened her Bible and read aloud in Ga, her native tongue. This was only the beginning of God's miracles. She later received the gift of reading the Bible in Twi and Ewe (two other major languages in Ghana) as well as in English.

God's gifts to Victoria have only whetted her appetite for more formal study of God's Word. She now looks forward to attending Good News Training Institute full time. And I continue to tutor her—joyfully—in English. Julianna Bender, Commission on Overseas Mission Partner in Ghana

"She wouldn't have had a chance anywhere on the place," said an observer of the obliterated home of Harold and Ruth Voth near Goessel, Kan., following the March 13 tornadoes that swept through the prairie states. Ruth Friesen Voth, 67, originally from Inola, Okla., and a member of Alexanderwohl Church, Goessel, was killed. She and her husband, who was recovering from surgery in Newton (Kan.) Medical Center when the storm hit, worked in Mexico in the 1950s for Mennonite Central Committee and the General Conference Mennonite Church. She had been working as a nurse at Bethesda Home in Goessel. The only other fatality was Lucas Fisher, 6, of nearby Burrton. Extensive property damage, especially in Harvey and McPherson counties (focused in the town of Hesston) and extending to York County, Neb., included that of two employees in the GCMC headquarters: structural damage to the home of Shelley Buller and her husband, Jon, and vast destruction at the dairy farm of Jo-Ann Enns Schmidt and her husband, Fred.

NEWS

7 percent rise in giving needed to meet 1990 budget

Vision bumps into reality; no budget increase

Newton, Kan. (GCMC)--Budget was the primary focus of the annual Council of Commissions of the General Conference Mennonite Church here March 2-6.

"The economy is the largest single determinant of whether the General Conference makes budget," said business manager and treasurer Ted Stuckey.

The General Board (GB) passed a 1990 budget of \$5,318,207, no increase over last year's, in light of the conference receiving only 93.2 percent of its 1989 budget.

The 1990 budget, which includes a 4 percent increase in salaries, was recommended to GB by the Division of General Services (DGS). "The General Conference is being responsible by not raising its budget this year. That contrasts with the visionary side of me that says, 'Go for it,'" commented Bev Suderman, DGS member and student at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

DGS chairperson Richard A. Rosenberger, Quakertown, Pa., wondered how the constituency would react to a "flat" budget. But DGS member Bernie Wiebe, Winnipeg, noted that there would need to be a 7 percent increase in giving over 1989. GB and DGS gave Gary



A historic moment: The executive secretaries and commission chairpersons led a first-ever joint meeting of the commissions on overseas mission and home ministries. Left to right are Erwin Rempel and chair William Block (COM) and chair Floyd Bartel and Hubert Brown (CHM).

Franz, planned giving director, and Raymond Frey, stewardship director, permission to focus their work on meeting the current budget.

GB member Anna Juhnke, North Newton, Kan., asked what will happen in 1991 when A Call to Kingdom Commitment (CKC) funds are no longer available. To date, CKC has raised \$5.1 million, about half of which has gone to support the projects of the commissions and seminary.

Both GB and DGS examined the evaluation of CKC by a committee appointed by GB. DGS member Jake Fransen, Smithville, Ont., who helped conduct the evaluation, noted that "more time was needed at every stage" of the \$17.5 million development. On

the whole, CKC was generally affirmed as a positive experience, he said.

Moderator Florence Driedger, Regina, thought that the "high dollar amount put a damper on it." General consensus was that future campaigns, if any, should be thoroughly planned and take into account the Mennonite response to fund-raising.

GB looked closely at how the conference could generate more dollars. Ideas included highlighting projects with special appeal to the constituency. James Wenger, Fresno, Calif., CHM member on GB, noted that people no longer give all their contributions to the church.

GB spent a portion of time reviewing CHM's programs.

"CHM has initiated a bold new thrust. We now have the Many Peoples and African-American programs. We have to wonder what will happen to these programs when we no longer have CKC funds," said CHM executive secretary Hubert Brown.

CHM member Malcolm Wenger, Newton, reminded GB that "we are faced with a new situation in North America. The world is coming to us. What are we going to do about it?"

"To me the question is not financial but rather how we relate to people of different ethnic backgrounds within our institutions. They need to be integrated into our structures," said GB member Peter Kehler, Abbotsford, B.C.

GB appointed Jake Fransen

Sharing with Appalachian People

(SWAP), a program of Mennonite Central Committee, still has openings for youth groups interested in week-long service experiences this summer. Swap participants help repair and improve inadequate housing and learn to know people in southeast Kentucky. The most available weeks are in early June and late August. Swap also needs volunteers to be on-site coordinators or a meal coordinator for the entire summer. Contact SWAP coordinators Denis and Jen Travers, Box 1507, Harlan, KY 40831, (606) 573-7846.

Mennonite Central Committee Canada

treasurer Art Driedger reports that an expected deficit for 1989 turned into a sizable surplus. The major boost came in contributions from individuals and the almost 600 supporting churches across Canada—\$624,000 more than budgeted in 1989 and \$1.15 million more than they gave in the previous year. Responses to the Armenian earthquake and Hurricane Hugo account for only a portion, speculated Driedger. He could not explain the rest, given prairie droughts and recession in some parts of Canada. Despite the surplus, board chair Jake Harder called MCC "financially vulnerable." *Ron Rempel for Meetinghouse*

Three nuclear-weapons protesters who last October walked onto the grounds of Hercules Aerospace of West Valley, Utah, were found not guilty of criminal trespass by a Utah jury recently. During the trial the defendants presented experts who described the destructive capability of nuclear arms, particularly the Trident II. (*National Catholic Reporter*)

NEWS

as its representative on the board of the newly formed Mennonite Theological Centre at the Toronto School of Theology. Members noted that Saron Mennonite Church, Orienta, Okla., and Salem Mennonite Church, Munich, N.D., have withdrawn their membership in the General Conference.

In other action, DGS reported that (1) the cost of an annual subscription for *The Mennonite* on cassette will be lowered from \$60 to \$30, thanks to the work of volunteers; (2) Church Extension Services granted a \$20,000 loan to Camp Friedenswald, Cassopolis, Mich. *Carla Reimer*

Commission on Home Ministries

CHM reluctantly decided to discontinue the Many Peoples program staff position as of January 1991. The Many Peoples program began in 1987 to break down cross-cultural barriers among Mennonites. Significant progress has been made in including people of ethnic minorities on the CHM staff and commission. CHM helped start new ministries, especially with Chinese and African-Americans.

However, CKC funding for the Many Peoples program will soon end. CHM member Pearl Janzen, Reedley, Calif., asked, "Can we continue this emphasis without funding?" Several others noted that the work will continue through CHM's existing programs for ethnic minorities. They called for a

Many Peoples Emphasis Committee.

Women in Mission (WM) is working with CHM to plan a learning tour that will give 10-12 women representing each district and provincial area an opportunity to visit locations where CHM has programs. Sara Regier, WM coordinator, assured CHM that as the women report back, the Many Peoples theme will spread.

CHM's proposed 1990 expenditure budget is \$86,725 more than its projected income. CKC funds and cash reserves will make up the difference. James Wenger said, "Has any thought been given to trying to bite the bullet? It bothers me to use reserves in our planning."

CHM and COM met in a joint session to discuss working together in internationalization of missions. Mennonite Christians from Asia and Latin America have immigrated to Canada and the United States. CHM has worked with new immigrants to begin churches and sees the need for the experience and resources that COM has with cross-cultural ministries.

Two examples of potential cooperation are these: (1) the Japan Church Conference wants to send a Japanese worker to British Columbia to plant a church with Japanese, and (2) the Spanish radio programs produced by Marco Guete, CHM secretary for Hispanic Ministries, are aired in five Latin American countries. The two executive secretaries and one member of each commission are to explore steps toward cooperation.

Integration with the Mennonite Church was not an agenda item but frequently entered the deliberations. CHM executive secretary Hubert Brown said, "In the '90s we're going to be in a position where we have to look at structures." CHM works with the Mennonite Church in several programs.

Mennonite Voluntary Service director Chuck Neufeld reported that it has been "a tough year in regard to staff transitions." They are seeking replacements for two associate directors. However, the program is growing, and the percentage of Mennonite volunteers is increasing.

Mennonite Indian Leaders Council (MILC) wants to do more to address alcoholism. In view of the 1992 celebration of the 500th anniversary of Columbus' "discovery" of the Western Hemisphere, MILC is planning ways to educate people about Native American history. Ted Risingsun, Busby, Mont., said, "We want to tell the story in such a way as to bring reconciliation between the whites and Indians." Anette Eisenbeis, Marion, S.D., resigned as WM member on CHM. *Angela Rempel*

Commission on Overseas Mission

COM overspent its income by about \$80,000 in 1989. Commission members struggled with what to do in 1990 with an expenditure budget about \$70,000 over anticipated income. Rather than cut programs, they decided to trust that the money would come in from constituents, with the understanding that A Call to Kingdom Commitment (CKC) funds are available for certain programs in case

continued on next page

General Conference budget for 1990

Program area	1989 budget	1989 receipts	1990 budget	Percent
Education	\$ 441,412	\$ 411,609	\$ 431,736	8.3
Home Ministries	999,822	932,317	1,020,946	18.8
Overseas Mission	3,403,653	3,173,848	3,332,798	64.0
Seminary	<u>473,320</u>	<u>441,363</u>	<u>532,727</u>	8.9
Total	\$5,318,207	\$4,959,137	\$5,318,207	

Conrad Grebel College, Waterloo, Ont., together with Wilfrid Laurier University hosted a conference March 24-27 called "Anabaptist-Mennonite Faith and Economics: Breaking the Silence" to contribute to understanding of how this faith has influenced the economics of its members and vice versa.

A coalition of Indians and environmentalists is taking the Canadian government to court in a bid to force environmental review of the proposed Dashowa pulp mill to be built on the Peace River in Northern Alberta. The Dene Nation, the Metis Association of the Northwest Territories and Friends of the North say in their joint action that "government and industry will be put on firm notice that the public will no longer tolerate technology and forest management practices that have adverse environmental impacts." The Little Red River Cree Band says it wants assurances that the pulp mill will not pollute the river as have pulp mills in other parts of Canada. (*Globe and Mail*)

A 15-year-old student from Geneva, Ind., admitted that he and three other juveniles phoned several individuals in Berne, Ind., on Jan 29 with threats that a bomb would explode in one of several area churches at a given time. First Mennonite Church, Berne, was one of the churches mentioned in the phone calls. The juveniles, whose names have not been released, placed the phone calls while they were in an unsupervised residence in Berne. No bombs were found in any of the churches that were threatened. The four juveniles are in the custody of their parents while they wait for a court hearing. (*Berne Tri-Weekly News*)

NEWS

Vision bumps into reality *continued*

income again falls short.

Since 1985 COM has taken time at its meetings for theological reflection on various topics. This year two commission members presented responses to the Heisey/Longacre report, a Mennonite international study project in which Nancy Heisey and Paul Longacre spent two years visiting overseas Mennonite churches.

COM member Tom Lehman, North Newton, presented a paper on "Financial Strategies for the Nineties." He called for more responsibilities to be given to national churches, for letting them manage some funds. He ended his presentation with a "concluding heresy": "Perhaps sometime in the future we should come to MCC and say, 'Take over COM, and we'll continue to give the same financial support.'"

No one took this too seriously, although one person acknowledged the advantage of having fewer agencies for national churches to relate to. Henry Dueck, COM missionary in Bolivia, said, "The larger issue is the rich world against the poor world. We have the power."

COM member Anna Ens, Winnipeg, presented "How I Would Envision Changing Mission Structures to Meet the Challenges of the 1990s." She called for a way of structuring mission agencies as growing out of congregational, provincial/district, national entities



Edward and Ramothe Burkhalter (left), Berne, Ind., receive a plaque from COM Asia secretary Verney Unruh in honor of their 42 years of missionary work in India.

and relating globally with similar structures from other continents.

COM chairperson Bill Block, Winnipeg, said that the structures in place are not too different from the model that Ens presented; the greater issue is a financial one. Latin America secretary Glendon Klaassen added that, contrary to the assumptions of the paper, COM already lets national churches initiate projects.

Roelf Kuitse, director of the Mission Training Center, Elkhart, called for a change of COM's board structure: "Everyone [on the COM board] is a white, middle-class North American." Why not have Chinese or Hispanic members? he said.

Sandra Liechty, former COM missionary to Japan, agreed. "If COM had these [kinds of] people on the board, many of these issues would be better

resolved," she said.

At the end of the discussion the commission made no formal proposals.

Acting Asia secretary Verney Unruh presented a paper on "Internationalization of Missions," which called for COM and CHM to develop a new pattern of working together. Later the two commissions met to discuss ways they can cooperate in mission, since so many immigrants to North America come from areas where COM works.

New groups continue to form overseas who want to be Mennonite. Unruh reported on a longstanding relationship with a group of Koreans who want to form a Mennonite church there. COM decided to recognize this group and help support its leader, Kim Chung Eun, who wants to study at Associated Mennonite Biblical Seminaries.

COM also agreed to commit

\$5,000 (from CKC funds) in 1990 to an evangelism project in Mexico City initiated by Mennonite churches in Mexico. COM may also participate in sending or funding Latin America Mennonite workers for Mexico City.

In a change in policy regarding support for missionary candidates who are studying prior to their assignments, COM voted to cover full medical expenses, tuition, books and housing, but not other living expenses. This policy takes effect in the 1991 budget year.

COM approved 16 missionary candidates this year, which nearly equals the 17 missionaries completing their service in 1989. (Fifteen new workers went into service with COM in 1989.) The new candidates are George and Tobia Vandenberg Veith, Regina; Russ and Etsuko Yamazaki Sawatsky, Winnipeg; Rudy and Elsie Spent Froese, Sardis, B.C.; Dave and Pat Dueck Falk, Abbotsford, B.C.; Phil and Carol Kliever Bergen, Fresno, Calif.; Rod and Kathi Regier Suderman, Elkhart; Delbert and Susan Mast Dick, Elkhart, and another couple with whom details have yet to be worked out. *Gordon Houser*

Commission on Education

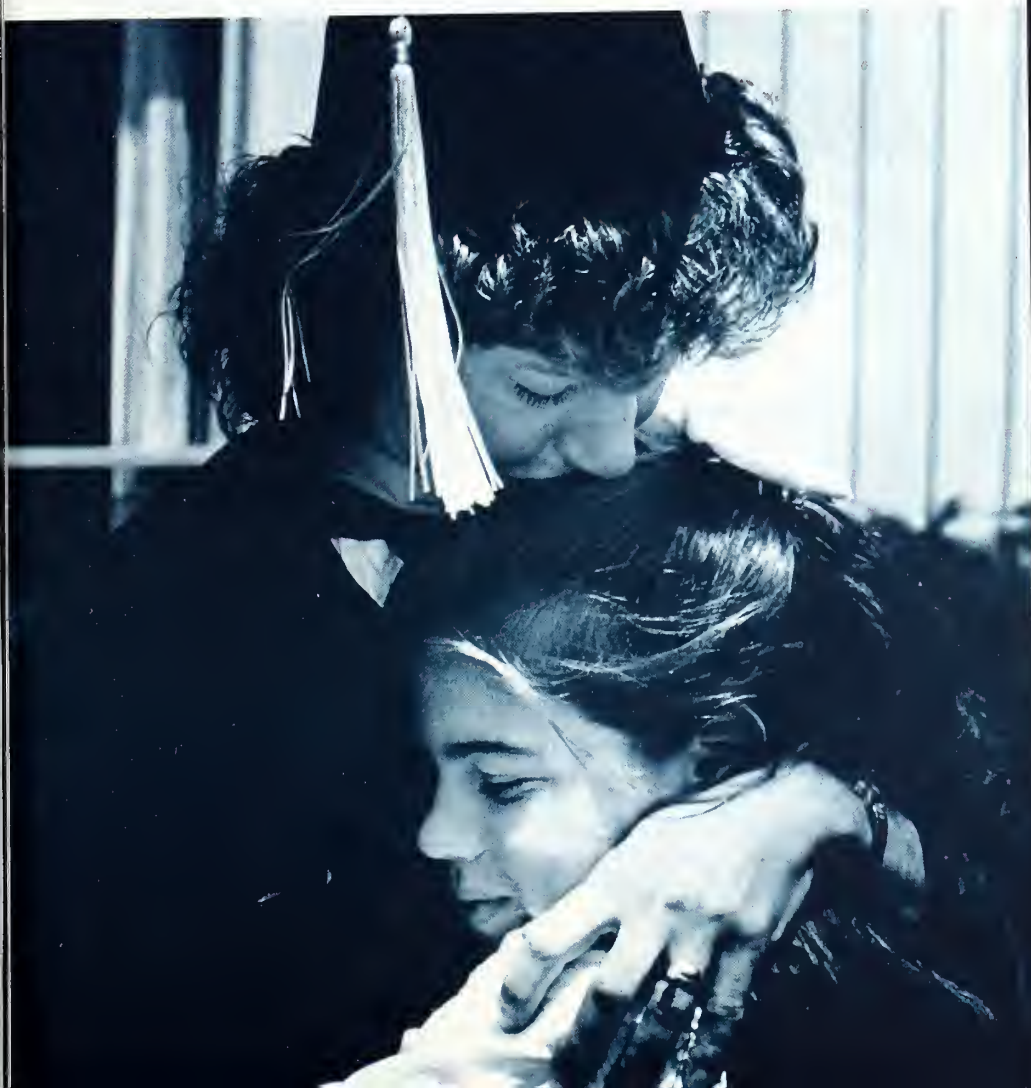
"Things are looking so good here," said COE member Victor Kliever, Leamington, Ont., referring to the \$21,000 profit that Faith and Life Bookstore, Newton, made in 1989. COE oversees a second bookstore in Berne, Ind., which has added

THE MENNONITE



WINDOW TO MISSION EDITION

MARCH 27, 1990



THE OPEN WINDOW

Watching children play circle games is a joy to behold. They join hands in big or small circles, happily singing and smiling without embarrassment or hesitation. Just as easily, they change their positions in the circle and join hands again and again for as long as the game continues. Their hands extend to whoever wants to join in. Each one is welcomed with squeezed fingers, a warm smile and friendly eyes.

Watching adults is not at all the same. Often they find it easier to hang on to the hands that belong to the familiar face. This is the same person they invite most often to join them in the circle. In contrast, the welcome for a stranger or someone relatively unknown is, at best, hesitant; the hand clasp light and the smile close to the surface.

This may not be a deliberate attempt at keeping the circle intact, but rather a slowness to accept and a wariness about relationships. It is a definite hinderance to increasing the size of a circle.

Children could become the models for extending welcoming warmth and total acceptance to newcomers. A scripture text often used to convey the persuasive power of children is found in Isaiah 11:6, "... and a little child shall lead them."

The circles in our churches and various church groupings could use some tugging and stretching and coming apart and widening. They could benefit from unlimited new hands.

Dolores Lohrenz

COVER

Life-giving joy draws us close and sends us out into a world in need of love.



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These Things Happen

Nine months can change everything.
Look at her next to him:
She's so much rounder than I imagined,
like a fullmoon in orbit.
He, on the other hand, seems weightless.
The astronaut out of control.
I wonder why these things happen.
The women gathering strength,
the men losing.

Birth

In the dark, wet rainforest
Village women give birth.
They spread their brown legs open,
Scream, then push.

The silent earth echoes
Nudging a child out,
Writhing, ripe.

The women smell their pain, their joy.

Carla Reimer



And What About Marty?

Claire deBrun

My mother-in-law says that nothing in the world smells as good as the Maine coast. The fresh scent of pines mingled with the salty ocean air produces a unique fragrance. I took in the ocean view as I pondered my present situation—what to do about Marty.

After graduating from seminary my husband accepted a call from a church in rural New Hampshire. We enjoyed working with the youth and it wasn't long before we had a youth group. Marty's father was a deacon in the church, but Marty never attended youth group. She hung just outside of the group, walking the edge. She was a good student, hard working and sensitive, but her social life was a blur of skiing, cruising in her car, and partying. Her car was her ticket out and she'd drive for hours, rocking out to her tapes and smoking dope. Her parents never knew. Actually none of us knew. We only knew the symptoms—restlessness, discomfort in the presence of Christians, tense with her family.

"Well," I thought, "if Mohammed won't come to the mountain, take the mountain to Mohammed," (or something to that effect). We called Marty's folks and asked if we could hold youth group at their house; that way she'd have to come.

Marty was a gracious hostess. On the one hand she seemed open to this Jesus/Christian thing and on the other hand she was mortified, dying a thousand deaths. We were sitting in a big

circle on the front lawn with Bibles in hand and heads bowed. She looked as if she feared casts of thousands would appear at any moment to witness this event on *her* front lawn.

All the while people went in and out of the campground, store and gas station owned by her parents. The sun setting over the dark purple mountains lit up the neat red geraniums in the window boxes of their chalet and us as we cooked hotdogs and marshmallows over a fire. We sang songs. Marty strummed along on her guitar. Who would guess that there was anything wrong in this girl's life?

A year later we were packing a U-Haul for a move to Maine. The day of our departure, an hour before we were scheduled to leave, Marty drove up our driveway with another girl from our youth group to whom we were close.

I was surprised to see Marty. I didn't quite know what to expect, but I knew she had something to say to me. Marty then launched into the story of her life. Her parents had always been committed and active Christians, Marty herself had gone to church, Sunday school and youth group, since before she could remember. The family moved when she was in seventh grade from suburbia to rural ski country New Hampshire. She had difficulty making new friends, her grades suffered, and she lost interest in church.

By the time she was in high school she was working hard with her parents on the new family campground business and at a ski lodge. It was there that she met friends who were older than she. They smoked pot and drank and she did the same. By her senior year she had her own car and her own

money. She carefully covered her tracks. Marty kept her grades good enough to get into college, but continued down the party path. Her involvement with drugs deepened.

Marty conveyed all this with a sense of shame and weariness. She was tired of the lies, the pain, the fear, the sleepless nights and the nightmares. She was close to God once—she wanted to be whole again, close to Christ and OFF drugs.

It was *frustrating*, to have this girl open up to me now. All that was left was goodbye, I'll pray for you, have a good life!

I hugged her, prayed with her and made her promise she'd come to Maine that weekend. I prayed like a maniac that she would come and she did! Praise God! That was the turning point. For the next two years Marty lived with us and attended college.

It was a time of major spiritual warfare. Marty suffered from nightmares and hallucinations because of her drug use. Sometimes we'd be up all night praying and talking. Sometimes I'd think of all kinds of things to share with her and sometimes I was depleted and bankrupt. The Lord gave me strength and courage. I read from the Bible and she started to do the same. My husband prayed and talked with her.

At first, for every three steps forward she'd take two back, we'd have discussions that turned into angry confrontations and tears. She'd leave the house saying, "I don't have to live here and take this. I'm 19 . . ." I'd stay firm and unbending and when she'd leave I'd dissolve into tears pleading for God's help and direction—feeling a failure and responsible for her failure too. Then in God's mercy and grace she was directed back to us; we'd talk some more, forgive each other, and affirm our commitment.

There were many times we had to be tough with Marty. We always feared we'd push too hard and she'd get fed

up. But, amazingly enough she didn't. She wanted to change, but she strained against our rules. We also loved this girl and she knew it. We were running a marathon with her, not a sprint, and we went the distance. She felt our love and concern. We opened our home and hearts to her. We also prayed unceasingly, interceding for her, praying for strength for her to resist temptation and praying a hedge of protection around her. We prayed for her and us to be empowered by the Holy Spirit.

It's a fine line between mercy and judgment, compassion and confrontation, tolerance and control. Marty had been living deep in sin and needed to ask for forgiveness. She asked Jesus Christ into her heart and life as Savior and Lord. She needed God's forgiveness, not just for the life she'd been living, but also for rejecting God. She was truly born again. What a thrill!

The rebirth of Marty's soul was the beginning of the struggle. It was a declaration of war against the powers of sin and the enemy was legion. The next two years that Marty lived with us were a series of small victories over all the bad habits. She developed a love for children and a burden for abused children. She grew by leaps and bounds.

Marty graduated from a Christian college with a degree in social work. She has been a social worker (child protection) for eight years. She is presently a resident counselor and director at a Christian home for unwed mothers. She gave up her paying job as a social worker and raised her own support in this mission effort.

Marty's rebirth is proof of the timeless idea that being a Christian in a hurting world matters. Just as we need to be born again spiritually, the idea that Christians can make a difference needs to be born again and again in each of us and our world. Our rebirth needs to make a difference in our world to demonstrate our thanks for what God has done for us.

New Life Grows Through Pain

Erna Goerzen

In answer to my knock, Chris, a friendly young woman with an infant in her arms, and her young son, Eric, greeted me. We chatted, I admired little Andrea, enjoying her sweet innocence.

Over a cup of coffee, Chris shared her story. Living on welfare as a single mother is like walking a tightrope. She had been managing quite well, even saving some money for her family's Christmas. Then her landlord gave her notice of eviction. She saw herself and her children "put out under a bridge" with nowhere to go and no funds to put down on a new place (social assistance does not come across with money until a rent agreement is in place).

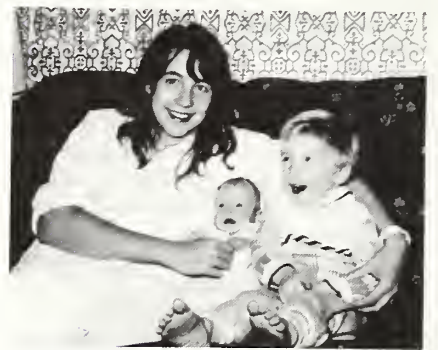
She cried for two days. She needed to do something, so went to her social worker. The social worker's advice was, "Get with it! Look! Check out ads. No one will do it for you."

Amazingly, the first ad she answered was for the home she now occupies. "It was like a miracle," she said. However, the expenses of the move used up her Christmas money.

Chris was born to Hungarian immigrant parents, an unwanted child. Her mother had wanted an abortion of the twins she gave birth to 10 months after her first child was born. Chris's father would not allow it. The parents divorced when Chris was seven years old. Chris remembers rejection. She experienced rape and three years of sexual abuse by her mother's boyfriend. School didn't go well either. She had no interest in learning nor did she get any encouragement from her mother.

At age 14, Chris was kicked out of home and school and her street life began. When she became pregnant at age 17, she wanted to give up the child for

adoption. Her mother pressured her to have an abortion. The following year she lost a baby when she fell while high on drugs. She attempted suicide but was miraculously saved. Since then, she made a fresh start in life and has been off drugs and alcohol for four years.



Chris (Nemes) Hall and her two children smile happily at their home in Calgary.

Chris's marriage to a man named Peter was brief. While he was in jail my daughter, Erna, befriended her under the W-2 Program (Woman to Woman, a program to give support to spouses and family of prison inmates). They have been friends for three years. Chris was exhausted and emotionally drained. The stresses and general instability of her life, sent her into the hospital. Social services decided she was unfit to have custody of her son Eric.

Erna, a University of Calgary business administration student, had observed Chris as a mother. She was confident her friend was giving adequate and loving care to her son. Erna spoke on Chris's behalf in court and requested our family's prayer support. It was a time of excitement and joy when we heard the news: "We won! Chris can keep her child!"

Chris enjoys her children. It is obvious that this family loves each other. "I want to give my children the encouragement and love I never had as a child," says Chris. "At the same time, I realize discipline is necessary. I don't want to spoil my children, even if discipline is hard to do."

"I had no plans to be a single parent. It is hard to be poor and unable to give my children the things I would like them to have. It is lonely. With no means of transportation, no one to babysit, life is confining. Chris misses extended family support when she wants to share birthdays, other special times or hurts. I have become very close with my children, we are always together."

"I believe that God is and I believe in immortality," says Chris. But I have many doubts. When I get into a trouble spot I think—God, why do you do this to me? Are you trying to destroy me? Yet when I have come through a crisis like my recent eviction and move, I feel God has allowed it to make me stronger, as I rise to the challenge.

"I turn to Jesus for forgiveness and he has forgiven me. I pray every evening; first with the children: Now I lay me down to sleep, then the Lord's Prayer, and then my own two-bits worth."

Darlice Lattery, a young woman temporarily in the category of single mother during her husband Dale's incarceration in prison, shared her experience at the MCC-Alberta Inspirational Meeting sponsored by women. She spoke of the difficult adjustments, the loss of their home, financial problems, the social stigma for herself and her children of having their father in prison. She also spoke of her resolve to stand by her husband in spite of what had happened.

Darlice learned to allow God to work for good through the worst situation. She appreciates the support her church

group gave her. Her friends did not condone the wrong that had been done, nor try to play God in her life, but showed their care by prayer, visits, phone calls and cards. Today Darlice rejoices that her husband sought forgiveness from the Lord and is now walking with God. She rejoices in her own renewal of faith. Having gained wholeness in Christ Dale and Darlice are rebuilding their lives, starting from the bottom to regain what was lost.

A response to abortion has been initiated by the Crisis Pregnancy Center in Calgary, sponsored by the evangelical churches of that city. The Center seeks to address the needs that cause women to seek abortion. Counseling is offered to women faced with a crisis pregnancy, helping them to explore other options than to end the lives of their children. The women are directed to seek help that is available to them, such as maternity homes for single mothers, schools where they may continue their education, maternity leave benefits, etc. Baby clothes, furnishings, and maternity clothes are donated to those in need. There are people who open their homes to a pregnant teenager with nowhere to go thus providing an effective way to help. The hosts give parenting, guidance and counseling to the young girl. Loving relationships often develop which lead a girl to find Jesus as her Savior. Wendy Lowe, director of CPC, indicates that the center keeps in touch with the young mother for two years after the birth of her child. Groups and individuals are encouraged to stand by her as she adjusts to her changed life and copes with the challenges that face her.

Gaining a little insight into the lives of women who face life against great odds puts a burden on me to love and care as Jesus did. It is also a joy to see that love, faith and life shines and grows even in difficult circumstances.



Life Giving all Our Days

Summary-Program V

The meeting of Mary and Elizabeth as recorded in Luke 1, brings together two pregnant women—one young, one old. Each pregnancy is not a normally expected or accepted one. The births were angelically announced to women whose swelling figures were bound to create backfence gossiping.

This study and accompanying devotional written by Adelia Neufeld Wiens includes everyone in its scope. It is about the experiences of physical birth; but even more, it is about spiritual birth. It is a study about caring so much about each other that our compassion leads us toward bringing about the joy of rebirth in ourselves and others.

A skit using modern terms and images allows us to think about the experience of Mary and Elizabeth from a new point of view. The skit uses woman-talk without any halos. The characters could be us. The skit helps us focus on some questions in our own lives.

The purpose of the study, Adelia points out, “. . . is to help the group think about birth as not only a physical event but also as something that happens in many ways throughout our lives in the forms of regeneration, renewal and re-creation.”

Adelia's introduction to the program presentation points out several constants in the birth experience. There are the aspects of pain, of prematurity (untimeliness) and celebration in physical birth. She points out that the word

life-giving “. . . refers in part to the natural birth experience but recognizes that there are other experiences in life that are also painful, untimely and sweetly celebrative. . . . times when one person allows for another person to be born or reborn—to find purpose and worth in a life cluttered with crises and failures.” She challenges participants to become life-givers, people who foster birth and rebirth throughout life with courage, openness and creativity.

The discussion questions direct us to look at our own experiences as we study the experiences. Adelia encourages each person to share her own stories of birth and rebirth or the stories of those with whom they have participated in this newness.

In her worship meditation Adelia tells of her own experiences in giving and receiving life. She points out the importance of encouragement. She suggests ways to celebrate with symbols such as lighted candles, flowers or bulbs to be planted. In the worship as in the study we are led to consider some questions about life-giving. The answers to those questions must come from the experiences and needs of the group.

She concludes by saying, “But when we live with the stance of looking towards joy, life and growth rather than stagnation and death, we are nurtured and encouraged by the guiding hand of God. . . . Life-giving is the act of bringing joy.”

Lois Deckert



Lois Deckert

"Un petit garçon!" (a little boy) declared the midwife as she laid my newborn, unwashed son on my breast for his first kiss. In the amazing wonder of the moment, the long pain-filled labor seemed negligible. A year and a half later the MCC doctor in Indonesia stated, "It's a girl!" The midwife soon laid the small, bathed child in the crook of my arm. Once again I was filled with awe at the miracle of new life.

But I no longer am able to bear children. I look around at the many women who have not and will not have this experience. Does my sense of wonder end at menopause? Are my childless friends never to experience miracle? No! I declare to all of us the good news that creative life-giving is not limited to bearing children.

God's gifts within us, like a full-term pregnancy, are ready for life outside the womb. We become midwives to each other when we help each other deliver these wonder-filled gifts. Caring, Poetry, Nurture, Art, Service, Music, Leadership and Love are only some of the names we give these offspring of our minds and spirits. Let us dedicate our life-giving gifts to the glory of God the giver of all life.

Window on

the World



Eleanor Loewen

She's a young girl, only 11, who doesn't know her mother. The woman living on the ranch with her father now, doesn't like her nor want her there. That's why she is being raised by an older sister, miles and miles away. She dare not complain nor step out of line, just "look at all they are doing for her," they say. They've made room for a fifth mattress in the already crowded bedroom; they are feeding an extra person, they're sending her to school and buying new shoes for her growing feet. She "ought to be grateful and willing to help and obey," they remind her.

Of the different places she's stayed, she likes this family the best. She receives care and correction. They take her to church where people are friendly and show her love. At least she can tell kids at school that she has a home.

But some days the strict atmosphere her sister creates doesn't feel right or go so well. Why must she accept what she's given without expressing her preferences? She'd like to understand and know who she is and where she really fits in. Why is she always the extra one nobody cares to listen to and often blames unjustly? It makes her feel frustrated, angry and afraid.

Leaving the schoolgates one day, she walks aimlessly along a busy street. She walks . . . and walks . . . and wouldn't have stopped had the young soldier not taken notice and brought her back home. Afraid to express what is really going on inside she lies.

Her sister and husband are angry. That evening they buy bus tickets.

They take her to her father—let him decide what he wants to do with her.

COM

She's a young mother, 33-years-old, who left home when she learned of her mother's immoral standards and affairs. The woman living on the ranch with her father now, acknowledges her but they don't get along. She brought a young girl (fathered by her dad) who needs to be raised in different surroundings.

It certainly isn't easy to have an extra person in the house. Her husband's meager salary is already stretched to make ends meet.

Of all the places *the kid* could stay, this home is really the best for her. She'll get a proper upbringing and be taught about the ways of God. Other relatives don't care about religion.

It's hard to get through to her. Besides, there's the younger two to give attention to. "She really ought to be grateful we took her in and are teaching her something better for life," they say.

What? A soldier at our gate? He's got her with him? He found her on that busy street? What was she doing there? Why didn't she come straight home from school? What is going on? Where have you been? Don't you know what I've taught you? What's the big idea?

That's it! We've had it! We can't be responsible for her if that's the way she wants to act. She lied. We still don't know the real story. We're taking her back to her father. Let him decide what he wants to do with her.



CHM

Janna Harrold

It was late in September 1984 when I loaded up my car and headed off to Fresno, California. I'd made a two-year commitment to Mennonite Voluntary Service.

Learning about voluntary service was my first lesson. In Fresno we worked for service agencies for \$350 per month per volunteer. This money was pooled at the unit house to pay bills, rent, insurance, allowances, etc. Any money left over was sent to the main office in Newton. Our allowances included \$12.50 per person per week for food, \$2.50 per person per week for household items and \$35 personal allowance a month. We were also allowed a two-week vacation each year and one VS retreat per year.

We learned to live with the other people in the voluntary service unit. The Fresno unit house is located next to Mennonite Community Church. The house can accommodate six people. We were lucky to have a big house which allowed us to each have our own room. We shared household duties. Once a week we had a unit meeting where we took care of any business or where we filed complaints. This was also a time to decide what to do for *unit recreation*, a time to do an activity together as a unit. Unit recreations included trips to the beach, Yosemite, movies and going out for pizza.

My assignment was arts and crafts director for West Fresno Boys and Girls Club. Boys and Girls Club is a national organization whose purpose is

juvenile delinquency prevention. We provided a facility so that children would have a place to go besides the streets. The "club" is open after school, 3:00-9:00 p.m., and Saturdays, 11:00 a.m. to 4:00 p.m., for children ages 5-18. Clubs are usually located in low income, high crime areas of larger cities. Our programming included organized team sports; recreation; reading and tutorial help; arts and crafts; a choir and leadership clubs within the club.

My work at Boys and Girls Club taught me so much. It wasn't just a job; it wasn't me teaching them, but them teaching me much more. The most important thing to me was learning about the poor and minorities. I became aware that not all poor parents are uncaring, that they try to do the best they can with what they have. They just seem to have so many obstacles to overcome. At times I became "Mom" or big sister and a lot of times just someone who would give a hug to a child or a word of encouragement. It was important to me to be a good role model for these kids who came from situations of inconsistency. Poor people became real people to me. People with feelings, needs, wants, desires.

My time with MVS and my work at Boys and Girls Club has been the most significant experience of my life so far. I loved my job and the kids. I would like to encourage anyone, any age to consider VS. There is a need and a place for you.

COE Prisms

Commission on Education

proclaim
enable
nurture

Dick and Mary Rempel

The most gratifying aspect of our three-week trip to the Soviet Union was communicating with its people. From our arrival in Moscow to our departure friendly Intourist guides met us, made connections, and saw us safely to each interim destination.

The Commission on Education had sent us to help staff the Peace Church Publishers' booth at the biennial Moscow International Book Fair. Ours was one of over 300 booths with displays from 65 countries. On each of the six days of the fair thousands of people came by to pick up our catalog, many stopped to examine our books and exchange ideas. Two of our staff spoke Russian. We had interesting conversations with English-speaking visitors.

Tatiane, a teacher of English to theology students, was so grateful for the books we had for distribution—*What About the Russians?*, Brethren Press; Clyde Weaver's devotional booklet, *Plumb Line*; and Lavonne Platt's *Bela Banerjee*—that she presented us with a fine glossy 9x12 photo of President Gorbachev. (The people generally felt positive about their president and optimistic about *perestroika*.) Many visitors left small gifts for us—city emblems, calendars, pictures, and painted spoons and toys.

Yokubova, a 16-year-old student, was fascinated by the quilt on our wall. It consisted of about 100 blocks, each designed and signed by a Moscow school child. The class had made it in exchange for one brought from a New

York state school. "I'd like to correspond with someone in the U.S.," Yokubova said, "as soon as possible." She left her address and later returned with a friend who had the same request. Mrs. Bougerman's entire class of 12-15-year-old students of English wants to exchange letters with American young people.

At the end of the fair our display copies were given to anyone interested. Masha is using *God Keeps His Promise* to teach English. *Sun and Wind* went to a beaming little girl. Andrei, a Pentecostal preacher, gratefully received our personal copy of Perry Yoder's *Shalom*. His family of four lives in a one-room apartment. He earns 80 rubles a month as a night watchman. In a letter he told us that they are looking forward to visiting in The Netherlands soon.

On the last day two ancient ladies edged out of the crowd to our booth. They were begging for a Bible and would not be put off when we said we had none to hand out. Our interpreter told them about the Evangelical Publishers' booth across the aisle where 30,000 Russian New Testaments had been distributed. There were none left, but people could leave their name and address to receive a copy by mail as soon as the U.S. publisher could send them one. The old women made their laborious way through the stream of people to leave their names. As we watched their bent backs slowly move away, we wondered, with pain in our souls, if they would live long enough to see their New Testaments.

A Woman in Mission: Irene Klassen

Rita Dahl

A clear soprano voice sang out from the pew behind me. After church I turned and said, "You have such a lovely voice, you should be singing in the choir." The reply came: "I do sing in the choir when I can and I also like to sing solos." That was about 32 years ago. Irene's voice has been heard in many ways as she served the church.

In 1969 Irene became ill with a chronic lung condition and she could no longer sing. The inability to sing, however, did not keep Irene from making creative contributions to the church. Irene focused her artistic energies in a new direction and launched a career in writing.

She began by enrolling in a writing course. Her development as a writer expanded as her children grew older and the demands placed upon her as mother became less. Making the most of every opportunity, Irene took up her new vocation with energy and enthusiasm. She has written several plays that have been presented in our church. She has written articles for Women in Mission publications and has been our church correspondent to the *Mennonite Reporter* for many years. She also writes poetry and short stories.

Beatrix Potter said, "If you want a job done well, do it yourself." In our church we say: "If you want a job done well, ask Irene." She has been the secretary of the Sunday school, president of Women in Mission locally and provincially, and representative for Women in Mission on Commission on Education.

Irene's initial career was as a regis-



tered nurse. In her first year she was matron of a small hospital. After a year there, she married. She and John have four children. As a homemaker she learned to be thrifty. She was making new clothing for her children from used garments long before she had heard of recycling or ecology. She became an accomplished knitter.

Another of Irene's gifts is entertaining. A gracious hostess, she has the ability to put everyone at ease. Not only is she a wonderful hostess but also an excellent cook. Her *Pluma Mousse* and potato salad compare favorably with any.

Irene expresses herself with clarity and sensitivity. Her most recent endeavor has been in publishing a newsletter in First Mennonite Church, Calgary, Alta. She is able to touch upon the little things, the special moments that make others see things in a new way. She does this with understanding, style and craftsmanship.

We have learned to appreciate Irene and love her for her kindness and gentle ways, her sense of humor and the things she does for others. Life has not always been easy for her but her faith sustains her.

We feel sure that as her term as Canadian vice president of Women in Mission ends, there will be new opportunities for her to become involved.



The Office Window

Sara Regier

My January reading turned up some helpful resources for WM officers and leaders who want to make their women's group more interesting and effective.

44 Ways to Revitalize the Women's Organization by Lyle Schaller. Abingdon Press, 1990.

In the mid-80s WM officers and staff attended seminars by Schaller on the future of women's organizations. Now Schaller has published a book that will be welcomed by leaders of women's groups. Schaller's book begins with the assumption that women's groups have been one of the most effective organizations in the church for doing many church activities. The first part of the book discusses difficult policy questions and trade-offs facing women's groups. Should women's groups be primarily for mission and social concerns or for mutual support? Have efforts to move closer to denominational structures strengthened or weakened women's organizations? Should local women's groups give primary loyalty to congregational goals or the goals of a national women's organization?

Schaller suggests two things necessary for revitalizing women's groups are 1) younger dynamic, future-oriented leadership and 2) the ability to make intentional choices between programs attractive to larger numbers of

women as opposed to a single focus on missions.

The last half of the book offers suggestions for revitalizing women's organizations and making the monthly meetings more interesting.

This book offers a good analysis of the questions our women's groups are asking today.

Women at the Well, Feminist Perspectives on Spiritual Direction by Kathleen Fischer. Paulist Press, 1988.

The first goal of the new WM mission statement, "We commit ourselves to promote spiritual growth," led me to read this book. Fischer, a spiritual director, explains the value of women beginning with their own experiences and their own stories as the way to become more open and responsive to God's presence. I appreciated the chapters on Jesus and Women, Praying with Scripture, Discernment and Anger. Prayer and reflection guides at the end of each chapter give specific scripture passages and guided imagery and exercises. This is a good resource for a retreat on spiritual disciplines or for a group interested in learning more about spiritual direction.

Each week, in my mail there are advertisements for workshops to improve leadership skills. I especially noticed a purple and pink advertisement for a one-day workshop entitled "Image and Communication Skills for Women." It promises "a powerful one-day workshop where you will learn how to work more effectively, present a more positive image, avoid mannerisms that mark you as a lightweight, position yourself for growth and communication, and communicate with authority and impact." Does WM leadership need the skills this workshop addresses? Would topics like these be appropriate as you plan for the next leadership workshop in your province/district?

contributors

Vada Snider (Cover) is a photojournalist for the *Wichita Business Journal* and the *Ark Valley News*. Her photos have won state, regional and national newspaper awards. A resident of North Newton, Kans., Snider is also a flutist and performs with two ensembles that are included in the Kansas Arts Commission touring program.

Dolores Lohrenz (The Open Window) and husband John live in Winnipeg, Man. Dolores is past chair of the WM literature committee and now teaches full-time.

Carla Reimer (These Things Happen, Birth) is News Service editor for the General Conference. She enjoys writing poetry. She and her husband Nathan Dick live in Newton, Kans., and attend Shalom Mennonite Church.

Claire deBrun (And What About Marty?) teaches language arts part-time to fourth graders at Pennview Christian School. She is the Eastern District WM president. Her husband, Harlan, is pastor of the Indian Valley Church, Harleysville, Penn. They have three children.

Erna Goerzen (New Life Grows Through Pain) and husband Henry farmed near Didsbury, Alta. for 37 years. Erna is a charter member of the Bergthal Mennonite Church, Didsbury, WM group. They are parents of five grown children and seven grandchildren.

Lois Deckert (Program Summary V, A Cup of Sharing) edits *Window to Mission* at the WM office, 722 Main, Box 347, Newton, KS 67114.

Ellie Loewen (Window on the World) and husband David spent two terms with COM in Brazil. David is pastor of the Cedar Valley Mennonite Church in Mission, B.C. Ellie and David have three children.

Janna Harrold (Looking In, Looking Out) lives in Newton, Kans., where she is involved with a preschool and teaches Sunday school at the Bethel College Mennonite Church in North Newton, Kans.

Dick and Mary Rempel (COE Prisms) came to Kansas from British Columbia. Mary has written for Foundation Series and is copy editor for *Bibelstudien fuer Erwachsene*. Dick is the manager of Faith and Life Press.

Rita Dahl (A Woman in Mission: Irene Klassen) lives with her physician husband in Calgary, Alta. She is a substitute teacher in preschool and has been involved in art with Project Teach. She is a member of Helping Hands WM at First Mennonite Church in Calgary.

Sara Regier (The Office Window) coordinates WM activities from her office at 722 Main, Box 347, Newton, KS 67114.

Marlene Schroeder (Window Shopping) formerly chaired the advisor committee of WM. She and her husband Lloyd live near Goessel, Kans.

credits

Art: Angie Miller, p. 8; John Hiebert, p. 3
Photos: Erna Goerzen, p. 6

Dolores
Lohrenz



Carla
Reimer



Claire
deBrun



Erna
Goerzen



Ellie
Loewen



Janna
Harrold



Mary
Rempel



Dick
Rempel



Rita
Dahl

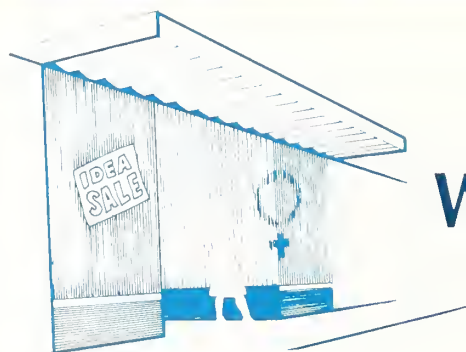


Marlene
Schroeder



forecast

In the words we speak or the tasks we perform we are joined with women of history who proclaim God's love. Look for the introduction of the 1990-1991 program theme.



Window Shopping

Marlene Schroeder

A welcome "hello" and friendly smiles greeted us as we entered the Bethel Mennonite Church at Hydro, Oklahoma. The church with its stately white steeple contrasted sharply with the blue sky above the rolling fields of ripening wheat.

Edith Entz, president of the mission society, served as hostess, chief cook for the meal and hosted us for the night. As she showed us to our room, she swung open her closet door and announced "This is my church closet." It was overflowing with bulletin board material, reception table coverings, Sunday school supplies. As we visited together we became aware just how much she was involved in both church and community functions.

Margaret Miller from Quakertown, Pennsylvania, along with her husband are active in MVS work which stands for Miller (not Mennonite) Volunteer Service. Both are retired from their full-time jobs and have offered themselves as volunteers to "taxi" anyone who needs their help, whether it is to church or to a shopping center. As Margaret hosted us for the night, she spoke fondly of her involvements in the church and promotions of mission projects in her district conference. The morning breakfast of cereal, funny cake (a Pennsylvania specialty) and coffee revealed to us just how gracious a hostess she is.

The women of the First Mennonite Church of Beatrice, Nebraska, set aside one day each year to do hands-on activities, such as quilting, tying comforters, cutting quilt blocks, rolling bandages, embroidering, etc., stopping only for short coffee breaks and a quick lunch. With more than fifty in attendance much work was accomplished. Dorothy Goossen, hostess, made certain that we were introduced to everyone present. An all day church cleaning was announced for next month by Ruth Esau, president of the mission group.

Although small in size, Deer Creek, Oklahoma, mission society holds monthly meetings under the able leadership of Onalee Neufeld. Each Thursday morning a group of six women gather for an all day quilting session, including a carry-in meal shared with their pastor and his wife.

On the second Tuesday evening of every month, Geneva Bartel, member of the Goessel Church, picks up church members at the local resident home and brings them to the mission study group. During the winter months, Wednesday evenings will find her bringing in youngsters for Venture Clubs. In her quiet and gentle way she has become an inspiration to many.

Women are true ambassadors for mission. I have found that women willingly give their time and use their gifts to reach out beyond themselves. They are Women *with* a Mission.

The annual workshop for Mennonites involved in church planting will be June 10-14 at Graceland Baptist Retreat Center, New Albany, Ind. Henry Schmidt, Marjorie Waybill and Jerry Holsopple are the speakers. The workshop is sponsored by area conferences in the Mennonite Church and the General Conference Mennonite Church, by the Commission on Home Ministries and by the Evangelism and Church Development Department of Mennonite Board of Missions. A discount is available for registrations received by May 21. Contact Melba Martin, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.



Jan Gleysteen has for the past two years been freed by Mennonite Publishing House to devote full time to "heritage education." He is best known for his slide lecture entitled "Our Mennonite Legacy." Gleysteen's speaking schedule

for 1990 is full, and 1991 and 1992 are filling up. Recent travel took him to Mennonite churches in Japan, where one Japanese Mennonite was prompted to say, "How exciting to be an Anabaptist." People interested in supporting Gleysteen's work may write Heritage Keeper Project, MPH, 616 Walnut Ave., Scottdale, PA 15683.

"Stewardship: Do All for the Glory of God" was the theme of the 48th annual convention of the National Association of Evangelicals March 6-8 in Phoenix. The official NAE position paper calls upon "individual Christians to examine the ways they use the resources of time, talent, mind, body, thought and finances over which they have control."

NEWS

music to its inventory.

Optimism continued for COE in the news that funding and a translator are in place for publishing Cornelia Lehn's mission story book *I Heard Good News Today* into Russian. Anna Portnag, Chicago, is the

high schoolers are getting involved in environmental concerns and that the magazine is now being printed on recycled paper.

Considerable discussion surrounded the new model of Christian education called

Mennonite congregations in whatever response they make to congregational discipling as COE staff and financial resources are available.

Rosella Wiens Regier, COE secretary for children's education, introduced plans for a new children's church school curriculum. It will be "hands-on," she said, work more with the church year, deal with celebrations and incorporate congregational discipling. The commission voted to endorse and cooperate in this new curriculum, proposed by the Foundation Series Publishers' Council. Faith and Life Press will be a publishing partner, and funding for development will be drawn from Faith and Life Press reserves.

Clare Schumm, Elkhart, family life staff for COE, reported that men are working increasingly with women in addressing the crisis of violence in men. He encourages denominations to pick up the domestic violence portfolio.

Regarding the joint General Conference and Mennonite Church Listening Committee on Homosexual Concerns, COE approved the ad hoc affiliation of two representatives from the gay/lesbian community. The request came from the Brethren/Mennonite Council for Lesbian and Gay Concerns and will also go to the Mennonite Board of Congregational Ministries for approval.

The commission celebrated COE executive secretary Norma Johnson's ordination to the ministry on March 4. She is a member of Bethel College

Mennonite Church, North Newton. *Muriel T. Stackley*

Associated Mennonite Biblical Seminaries

The boards of Mennonite Biblical Seminary (MBS) and Goshen Biblical Seminary (GBS) met in joint and separate meetings to discuss restructuring the governance and administration of Associated Mennonite Biblical Seminaries (AMBS).

On July 1 Marlin E. Miller will become the first president to direct both seminaries. The seminary boards urged Miller, who is the current GBS president, to look at how AMBS might become one institution. They also recommended that the number of members on each board be reduced from 10 to nine in summer 1992. GB approved this.

The boards brainstormed with architect Leroy Troyer about facilities they envision for AMBS in the year 2025. They also projected their financial outlook for the next five years. Both seminaries have had to use funds from their undesignated capital reserves to meet their annual budgets.

MBS president Henry Poettcker, who is retiring at the end of June, was honored during the plenary sessions of Council of Commissions. "Henry is a servant-leader. It is a tribute to his leadership that we can move ahead with one [seminary] president," said MBS chairperson Darrell Fast, Newton.

"It used to be that events like
continued on next page



"Aren't they beautiful!" said Rosella Wiens Regier after she had asked these eight Foundation Series resource persons to stand at the COE meeting. (Only two were unable to attend.) They are (from left) Linda Friesen, British Columbia; Marj Stucky, Western District; Donna Driedger, Saskatchewan; Kathy Bauman, Eastern District; Faith Wenger, Pacific District; Carol Friesen, Northern District; Helen Reusser, Mennonite Conference of Eastern Canada; Jan Porzelius Schumacher, Central District.

translator; Walter Sawatsky, Elkhart, is the adviser.

COE accepted two new appointments: Susan Janzen as general editor and Mark Regier as marketing and promotion manager (see Record, pp. 136-37). In her final year as editor of *With* magazine, Janzen says that

congregational discipling. "It provides us with a new way to use existing, fine curriculum," said COE member Ardys Becker, Vancouver. COE member Lois Preheim, Aurora, Neb., added, "Participation [of the congregation] is the key." The commission voted to support General Conference

MARP, the Mennonite Association of Retired Persons, launched its educational program in January with 27 people enrolled in three courses: "Beginning Spanish," "Con conversationally Speaking" and "Revelation." Coordinator Barbara Reber says that MARP stands ready to help you establish such a program in your community. Contact her at Box 1245, Elkhart, IN 46526-1245, Attention: Al Albrecht.

An ecumenical consultation for leaders and potential leaders in young adult ministry is scheduled June 14-17 in suburban Chicago. Crossroads 1990 offers training and enrichment for those exploring or engaged in ministry with people 18-35 years of age. It is designed for both individual leaders and congregational, denominational or ecumenical teams. Discounts are available for early registration, and the deadline is May 15. Contact Carol Weiser, Crossroads 1990, 344 S. Third St., Coopersburg, PA 18036. The consultation will be at Allgauer's Hotel, Northbrook, Ill.

Myrna Burkholder, director of Student and Young Adult Services, quotes a recent Gallup poll indicating that more people leave their churches between ages 18 and 30 than at any other age. The second highest age where loss of church affiliation occurs is between 12 and 18. Mennonite churches are not an exception. Young adults, says Burkholder, search, experiment and question. Their lack of church attendance does not mean that they have lost their faith. She stresses the importance of maintaining a relationship through letters, church bulletins, care packages and mentoring.

NEWS

Vision bumps into reality *continued*

this were for older people," joked Poettcker in response to the comments made on his behalf. "The General Conference and all it stands for has grown on me." Poettcker gave credit to his parents, his congregation of origin (Springridge Mennonite Church, Pincher Creek, Alta.), and especially his wife, Agnes. *Carla Reimer*

Women in Mission

WM grappled with a sharp decrease in 1989 contributions, which accounted for only 85 percent of the \$230,000 budget. In light of last year's contributions, WM voted in a \$200,000 budget for 1990, an 8.7 percent decrease from 1989.

Window to Mission will be published four times a year, instead of five, due to rising publication and postage costs. WM will publish a packet of resource materials with the Women's Missionary and Service Commission of the Mennonite Church. The packet, written by April Yamasaki, Richmond, Va., is on the theme "Widening the Circle through Prayer." Plans are in place for a learning tour to CHM programs in early 1991.

WM heard the faith stories of women who are missionary candidates and missionaries. Over half of WM's budget is contributed to the General Conference.

"We affirm all women's gifts.

We want to nurture women and strengthen them for leadership," said newly elected president Jeanne Rempel, Upland, Calif. Elsie Flaming, Leamington, was honored for her seven years as WM president. The work of WM coordinator Sara Regier was also noted with appreciation. She has resigned from her job as of Sept. 1. *Carla Reimer*

U.S. Council

The U.S. Council passed the following resolution in the wake of the Nicaraguan elections: (1) We request our members to pray for the Nicaraguan churches as they go through a time of fear and anxiety, and to pray for the Nicaraguan nation, that reconciliation and peace may prevail for the transition of the present government to the newly elected government and beyond. (2) We urge the U.S. government to facilitate the disarming and disbanding of the Nicaraguan contras, to immediately end the economic embargo against Nicaragua, to provide reconstruction aid to Nicaragua, to allow the UNO and Sandinista parties the freedom to negotiate compromises that will provide the greatest support and stability for the new government.

The U.S. Council also



Henry Poettcker, retiring president of Mennonite Biblical Seminary, chats with Florence Driedger, General Conference moderator.

discussed the current health-care system in the United States. "We are in a major crisis in respect to health insurance," noted James Dunn, president of Western District Conference and pastor of host church, First Mennonite, Newton. "I recognize that Mennonite Mutual Aid is a good product and not overpriced. But have they lost the mutual aid aspect when they can no longer cover everyone?" Greg Weaver of MMA responded that his organization's costs have escalated due to higher, more frequent medical bills.

The possible integration of the General Conference and the Mennonite Church was also a point of discussion. GB member Marian Franz, Washington, cautioned against using John 17 as the basis of a plea for integration. "The oneness already exists. We have one faith, one God."

The council agreed to invite the district conference ministers to participate as observers at next year's Council of

Commissions. *Carla Reimer*

Mennonite Men

Mennonite Men (MM) met at Hope Mennonite Church, Wichita, Kan. Hope Church is actively involved in the Tenth Man Building Program, the main project of MM. "We wanted to tap their enthusiasm," said MM coordinator Randall Kaufman. Hope Mennonite plans to produce a slide set later this spring about their experiences with the Tenth Man program.

A total of four churches received building funds from MM in 1989. Over 400 men, which includes for the first time 15 from Canada, participate in the Tenth Man program. *Carla Reimer*

Bethel president to step down in 1991

North Newton, Kan.—Harold J. Schultz, president since 1971 of Bethel College here, has said he will resign after his sixth term, 20 consecutive years. This takes effect in July 1991.

During Schultz's time, enrollment has increased from 435 to 609. Five new buildings have been added to the campus. The college has the longest record (17 years) of a balanced annual budget among private colleges in Kansas. Endowment has increased 700 percent. Among the satisfactions of his work at Bethel, Schultz cites the "ongoing vitality of the linkage with the General Conference Mennonite Church."



Simon

Mennonite Central Committee has endorsed a Harvest of Peace resolution now before the U.S. Congress. Endorsed by 68 agencies and about 50 individuals, the legislation calls for nations of the world to cut military spending in half by the year 2000 and direct resources toward ending hunger. The resolution also calls for reduced military assistance from the U.S. to developing countries because

regional conflicts are a primary cause of hunger. Bread for the World president Art Simon is leading the campaign. He says, "The reverse is also true: when people cannot feed themselves and their families, conflict and violence often follow. We call our nation to reverse the destructive trend of our foreign aid."

Peace Community Church—Mennonite, Clovis, Calif., celebrated its first anniversary on Jan. 7. The congregation, which worships in a public school, received 23 charter members on that day, with 74 attending the service. For over half who regularly attend, this is their first active church involvement. In the fall of 1988 volunteers from several local churches and Mennonite Brethren Biblical Seminary made 16,000 phone calls, compiling a mailing list of 1,900 households. In its first year, worship attendance grew to an average of 50. People come from varied religious and ethnic backgrounds. "Home groups" meet weekly for Bible study, prayer and support. Twenty children under age 10 comprise a Sunday school. A youth group has developed jointly with Mennonite Community Church, Fresno. "The people at Peace," say pastors Clare Ann and Duane Ruth-Heffelbower, "are enthusiastic about what God is doing in their lives and eagerly share that with others."

NEWS

Alberta Mennonites decide not to withdraw from SCBI

Calgary (GCMC)—A motion that the Conference of Mennonites in Alberta withdraw from the responsibility of the operation of Swift Current [Sask.] Bible Institute effective June 30 sparked debate at the conference's annual sessions here Feb. 16-17.

"This motion has hung over us like a cloud," said principal David Hall, who recently accepted a second term. "I hope we can look beyond the finances to the people dimension. We are equipping students for life."

Technically responsibility for Swift Current Bible Institute (SCBI) rests with an annual joint session of delegates from the Alberta and Saskatchewan conferences. However, each conference provides a sizable subsidy to the school.

SCBI staff and students were given floor privileges at the conference, which was hosted by First Mennonite Church in Calgary. Eighteen students out of the 32 enrolled at SCBI were present. Irena Fast, Camrose, Alta., said that she decided to attend SCBI in order "to learn and grow in her spiritual life, not to get college credit for classes. SCBI's influence on me will last forever." Cory Janzen, Foothills Mennonite Church, Calgary, and a second-year student at SCBI, said, "You can't put a value on Christian education." There are 16 students from Alberta enrolled at SCBI.

But John Piera, Foothills Mennonite Church, wondered what SCBI offers that other Bible schools don't offer. Hall replied that SCBI offers students an Anabaptist perspective within a small school atmosphere.

Jack Redekop, Rosemary (Alta.) Mennonite Church, said that the motion "raised some good concerns. The conference is not interested in giving a blank check to the school." Eric Harder, co-author of the motion, asked if the conference was prepared to make the same financial contributions to students at other Mennonite Bible schools. The 1989 conference budget allowed for \$55,200 for SCBI, a cost of about \$3,450 per Alberta student.

However, a majority expressed their wish to continue to support SCBI. "I will vote against this motion because it is a motion to close down the school," said Bill Wiebe, Taber (Alta.) Mennonite Church. He and others noted that by withdrawing from responsibility for SCBI, the conference would eventually lose interest in the school and stop sending students and money.

A ballot vote on the motion showed 26 in favor and 89 opposed.

Later a resolution was passed by the delegates that included affirmation for SCBI as well as a call for the SCBI board to consult with the



The Swift Current Bible Institute choir performed at the annual sessions of the Conference of Mennonites in Alberta.

executive committees of the Alberta and Saskatchewan conferences to make improvements in the current system of governance so that the school will "become more effective and responsive."

The 122 delegates and 45 visitors listened to a variety of reports, including the Alberta Mennonite Youth Organization. President David Neufeld said, "Christianity should be exciting to youth and adults." Youth worker Bob Kroeker said, "Youth are not the church of tomorrow, they are part of the church today." During the missions and service report, Alvin Lepp shared about his work among the Blackfoot Indians near Rosemary. "There is a need for unity among the believers. Also, more watering and planting needs to be done," he said, noting that he relates to about 40 different people.

The administration of the Alberta Mennonite Home for Aged, Coaldale, requested that its operations be phased out in 1991 and terminated by 1992 due to the decreasing number of residents and the fact that there are other facilities available in Coaldale. Delegates voted to accept this request. Plans for an inter-

Mennonite ministers and deacons retreat at Three Hills, Alta., April 20-22, were announced.

Jake Harms, Canadian coordinator for the Commission on Overseas Mission of the General Conference Mennonite Church, was the guest speaker. He spoke on the conference theme, "Called to Minister as God's Servants," as it relates to the pastor, the church and the conference. "God is where we are in our earthliness," he said. "The congregation is richer and fuller with its ties to the conference. We need to belong together to be whole."

In other action the delegates granted membership to the South Calgary Inter-Mennonite Church. The church, which was previously named the South Calgary Mennonite Brethren Church, has a membership of 74.

Delegates also accepted a budget of \$300,800 for 1990, an increase of 9.6 percent, or \$12,443 over what was received last year. The 1989 budget ran a deficit of \$14,425. Hilda Klassen, First Mennonite Church, Calgary, was elected as secretary. She replaces Katie Harder, Carstairs, Alta.

Carla Reimer

Carla Reimer

A Javanese couple, Eddy and Insriatmi Paimonk, are planting a church in Singapore. Eastern Mennonite Board of Missions and Charities is giving some financial assistance for theological studies. A plan is in place to begin a Mennonite church work in Thailand in 1991.

Now seven years old, the Lombard Mennonite Peace Center, (a ministry of Lombard (Ill.) Mennonite Church, reports the following in its *1989 Annual Report*: LMPC staff led 173 programs in churches, schools, businesses and other religious and secular organizations; the LMPC peace booth was displayed for 146 program days; staff expedited 20 mediation and facilitation sessions; the center sponsored two performances of the musical "Lazarus." Invitations continue to come to train area elementary and middle-school teachers in "Mediating Conflict in the School." Richard Blackburn directs the center.

Five thousand sets of William Barclay New Testament commentaries in Russian were shipped to the Soviet Union in time for the 44th congress of the All-Union Council of Evangelical Christians/Baptists (AUCECB). The 75,000 books, valued at \$250,000, were printed and prepared for shipment at Mennonite Publishing House, Scottsdale, Pa. The project is a joint effort of Mennonite Central Committee, Baptist World Alliance and the AUCECB in the Soviet Union.

RECORD

DEATHS

Barbara L. Reynolds, 74, Quaker world peace activist and educator, died Feb. 11. She founded the World Friendship Center in Hiroshima, Japan, in 1965. Mennonites have staffed the center, the latest being Orlando and Violet Goering from 1984 to 1987.

WORKERS

Curtis Bechler, Cassopolis, Mich., will be the featured speaker at the April 27-29 annual meeting of California Mennonite Fellowship at Mennonite Community Church, Fresno, Calif.

Phil Borkholder, Centreville, Mich., on Jan. 14 was the first MCC worker allowed to accompany a repatriating group of Salvadoran refugees for their entire journey from Honduras.

Elias Chacour, an Arab Christian priest from Palestine, spoke March 8 at Mennonite Collegiate Institute, Gretna, Man. The fourth in MCI's Centennial Speaker Series, he

is principal of a Christian school in Ibillian, Galilee, and has authored the book *Blood Brothers* and the soon-to-be available *Living Stones*.

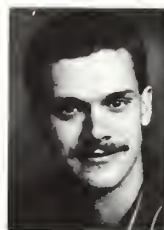
Brian Ens will begin as youth pastor at Eden Church, Chilliwack, B.C., on June 1. Ens is a son of the congregation, as are the other two pastors, **Barry McDonald** and **Dick Rempel**.

Elsie and Delmer Epp have resigned as co-pastors at Wildwood Church, Saskatoon, effective July 31.

Mary Epp, Saskatoon; **Henry and Katherine Funk**, Drake, Sask.; **Arthur and Leila Wiens**, Herschel, Sask., left Jan. 2 to work with the Association of General Conference Mennonite Churches in Mexico, until April. All recently retired from full-time ministry. They will join COM missionary **Helen Ens** at the Christian Training Bible School in Cuauhtemoc as well as take part in visitation and church work among the three GC churches in the area.

Walter Franz has resigned as pastor at Altona (Man.) Berghaler Church, effective this summer.

Raymond E. Frey, Tabor



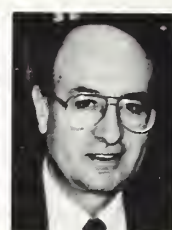
Ens



Frey



S. Janzen



Klaassen

Church, Newton, Kan., was reappointed to a three-year term as stewardship director for the General Conference Mennonite Church.

Millard Fuller, executive director for Habitat for Humanity International, will speak during Christian Emphasis Week, April 2-7, at Bluffton (Ohio) College.

Lloyd E. Hartzler, Elkhart, Ind., received the first Trustee of the Year Award from MHA. Until retirement he operated the Hartzler-Gutermuth Funeral Home, Elkhart.

Eric Hiebert-Rempel has resigned as pastor at Tofield (Alta.) Church, effective July 15.

Eileen Janzen, Faith Church, Newton, has retired as the printer for Faith and Life Press. She worked for the press, a COE program, since 1965.

Gordon Janzen has resigned as pastor at Trinity Church, Mather, Man., effective this summer.

Susan Janzen, Zion Church, Elbing, Kan., has been named by COE as general editor, succeeding **Maynard Shelly**. She is currently working with

COE as editor of *With* magazine (for teen-agers) and of *YouthGuide*, the new discipleship resource for people in youth ministry.

Norma Johnson, Bethel College Church, North Newton, Kan., has been reappointed COE executive secretary for three years.

Glendon Klaassen, Bethel College Church, North Newton, Kan., has been reappointed for three years as COM secretary for Latin America.

John P. Klassen, pastor at Emmanuel Church, Winkler, Man., will take a study leave from August to June 1991.

Ronald A. Krehbiel, Salem Church, Freeman, S.D., is the new president of the General Conference U.S. Assembly.

Arlene and Paul Kroeker will begin as interim pastors at Emmanuel Church, Winkler, Man., in August. The Kroekers have been serving at Winkler Bible Institute.

Ken Nafziger, Harrisburg, Pa., led the second annual two-day Music Camp on the new hymnal March 16-18 at Camp CAMREC, Leavenworth, Wash., for Mennonites in

GCMC - General Conference Mennonite Church
CHM - Commission on Home Ministries
MVS - Mennonite Voluntary Service
COE - Commission on Education
COM - Commission on Overseas Mission
MCC - Mennonite Central Committee
MHA - Mennonite Health Association

About 25 people from the Chicago area, including Mennonites, fasted for peace in El Salvador from Jan. 21 to Feb. 18. Others joined for selected periods of time. David Janzen of Reba Place Fellowship, Evanston, saw his participation as a fitting "part of the work we have done for Salvadoran refugees through the Underground Railroad." David Meyer, pastor at Oak Park Mennonite Church, represented the Chicago Area Mennonites in an interfaith delegation to Washington urging Congress to end all aid to El Salvador. The delegation was commissioned at the worship service that launched the fast.

"The giant was gracious, innovative and creative," says Waldemar Janzen, professor of Old Testament at Canadian Mennonite Bible College, Winnipeg, referring to the "daring move" in which CMBC approached the University of Manitoba about becoming an "approved teaching centre" 25 years ago. This meant that CMBC could offer selected courses for university credit. The compatible objectives continue: to "search for truth...while maintaining its own identity and ethos" for CMBC and "to seek truth and to disseminate it through publication and teaching" for UM. The relationship was celebrated on Feb. 3. *Margaret Franz*

Seventy-five Years at Aberdeen 1907-1982 is the title of a history of First Mennonite Church, Aberdeen, Idaho. Eldon and Helen Harder have compiled and edited this hardbound, 400-page book with 75 photos. It can be ordered for \$17.75 (U.S.) from Eldon Harder, 1634 South, 3200 West, Aberdeen, ID 83210. Make checks payable to First Mennonite Church. The book is also available at Faith and Life Bookstore, Box 347, Newton, KS 67114.

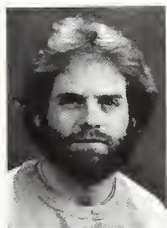
RECORD



Orr



Regier



Schwartzentruber



A. Snyder

British Columbia, Idaho, Oregon and Washington.

Arnie Neufeld has resigned as pastor at Winkler (Man.) Church, effective July 31.

Aldred H. Neufeldt received the Allen H. Erb Memorial Award from Mennonite Health Association. Neufeldt is professor of rehabilitative studies, University of Calgary.

David Orr, Shalom Church, Newton, Kan., has been reappointed for three years as personnel director for MVS, a CHM program.

Mark Regier, Madrid, Neb., has been appointed marketing manager for COE, beginning June 11. He is a student intern for the commission during his senior year at Bethel College, North Newton, Kan.

Paul F. Schrag, Eden Church, Moundridge, Kan., Faith and Life Press mail clerk, resigned due to health reasons.

Murray Schwartzentruber, Listowel (Ont.) Church, is beginning a three-year MCC assignment in Ranquitte, Haiti, as an agriculture extensionist. His parents are Dorothy and Willard Schwartzentruber.

Alice Snyder, Nith Valley Church, New Hamburg, Ont., is beginning a one-year MCC assignment in the Self-Help



Unruh

Crafts warehouse in New Hamburg.

Graydon F. Snyder received the Anabaptist Healthcare Award from MHA. Snyder

is academic dean and professor of New Testament at Chicago Theological Seminary and author of *Tough Choices*.

Barbara Unruh, Bethel College Church, North Newton, Kan., has been reappointed for one year as associate personnel director for MVS, a program of CHM.

--compiled by *Angela Rempel*

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

First Mennonite Church Saskatoon, Sask.

Invites applications from interested persons in:
youth and music ministry

Commencing: Aug. 1, 1990
(This could be a shared position.)

Primary responsibilities:
leadership in youth and music ministry

Application deadline: April 30

For information or application, contact:

Wally Krause, Congregational Chairperson
418 Queen St.
Saskatoon, SK S7K 0M3
Telephone (306) 653-5325

Founding executive director for a new Christian drug and alcohol intensive outpatient treatment center in the beautiful South Central Pennsylvania area.

The Naaman Center, located near Elizabethtown, Pa., is operated by an interdenominational board of directors accountable to the Lancaster Mennonite Conference. The board is committed to developing a state-of-the-art, chemical-dependency treatment program utilizing the church as an integral part of the therapeutic rehabilitation community.

The executive director must be a committed Christian with a minimum of a master's degree in social work, psychology or related field. Certified addictions counselor status preferred. The executive director should have administrative experience in chemical dependency treatment services. If recovering, the applicant should have seven years of uninterrupted sobriety. Salary and benefits are competitive.

Persons interested in the position should send resumes to Leon Hoover, Chairman of the Board for the Naaman Center, at 1761 Windy Hill Road, Lancaster, PA 17602.

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MVS BELIEVES in following Jesus through a lifestyle of service, simplicity, social concern, and non-violence.

MVS WORKERS are needed in 25 communities in the United States and Canada. They live collectively, receive room and board, health insurance, and a small personal monthly allowance.

MENNONITE VOLUNTARY SERVICE
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General Conference Mennonite Church

There is no visible Christian church in Kabul, Afghanistan, but "underground" church is growing, reports Ronald Yoder of Mennonite Board of Missions upon return from a visit there at the end of 1989. This has been affirmed by Mennonite Brethren workers who have been in Afghanistan since the 1960s: "We hear stories," says Dale Warkentin, "but we have no documentation."

Alan and Eleanor Kreider, directors of the London (England) Mennonite Centre, spoke on "The Christian Mission in Post-Christian England" at Bluffton (Ohio) College in February. Nine percent of the British people attend church regularly, they reported. The Kriders believe that their mission in England is to redefine nonconformity and inspire Christians to go toward God rather than conform to modern British values of rationalism, materialism and individualism. The center is a place of "teaching, prayer, hospitality and learning," using, say Kriders, "our slender resources to build a community of faith."

Thirteen students from Hesston and Bethel colleges in Kansas attended a mission retreat in February sponsored by the Commission on Overseas Mission, Mennonite Voluntary Service of the Commission on Home Ministries (both of the General Conference Mennonite Church) and Mennonite Board of Missions (of the Mennonite Church). Missionary Jonathan Larson was a featured speaker. "Students struggled with how to match the call of mission and service work with their academic interests," said organizer Bruno Bergen.

RESOURCES

books

Settings of Silver: *An Introduction to Judaism* by Stephen M. Wylen (Paulist Press, 1989, \$10.95) presents the beliefs, practices and communal institutions of Jews today and at key moments in the past.

Written by an interdisciplinary

First Mennonite Church of Winnipeg invites inquiries for two positions: that of **associate minister** and that of **youth worker/minister**.

Send inquiries or resumé to First Mennonite Church, c/o John Klassen, 922 Notre Dame Ave., Winnipeg, MB R3E 0M9.

Youth leader/assistant pastor required immediately, to work especially with youth and young adults, at **Zion Mennonite Church** in Swift Current, Sask.

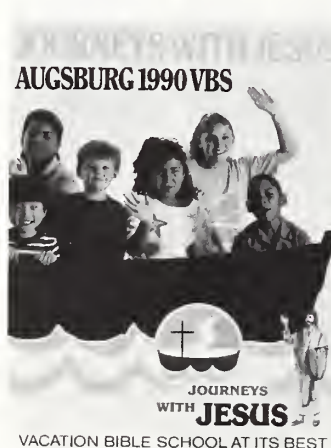
Please send inquiries/resumé to Hilda Wiens Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Thompson Mennonite Church, a congregation of approximately 50, invites applications for a full-time or part-time **pastor**, commencing in September. Thompson has a population of 15,000 and is located 740 kilometers north of Winnipeg.

Interested persons may send a letter of application to Dale Shantz, 23 Silver Crescent, Thompson, MB R8N 0X6, (204) 677-3713.

team of scholars under the auspices of the Calvin Center for Christian Scholarship, **Christian Faith, Health, and Medical Practice** by Hessel Bouma III, Douglas Diekema, Edward Langerak, Theodore Rottman and Allen Verhey (Eerdmans, 1989, \$19.95) represents the attempt to "discern the shape of Christian obedience and integrity in the midst of the dilemmas and problems of medical care."

Journeys with Jesus is the theme for the 1990 Vacation Bible School curriculum available from Augsburg Fortress Publishers. Based on



Luke, daily lessons take students on a journey to the

synagogue where Jesus preaches, to the city where the woman responds to Jesus, by the sea where Jesus calms the storm, on the road where Jesus meets Zacchaeus and in the country where Jesus teaches, heals and chooses the apostles.

Edited by Judy Osgood, **Meditations for the Terminally Ill and Their Families** (Gilgal Publications, 1989, \$7.20, postage included) provides help for dealing with the issues impending death raises. Order from Box 3386, Sunriver, OR 97707.

—compiled by Gordon Houser

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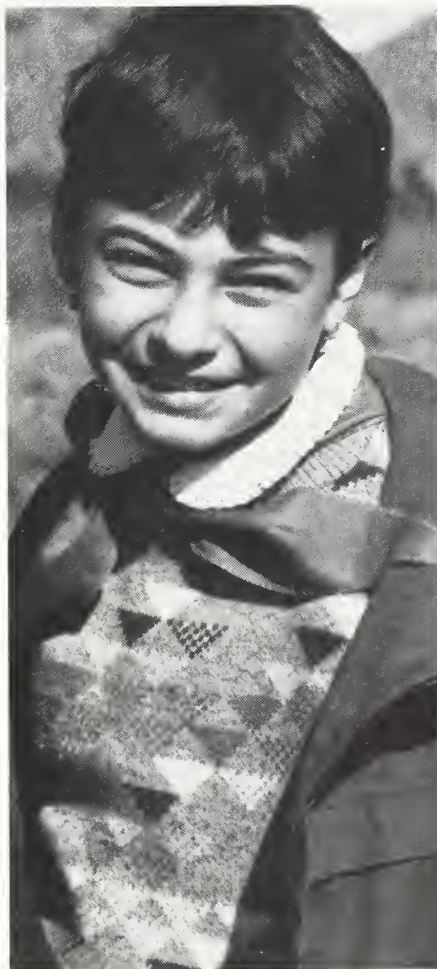
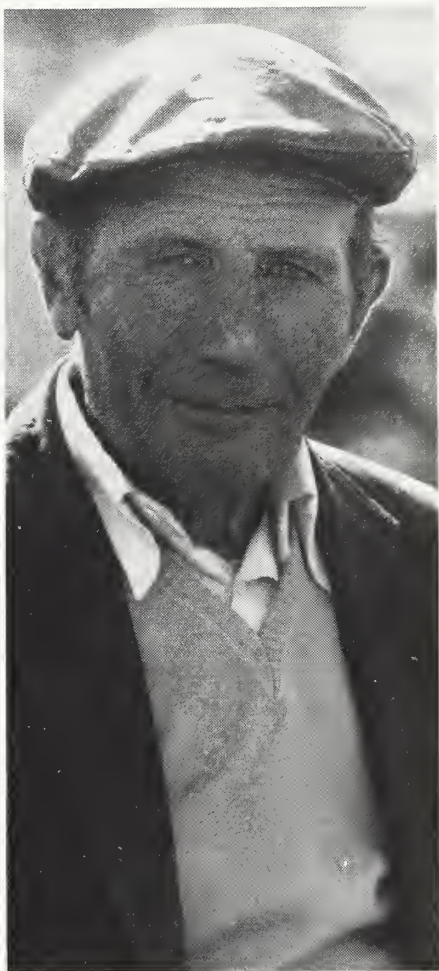
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Mennonite Central Committee Canada

134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

*Standing with
the people
of Armenia*

books

Immersed in life

Answering God: The Psalms as Tools for Prayer by Eugene H. Peterson
(Harper & Row, 1989, 151 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

This book recommends that we regularly pray through the Psalms. "The consensus on this, throughout the church's praying life, is impressive. If we wish to develop in the life of faith, to mature in

our humanity, and to glorify God with our entire heart, mind, soul and strength, the Psalms are necessary.... They are God's gift to train us in prayer that is comprehensive (not patched together from emotional fragments scattered around that we chance upon) and honest (not a series of more or less sincere

verbal poses that we think might please our Lord)."

The Psalms "are not a textbook in which we study how others have prayed but a school in which we ourselves learn to pray." Convinced, I was moved to embrace the discipline of regularly praying the Psalms. Now my worldview and faith are reshaped. I better understand my position before God. I grow less anxious about making the Psalms "politically correct" and more concerned about being right before God. I see that God rules the universe and all my worries about me, my family, my church can rest in his strong and able hands.

"The Psalms train us in a conversion of language, from talking about God to talking to God." I need to pray Psalms aloud (but not loud enough for others to hear). Otherwise, I only read them. Forming the words orally, I claim them as prayer. "These are not words that we laboriously but impersonally study, as if for an exam. These are not words that we anxiously scan lest we inadvertently transgress a boundary or break a protocol. These are words we take in—words designed for shaping new life in us, feeding the energies of salvation."

One barrier in my appreciation of the Psalms has always been the curses against enemies. But Peterson warns against rewriting or censoring. "The way

of prayer is not to cover our unlovely emotions so that they will appear respectable, but expose them so that they can be enlisted in the work of the kingdom."

On the other hand, I appreciate the fierce honesty. When ashamed, angry or depressed, I do not want to pray. Psalmists show that that is precisely the time to pray.

"Prayer does not arrange our disordered lives into labeled file folders. Prayer is the intensification of life. Since life does not come to us in neat categories, neither does prayer. The Psalms teach us to pray by immersing us in the stream of life as it comes to us...."

God will provide

Keeping the Sabbath Wholly—Ceasing, Resting, Embracing, Feasting by Marva J. Dawn (Eerdmans, 1989, 217 pages)

Reviewed by Janice Reusser Pauls, Route 2, Box 78, McPherson, KS 67460

Observing the Sabbath in today's world means different things to different people. Marva Dawn elaborates on ways to renew our bodies and spirits as well as honor God by observing the creation cycle of six working days followed by a day of rest.

The author often stresses the importance of ceasing the need to accomplish and be productive for one day a week, using the Sabbath to free ourselves from the worry and tensions we encounter the remaining six days. According to Dawn, "a great benefit of Sabbath keeping is that we learn to let God take care of us—not by becoming lazy and passive but in the freedom of giving up our feeble attempt to be God in our own lives."

Although a Christian herself, the author refers frequently to Jewish customs and practices of Sabbath keeping. "Shalom," the Hebrew word for peace, usually is thought of as being in reconciliation with God and with brothers and sisters in the faith; however, Dawn expands the meaning of shalom to being at peace with ourselves.

Keeping the Sabbath Wholly tends to be academic and bogs down at places with rhetoric. Some of the author's suggestions also may be idealistic, practical from a single person's point of view but impractical for people with family responsibilities.

Nevertheless the book highlights basic concerns caused by our changing society.

Dawn's primary emphasis is that Christians recognize and follow the directive that God will provide for his people, thereby enabling them to cease working out for themselves life's many questions. Dawn also stresses other basic benefits of Sabbath keeping: "Ceasing from work for one day enables us to return to it with renewed vigor as the new week begins."

Because Christians say they embrace a different value system from the rest of the world, Sabbath keeping offers them an opportunity to demonstrate that they are not going to live according to the world's standards. Gathering together on the Sabbath enables God's people to nourish the virtues of the Christian character, deepen relationships with others and embrace, with godly affection, brothers and sisters in the faith. Personally, Sabbath observance allows Christians to discover new dimensions of God.

A fresh look at Acts

Acts 1-12: God Has No Favorites by Susan Clemmer Steiner (Faith and Life Press, 1989, 97 pages)

Reviewed by Peter D. Sippel, 333 Lacey Ave., D-12, Doylestown, PA 18901

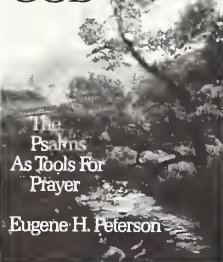
I would have a hard time writing a study guide for this well-known section of

Scripture. As Susan Clemmer Steiner notes in the guide, "Often it's harder to study a familiar passage than an unfamiliar one. We come to familiar stories with our own clear impressions of what's going on. This makes it hard for us to take a fresh look."

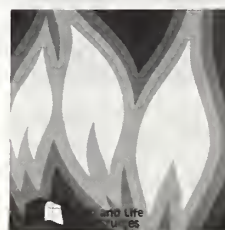
Many of the stories in Acts 1-12 are familiar. But in the nine sessions of *God Has No Favorites* the author helps readers take a fresh look at the early history of the church and how it broke down man-made barriers.

She does this in several ways. There are the "Thought for Today" paragraphs that conclude many sections. She also creates first-person narratives involving such people as Barnabas and the beggar healed by Peter and John in Acts 3. She has readers take a closer look at the structure of the story itself. For me this

ANSWERING GOD



Acts 1-12 God has no favorites



was effective. It shows how well the book of Acts is written and organized. It also helps bring out the purpose of Acts.

The author knows her material and how to present it in this format. Usually she doesn't state what is going on in the text directly but guides readers into discovering it for themselves.

There are certain weaknesses in the book. Some of the study questions are too obvious. The attempts at making modern applications are uneven. But groups that are serious about their Bible study will be able to overcome these shortcomings and come out with a fuller appreciation of the book of Acts.

FILMS

Courage without pity

My Left Foot, written by Shane Connaughton and Jim Sheridan, produced by Noel Pearson, directed by Jim Sheridan

Reviewed by Gordon Houser, assistant editor

Don't expect this true story of Irish painter and writer Christy Brown to play on your heartstrings in the maudlin way of, say, a TV movie of the week. Daniel Day Lewis gives a career performance as the irascible Brown, whose cerebral palsy only allowed him the use of his left foot.

Born into a poor Irish Catholic family in Dublin, Christy is considered not fully human by the townsfolk. Even his father (Ray McAnally) thinks he is stupid because he cannot talk. But his mother (Brenda Flicker) becomes his savior. She cares for him, gives him affirmation day after day and is the only person who can understand his grunting attempts to speak.

A breakthrough occurs when the boy (played magnificently by Hugh O'Connor) picks up a piece of chalk with his left foot and writes "mother." His growth and achievement as a painter is almost incidental in the movie, however. Instead, *My Left Foot* reveals a brash, passionate man who, like his father, drinks too much and can fly into a rage. It also presents the importance of his family's acceptance, while the church—and others—come off looking judgmental.

Stripped of self-pity, this portrayal of Christy Brown is down-to-earth, riveting, inspiring.

The right to fight

Glory, written by Kevin Jarre, produced by Freddie Fields, directed by Edward Zwick



Courageous and fallible men: Kennedy, Washington, Freeman in *Glory*

Reviewed by Gordon Houser

Not until the middle of the Civil War, after President Lincoln's Emancipation Proclamation, did the Union Army consider allowing black soldiers into its ranks. And only after the courageous though suicidal action of the first black regiment did the army allow other blacks to fight.

Glory tells the story of that first regiment, the 54th, from Massachusetts, and its fight for the right to fight. Trained under the leadership of 25-year-old Col. Robert Gould Shaw (Matthew Broderick), the son of wealthy abolitionists in Boston, and made up of both free Northern blacks and runaway slaves, the 54th encountered racism from the beginning.

The film takes us in among the men, particularly four who share a tent and represent the mix of troops: Denzel Washington is the defiant former slave filled with pride and anger. Morgan Freeman is the older, wiser gravedigger/officer who restores peace among the men. Andre Braugher is Shaw's scholarly black friend who barely survives the training. Jihmi Kennedy is the stuttering, uneducated runaway slave from South Carolina.

While Shaw's letters form the historical basis for the story and we witness his own battle with conscience, it is these black soldiers who grab our attention. Their talk often sounds too modern, but the characters are written and performed with passion. And the lessons of that time are still to be learned.

Glory is rich with historical detail, and it clearly shows the futility and brutality of war, yet it goes too far in trying to manipulate our emotions with its musical score. Its power comes more from its small acts than from its carefully orchestrated battle scenes. The film shows us not just a famous regiment but courageous and fallible men.

Love and death

Enemies, a Love Story, written by Roger L. Simon and Paul Mazursky, directed by Paul Mazursky

Reviewed by Gordon Houser

A man finds himself married to three women. A bedroom farce? Although the complexities mount and dramatic irony is abundant, much more is going on in *Enemies, a Love Story*, a

film based on Isaac Bashevis Singer's novel.

The setting is 1949 in New York. Herman Broder (Ron Silver) is a Jewish intellectual who is lost, unable to make decisions. Fate twists him around its finger. Thinking his first wife was killed by the Nazis along with their two children, he marries the Polish servant girl, Yadviga (Margaret Sophie Stein), who hid him in the hayloft during the war and saved his life. Meanwhile he carries on a passionate affair with the married Masha (Lena Olin), a Jewish survivor of the camps.

Broder's life of deceit begins unraveling when his first wife, Tamara (Angelica Huston), appears, alive after all. Having married the gentle Yadviga in a civil ceremony, he later marries Masha in a



Deceit: Silver, Olin in *Enemies*

Jewish ceremony. The film's suspense surrounds whether or not his lies will be uncovered and which wife he will choose.

Beneath the mounting lies, the fear and the lure of death in these characters is the horror of the Holocaust. That experience, which words alone cannot embrace, is the ghostly presence that has poisoned these people irrevocably. It prods them toward acts they otherwise would shun.

In its lighthearted yet disturbing way this unique film reveals the death grip of the past as people pursue erotic relationships in their frantic, futile search for love.

Wanted: your integration ideas

To: Members of the Mennonite Church and members of the General Conference Mennonite Church

Greetings in the name of Jesus Christ in whom all things find their unity.

You are aware that at Normal '89 the delegates in our two assemblies agreed by a strong majority to begin a process of exploring integration between the Mennonite Church and the General Conference Mennonite Church. The resolution adopted there noted that we have a common history in the 16th century but that for a variety of reasons in succeeding years our paths have gone separate ways. In more recent years we have experienced high levels of cooperation in many projects, including our common hymnal, common Sunday school curriculum and now the development of a common confession of faith. The resolution adopted by the delegates at Normal calls for the exploration of integration by our two bodies until 1995, when we would seek to make a clear decision as to whether the Lord is leading us to become organizationally one.

The resolution called for the appointment of a committee that would guide the process of exploring integration. This committee had its first meeting Jan. 8-9. The committee is seeking to fulfill the spirit of the resolution at Normal, which calls for the "articulation of a rationale for integration and the development of a common mission/vision, the formation of a model or models of denominational structure and the deepening of mutual understanding between our two bodies. In a variety of ways we will seek to work at these tasks over the next number of years so that by 1995 a responsible decision can be made on this matter.

We have invited leaders of our area conferences to meet with sister conferences who are nearby to explore their common mission and the key structural elements that may be necessary to achieve integration at that level of our church life. We are also asking our churchwide agencies in our two groups to meet and test the degree of commonness there is in their mission/vision and what forms integration may take in their work.

We now come to you as members of our congregations believing that God has given you much wisdom, insight and perspective on this agenda. We invite you to share your dreams and ideas on integration that the Integration Exploration Committee can consider as we go about our work. Please send to either one of us your suggestions, concerns or whatever wisdom you may have so that the process of exploring integration can indeed be thorough, rich and fruitful. We invite your prayers for the Integration Exploration Committee as it goes about its work.

Sincerely yours,

Vern Preheim, General Secretary, General Conference Mennonite Church,
Box 347, Newton, KS 67114

James M. Lapp, Executive Secretary, Mennonite Church General Board

A CO Sunday in 1991?

World War II, declared 50 years ago, had a great impact on us. In the conscientious objectors service movement COs served in ways such as hospital work, mines, farms, mills, parks. Some were married and left their wives and perhaps children.

Since the end of Word War II, COs have had opportunity to witness for their Lord and Master in various ways. Alternative service seems to be without limits, even during so-called times of peace.

Some CO groups still meet to rekindle their convictions, their enthusiasms and to preserve that friendship that developed during their time of service.

1991 marks the 50th anniversary of this CO commitment. I suggest that the Mennonites in Canada (and the United States for that matter) declare one day in 1991, possibly in June, as CO Sunday. The MCC Peace Section and/or conferences might encourage and assist COs to have a 50th anniversary gathering on a provincial level: Set aside one day in 1991 to reflect, to praise and honor God. A timely project could be a drive for

funds for MCC Food Bank, Union Gospel Mission or Agape Kitchens, as decided by respective groups. Military service leads to hurt, destruction and death; this project would help alleviate pain and suffering from starvation as did our contributions to the Canadian Red Cross during World War II. [Such an event] would raise awareness about conscientious objection for the new generation, awareness that was lacking in 1941. The opportunity then was sprung on many 20- and 21-year-olds who were unfamiliar with [non-resistance in time of war]; I was one of them. *John C. Klassen, Box 665, Morden, MB R0G 1J0*

Editor's note: All letters are welcome. They must be signed, but names of writers can be withheld upon request. We reserve the right to edit for clarity and brevity.

Paraphrase

Hilda Neufeldt Janzen

How shall they believe on him
whom they have not read about?
And how shall they read without
the printed Word?



And how shall they have the printed
Word
if we do not have it printed and sent?

How beautiful are the hands of them
that write, print or finance
the publication of Glad Tidings.

*Hilda Neufeldt Janzen lives in North
Newton, Kan.*

Mac took his faith to work

Todd Lee

Author's note: *In 45 years I have worked with all kinds of people. MacPherson ("Mac") was one who showed a remarkable sensitivity to his fellow workmen. I've often wondered if he is still alive, and if he is, does he still continue his quiet but most effective ministry. I was fortunate to know him in those hectic days when I was working full time at an aircraft company and studying full time to become a minister.*

We called him Mac. He was short and spare with a shock of straight brown hair that was forever straying into his eyes. His movements were slow and practiced. His voice, quiet and controlled, gave evidence of a corrected stammer. Nothing about Mac caused one to look twice. He was barely noticed as he went about his work in the assembly shop.

Mac attended the same church I did, but I scarcely knew he was there. He would slip quietly into a back pew well before the service began and be one of the first to leave afterward.

Mac was an evangelist. He certainly didn't look like one. A more unlikely candidate for a "fisher of men" would be hard to find. I'm sure he would have been terrified at the prospect of speaking from the pulpit, but Mac got his message across.

Mac's faith showed in the way he went about the assembly shop smoothing out the snarls. Let someone blow up at a bolt that wouldn't thread properly, a fitting that wouldn't slide home, a helper that couldn't follow instructions. Mysteriously Mac would be there.

Old Sven's wife passed away suddenly, and none of us knew what to say when he returned to the shop and went woodenly about his job. Most of us found reason to be busy at other benches. But Mac found an excuse to work the lathe next to Sven. Before long they were in earnest conversation. Working nearby, I caught snatches of Mac's words.

"Just gone over the hill, Sven. Getting the place ready for you when you come home, you know. Going to be lots of happy tomorrows."

Ed came to us with a chip on his shoulder. In another shop his dark skin had brought derisive abuse from another workman. One day Ed answered a scornful remark with his fist, bringing down on himself the wrath of the foreman. He was transferred to our shop and brought with his toolbox a hard shell of bitterness. Several of the men tried to make Ed welcome, but he was sullen. Mac drifted over to Ed's bench carrying a piece of a door assembly in his hand.

"Say, Ed," I heard Mac say. "Could you give me a hand with this contraption? I can't make it go together right." He laid it down on the bench.

Surprised, I turned to have a better look. Yes, it was one of Mac's regular jobs. I knew he could do it with his eyes shut. Impatiently Ed picked up the unit, turning it over in his hand. "Man, you've got that catch on backwards, can't you see that?" Ed snapped. He reached for a screwdriver and deftly corrected the error.

"What do you know!" Mac grinned. "Guess it just needed someone who knew what he was doing. Thanks a lot."

Ed stared hard at Mac, searching for sarcasm, found none. Finally his lips parted in a wide grin. "Anytime at all, fella."

At lunch Mac was back, lunch bucket in hand. "Mind if I

share your bench?" he asked. "I've got templates all over mine."

"Help yourself," Ed said. It wasn't long before Mac had broken down the reserve and they were chatting like good friends, which they were, in fact, before the week was out.

Mac kept a Bible in a drawer of his tool chest, a smudged copy that showed much wear. No one knew it was there unless he happened to borrow one of Mac's tools. Mac didn't go out of his way to talk religion with anyone. He gave the impression that it was no one's business but his own.

One of the best riveters in the shop, George was a rough young fellow, always ready with a joke, a witty retort or a risque comment. He was generally well-liked by the rest of the crew, but a cynical, never-be-serious air about him seemed to conceal the real person underneath. One noon

George hitched himself up on the bench where Mac sat nibbling his lunch and reading his dog-eared Bible.

"Whatcha readin', Mac, a love story?" he said, winking at the rest of us. Mac finished reading the page before glancing up.

"I guess you might call it that," Mac glanced back to his book, turned a page. "What do you make of this?" Mac read from Luke the story of the Prodigal Son. It was familiar to me, but I doubt that George had ever heard it.

"Sounds like me," George said, then slipped back to his cynical front. "It sure isn't like my old man, though."

"But it is like God," Mac said, and returned to his reading.

The next day and often thereafter a similar encounter took place. George asked, "Whatcha readin', man?" Mac replied, "Something that makes a lot of sense to me." Before long the two were eating their lunch together and in deep discussion.

Considering all that had happened I should not have been surprised when one Sunday morning George followed Mac into the pew at the back of our church. Two years later George was directing a YMCA boys' camp and doing a first-rate job as a Christian counselor.

As I said before, Mac was a most improbable person to be an evangelist. So are many others whom God uses.



Todd Lee's address is 4124 Montgomery Crescent, Prince George, BC V2K 2E5.

Mac's faith showed in the way he went about the assembly shop smoothing out snarls. Let someone blow up.... Mysteriously Mac would be there.

editorial

The Nicaraguan election should bring us to our knees

My (large) country has brought another (small) Central American country to its knees. Even if I and my fellow citizens repented from now 'till kingdom come, we should still ask Nicaraguans for forgiveness. Their election went to the highest bidder: the United States.

It is no secret that while speaking loudly in favor of democracy in Nicaragua, my country spent millions to shape the election. (Imagine the outcry if the reverse were true.) Congress and the Bush administration agreed to spend \$11.5 million in 1989 to influence how people voted, most of it laundered through the presumably non-partisan National Endowment for Democracy. Over \$2 million went directly to the UNO campaign. And *Newsweek* reported that even before this open "donation," the Central Intelligence Agency gave \$5 million in covert money to several opposition groups that eventually aligned with UNO, the coalition of 12 parties and trade unions with Violeta Chamorro, now president-elect, as their candidate.

Is it easy to guess that citizens of the Soviet Union voted primarily for full grocery shelves in their recent election? Just so, Nicaraguans voted primarily for peace. Our general secretary, official observer Vern Preheim, and Mennonite Central Committee worker Jim Hershberger agree. Who would not simply vote for an end to war after more than 30,000 casualties and countless mutilations in the past 10 years? Who would not, after five years of economic warfare imposed by a big country on a little country?

The defeated Sandinistas get a mixed review. To their great credit, before the Feb. 25 elections they released 1,000 former national guardsmen of the U.S.-backed dictator Anastacio Somoza—astonishing evidence of their ability to forgive. If Daniel Ortega had announced an end to the draft, adds Hershberger, "he may well have won another term in office." Common wisdom, says Preheim, was that the Sandinistas were defeated because they had lost touch with the people. They were also faulted for running a "glitzy, American-style" campaign. They were overconfident. Now it remains to be seen if they will hand over power peacefully in April.

One contra leader (Franklin) has said that they cannot be trusted.

The streets remained empty on Feb. 26, the day after the elections. "UNO supporters were afraid to celebrate," says Preheim. "In general there is a lot of fear. People are afraid of the contras, the Nicaraguan army and the United States."

Now we await and pray for a more enlightened U.S. foreign policy. What will my country do with the government it has bought? Will it finally allow the admirably-begun revolutionary Nicaraguan dream of improved medical and educational systems? Will the United States stop forcing Nicaraguans to "live so close to the bone," as another election observer said? Will it finally stop supporting the contras? Will it end its double standard of democracy? Will it begin treating the government of Nicaragua like any other elected government? Will it finally get in line with the world community, which called the 1984 Nicaraguan elections free and fair? Will it heed the South American Peace Accord? Will it stop its total war at the grass roots, at least in this small country?

Nicaragua has suffered enough. The March 13 announcement of millions going to it from my country is a start, but still, to my way of thinking, a way of saying, "I will help only if you do exactly as I say."

One idea for these remaining days before Easter is to do what the Christian community in Nicaragua did in 1986, in the heat of the bloody U.S.-backed contra attacks on civilians: walk. They called it Via Crucis, the way of the cross. Thousands walked the 300 kilometers from Jalapa, near the Honduran border, to the capital city of Managua.

If we are too far from local versions of Jalapa and Managua, we can walk the way of the cross in our churches, in our neighborhoods, between any two points that you decide on. We can walk in our hearts, obeying the Nicaraguan Mennonite pastor who said to Vern Preheim, "Pray for our church and pray for our country." That is appropriately done on our knees. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:7 APRIL 10, 1990

*They knew
him in
the breaking
of the bread.*

Inside:

**A glimmer of hope
in the tomb at
Goose Bay**

**Labrador: Innu
homeland or
NATO wasteland?**

**Darryl's cross
of love**



PROLOGUE

The Lord is risen. The Lord is risen indeed. One evidence is how the Holy Scriptures unendingly come alive. Christ is made known to us in the breaking of the bread, in everyday living.

For our lead writer, Bob Bartel, this happened last Easter in Nitassinan (the original name of the Quebec-Labrador peninsula). Events there, which continue in intensity, spoke to him of death and resurrection. Read more about it in Susan Miller Balzer's article and in the news story on the Christian Peacemaker Teams meeting (page 158). Susan is a former volunteer with Mennonite Central Committee in Labrador and wrote a research paper on the Innu crisis as part of a Great Plains Seminary course (for credit with Associated Mennonite Biblical Seminaries).

Also in this issue, poets from the Central, Northern, Pacific and Western districts as well as the Mennonite Conference of Eastern Canada help us focus praise to our risen Lord. They are Tim Wiebe, Suzanne Lawrence, Elda Bachman, Jim Stutzman Amstutz, A.E. Reiff, James Klassen, Neville Peterson and Fern Pankratz Ruth.



Get ready for Assembly 12 of Mennonite World Conference: July 24-29 will be rich in music, drama and the arts. Choirs and groups will come from Indonesia, Zaire,

Ontario, Kansas, Guatemala, Germany, Ohio, Mexico, Alberta, British Columbia, Pennsylvania, Quebec, Switzerland, Manitoba. Individuals who will be performing include Danny Plett, Steve Bell, Stephen Shank, Chuck Neufeld, Jeff Gundy, Al Reimer, Di Brandt, Rudy Wiebe, John Ruth, Levi Miller, Jean Janzen, David Waltner-Toews. Films will include *The Radicals*, *The Reconciliation*, *Wir Gedenken der Opfer des Zwanzigsten Jahrhunderts* and *Amish: A People of Preservation*. All these events will be free to those registered.

Correction: An error occurred in Mike and Kathy Waddell's address in the March 27 issue (p. 128). They may receive correspondence through their congregation, Peace Mennonite Community Church, 1602 S. Parker Road, Suite 206, Denver, CO 80231.

The next issue of *The Mennonite*, dated April 24, will feature mediation and criminal justice. *mts*

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Cover: RNS photo of "The Supper at Emmaus" by Caravaggio, courtesy of the National Gallery, London



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A glimmer

of hope in the tomb at Goose Bay

Bob Bartel

Innu. The judge acquitted four Innu for walking on the tarmac of Canadian Forces Base Goose Bay. The judge said the Innu believed it was their land and that there was a reasonable basis for that belief. The judge went on to say that "Canada is a vital part of the global village and must show its maturity not only to the segment of Canadian society that wields great power and authority but also to its most desperate people. Finally, the parties will have to negotiate answers to their problems, since the court is unable to answer these problems for them."

The stone was seen to stir ever so slightly, enough to allow a glimmer of hope into the tomb.



Bob Bartel and his family moved back to Rosthern, Sask., after completing a three-year service term in Labrador in 1989 with Mennonite Central Committee Canada. He continues to coordinate the Labrador program and analyze the Environment Impact Statement, the Department of Defence's study of the effect of low-level military jet flights on the Innu territory.

Charles Ludwig

It was another period of darkness in Canada's treatment of its aboriginal people. The week before Easter saw the Innu people repeatedly arrested for erecting tents on their own land, Nitassinan. The Department of National Defence said it had papers showing that the land was theirs. But no signatures of Innu people could be found on any of these papers, for no Innu had signed away their rights or their land in any treaty with any government.

For setting up tents in their traditional manner, on six different occasions during March 18-29, 1989, police packed the Innu onto military buses, confiscated the tents and equipment, made 93 charges of mischief, and on Easter Sunday held a high of 26 Innu in detention.

Early in the morning, on the first day of the week in Stephenville, where many of the imprisoned Innu had been transferred, children came to the prison. But the stone had not been rolled away. Fathers and mothers of Innu children

were locked securely behind bars for believing the government had stolen their land.

Others marched around the lock-up. Placards read, "Release my father and mother." They said prayers, but the tombstone was unmovable.

On Easter night the soldiers, under the glaring headlights of military vehicles, put finishing touches to the crown of thorns: many strands of barbed wire to prevent the Innu from walking on their own land. A few days later, 120 extra soldiers from New Brunswick came to guard against resurrection.

Many people of Happy Valley and Goose Bay called for the crucifixion of the Innu and the release of the economic benefits of "Barabbas." The Canadian government did not want to deal with the claims of the Innu. It washed its hands and tried to hide behind the courts and the powers of the Royal Canadian Mounted Police and the military police.

But the court refused to crucify the

The military invades its own

Labrador:

Innu homeland or NATO wasteland?

Susan Miller Balzer

Airplanes flying in the sunny skies over Labrador were welcome sights when I was a Mennonite Central Committee volunteer there in the mid-1970s. Planes brought passengers, letters from home, medicines for the nursing station hospital and once even cottage cheese so that a Manitoba MCC family could make *vereniky*. Two or three times a year a cargo plane brought fresh fruits, vegetables, milk.

Labrador Airways pilots were respectful of and respected by the people they served on their life-sustaining flights. They almost always gave summer and fall passengers a soft landing as the floats skimmed the harbor waters. In winter and spring they landed the ski planes safely on the thick ice.

But now fighter planes zoom across the Labrador skies. Flying faster than the speed of sound, they frighten the children, who run to hide in the woods as the fighters fly as low as 50 feet overhead.

The current rate of 7,000 low-level military flights over Labrador per year could escalate to 40,000 flights if the Canadian government and some military and Goose Bay businesspeople get their way and the North Atlantic Treaty Organization (NATO) accepts their invitation to build a tactical fighter and weapons training center at Goose Bay.

NATO's vote, postponed several times since Canada's 1985 offer of 150,000 square kilometers of air space over "uninhabited" Labrador and eastern Quebec land, is expected this May.

Canada has already spent millions of dollars promoting the militarization of Labrador. Six million went for an environmental assessment of low-level flying's effects. The study, done by the far-from-unbiased Department of Defence, concluded that the fighters caused only negligible environmental damage, which would be outweighed by

the money and jobs that NATO could bring to Labrador. The defense department went on to offer hunters a toll-free number to call in their whereabouts when hunting or fishing so that the fighter pilots would not overfly their camps. However, hunters have documented cases when planes flew over even though pilots knew of their campsites. Besides, not many take telephones into the wilderness.

The Innu (Indian) and Inuit (Eskimo) have lived in Ntessinan (Labrador) for about 9,000 years. Moravian missionaries established permanent villages for the Inuit as early as 1771. The Innu, who are mostly Roman Catholic, have had permanent settlements for less than 50 years. Both groups, as well as 18th- and 19th-century European settlers, make their living off the land and sea.

The native people never had the concept of individual land ownership, so they never bought or sold the land and never made any land treaties with the Canadian or provincial governments.

While pro-NATO groups want to

"develop" the wilderness for their economic and political gain, the Innu oppose the destruction of the environment and their way of life. They have invited Mennonites and other Christians to be their advocates.

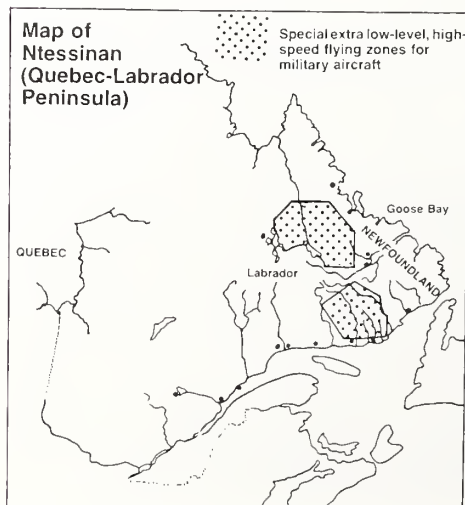
The Innu believe the militarization must stop now or they will die as a people. (The suicide rate in Sheshatshit, their village nearest Goose Bay, is above average.)

After making resolutions, writing letters and speaking to leaders in Canada and Europe, the Innu still feel ignored. They are trying other non-violent protests—illegal hunts, camp-outs on the bombing range and trespassing on the airport runway. Grandparents have taken their grandchildren to camp on the military bases to symbolize to the world that the land must be saved for the children. Many have been arrested, jailed and fined for their actions.

In a landmark case on April 18, 1989, provincial court Judge James Igloliorte (an Anglican Inuit) acquitted four Innu. He argued that the Innu believed that the land belonged to them. Canada called for a retrial with a different judge.

The Innu have now sought a court injunction against low-level military flights and a NATO training center. Their case deals with "security of person" and "aboriginal rights" guaranteed in the Charter of Rights. Pro-NATO groups fear that the Innu will win their suit. The Innu believe they can't wait for land claims settlements because their land would be destroyed by the military long before their claims came up for review.

In letters and testimony, the Innu state simply that they need the land, the caribou, and other wildlife for their own way of life. They say that social ills (like alcoholism) are healed when Innu leave the village for a season to live in the wilderness hunting and fishing camps.



Is it only in Labrador?



Regier

"They're so loud you can't hear yourself think," says Bernard Regier, a farmer east of Elbing, Kan., and a member of New Creation Fellowship in Newton, Kan.

On occasion planes from McConnell Air Force Base, located about 30 miles south in Wichita, Kan., fly over Regier's farm. "They haven't flown over lately," he said on a Sunday in March, "but there have been times they come over just about every day."

Other farmers in Kansas have also complained about low-level flying by military planes. Does it hurt the cattle? "I don't know for sure," says Regier, "but it sure bothers me."

Peace and environmental activists in Europe pressured their countries to decrease low-level fighter practice flights over Germany's Black Forest and other areas which showed environmental stress. Consequently, Germany, the Netherlands and Great Britain exported their low-level fighters to Canada. Europeans continue their peace witness as they side with the Innu in Labrador.

Mennonite Central Committee volunteers have been in Labrador since the 1950s. When Bob and Dorothy Bartel worked in Labrador, the Innu invited them to help staff the Innu

Resource Centre. Now Rick and Louise Cober Bauman work in Sheshatshit. They research, document and publicize the Innu people's struggle against the military. They are intermediaries between the Innu and the military, police, church organizations and the media. The Innu have encouraged the MCC workers not to do civil disobedience that might get them arrested and jailed. Nevertheless, last spring Bob Bartel was charged with mischief for transporting Innu to the Goose Bay runway protest camp.

Roman Catholic and some mainline Protestant churches also work for the

Etuetiss and Germaine Riche and their family in a tent at the protest site.



Louise Cober Bauman

Early evangel

Tim Wiebe

A glimpse of Easter hope
this bright Epiphany morning.
The best of John's witness
and a few favorite Psalms
story the imagination
fire the heart
fill an empty vessel
with praise.

A January sun
surprised at its boldness
struggles above the clouds
and floods the sanctuary
with light.

We sit bathed
in the miraculous
embraced
by Spirit and Word
stirred anew
to reveal to anyone
with senses to perceive
this astounding appearance
of the divine.

Tim Wiebe's address is 312-500
Glenelm Crescent, Waterloo, ON
N2L 5C8.



Bombs and protest signs at bombing range

Innu. Jim Roche, a Catholic priest, has been in prison since Sept. 26, 1989, for his part in protest leadership. Peace organizations publish news and write to government leaders and to imprisoned protesters.

The Anglican Church is caught in the middle. Nationwide, Anglicans are second only to Catholics in numbers of Native members. But in its Happy Valley (Labrador) parish, 90 percent of

the members earn their living from the military. So when the national synod voted last June to oppose NATO training bases in Labrador and to support Native people's land claims, the pro-NATO Labrador Anglicans felt betrayed by their church.

From my review of various church responses to the Innu, I conclude that a church can best proclaim the gospel with an authentic and prophetic voice when:

- it is united on pacifism;
- it can operate conscientiously without fear of loss of monetary support from disgruntled members;
- church members know that their personal morality reflects on the church and they are repentant and forgiving;
- mission workers are willing to serve the poor on the poor's terms and don't impose their lifestyle on others;
- people are advocates for justice and use "white power" to speak for the oppressed;
- the church is separate from the state and can call on government officials to repent;
- church members don't give up in despair but continue to do little things like letter writing;
- church members at "home" and church publications remember and support workers in faraway places.

Can we hope? The amazing changes in Eastern Europe and the Soviet Union may convince NATO nations to drop their outmoded "deep strike" strategy and thus have no reason to proceed with low-level flying practice in Labrador (or in Turkey, the other place NATO is considering for its base).

We do not trust in military strength or strategy, but in God, who sent Jesus Christ to reconcile the world to himself. Let us pray, speak and act for peace—in Labrador, in our homes and in all the world.



Susan Miller Balzer

Airplanes used to be a welcome sight, bringing letters, medicine, even cottage cheese.

Jim Roche

We in the larger Enkenbach (West Germany) region hear the big Compass Call planes warming up at the Sembach U.S. Air Base three miles north. In class at my secondary school about 15 miles east, my students and I quite often have to interrupt our dialogue because of low-flying military jets.

When the weather is nice, the jet noise over the Kaiserslautern region doesn't cease before 10 p.m. Complaints are answered by the firm will of the military personnel saying that pilots need continuous training. *Hans-Joachim Wienss, member of Enkenbach Mennonite Church*



Susan Miller Balzer
lives in Hesston, Kan.

Can the church survive the preaching of a **CARBONATED** gospel?

Katie Funk Wiebe

My experience of drinking a bottle of soda as a child was heady. I drank, then waited for that delightful moment a few seconds later when the fizz exploded into my every cranial cavity.

One hot, dusty day, while waiting beside a well, Jesus offered a Samaritan woman living water to drink. Today, fearful lest this same living water may not prove attractive enough, some gospel messengers add a little fizz to make it more "user-friendly." They offer the gospel in an iridescent, four-color glossy print with handy coupon attached for a little extra prize.

If Jesus were physically present today, says British writer Malcolm Muggeridge, he would have had a fourth temptation. Muggeridge sets a scenario: Lucius Gradus the Elder happens to hear Jesus speaking and teaching. He is impressed. Great message. If this message appeals to him, why shouldn't it have an equally strong impact on the general public? So he decides to take Jesus under his wing and build up his image: new haircut and beard trim, new robe, his stories on cue cards. Set the background: fountains, organ music, a good chorus-line from Delphi, some big names from the games, gladiators in full rig, support from the philosophy school of Athens. Wouldn't Jesus agree? He would reach much larger crowds.

But would Jesus have agreed? Of course not. Yet today the Christian community is giving lip-service to the belief that if the gospel had a little more fizz, sinners would flock to the church's doors.

A carbonated gospel allows people to live in the kingdoms of both the Spirit and the world and aspire to the fruits of both. The biblical message of discipleship and the cultural norm of popularity become indistinguishable. "Smiling and thinking positively have become a shield against repenting and thinking deeply," writes John Carmody and

Denise Lardner Carmody in *Bonded in Christ's Love*.

Henry Schmidt, professor at Mennonite Brethren Biblical Seminary, writes in *Doorway to Discipleship* that "in a market-consumer society the media pick up the popular dimensions of Christianity, but the characteristics of the gospel that are least marketable—self-sacrifice, servanthood, the way of the cross, identification with the poor, a prophetic witness to the state, a life of simplicity and sharing, justice and peace—don't get communicated to a society when the media explains what being born again is all about."

A carbonated gospel is promoted using the assumptions and logic of the marketplace rather than the principles of biblical truth. Biblical teaching may be stretched or shrunk, enlivened or toned down to make it more closely resemble a consumer product like oat bran.

Such a gospel grants immediate benefits. Though seasoned Christians

have learned that God's wheels sometimes turn slowly, the carbonated gospel offers instant health, wealth and happiness. Get your request to God today; expect an answer tomorrow, at the latest next week. People are offered an eternal mansion in glory, but also a recreational vehicle as well as a trimmer, healthier body in the present.

Charles Colson in *Kingdoms in Conflict* cites a prominent evangelist as saying, "I live in one of the finest homes. I drive one of the finest, safest cars....God designed for you to live in the overflow." To get along without fizz is unthinkable. From the beginning of their Christian lives, young people are conditioned to expect Christianity to be a highly stimulating activity-filled diversion: no fun, no Son.

Jesus, the Son of Man, may not have had a place to lay his head, but today's Christian should plan to eat, work, play and sleep in comfort. Jesus' message

Whole but not holy: The fantasy that the media induce us to live by is in direct contrast to the reality of our creation in the image of God.





may have had something to say about losing one's life for the gospel and picking up one's cross and following him, but that doesn't appeal to an affluent MTV (Music Television) age.

Fast but not necessarily forward

When the focus of the gospel is primarily on its immediate relevance to believers, the message has a way of degenerating into an emphasis on capturing and subduing God. God then becomes the resident servant who scurries around to answer requests.

The language of such an "immediately relevant" gospel is self-improvement and self-fulfillment: how to eat, how to dress, how to cope with anger and pain, how to pray more effectively so God will answer prayers, how to listen to a sermon so you will be helped. God's love is measured primarily by the tangible items that can be displayed before friends: "Look how the Lord blessed me." The fruits of the Spirit (joy, peace, mercy, longsuffering) are not something you write home about. Needs of the poor, homeless and oppressed do not make attractive issues on such agenda.

James Davison Hunter (cited in Robert A. Bellah's *Habits of the Heart*) documents an important shift in conservative evangelical piety through his study of books published by the eight largest publishers of evangelical literature. Happiness, fulfillment and zest for living are the new dominant themes. Suffering and sacrifice are downplayed.

Whole but not holy

One of the idols of the carbonated gospel promoters is a perfect body, free from pain, discomfort or disability. Jan Van Eys and Kenneth Vaux (*The Christian Century*) write that contemporary society thinks of "threats to health as a calamity; we consider physical disease an evil to be exorcised at all costs." Illness is a moral flaw. Death is a disaster.

Fizz-gospelers say that wholeness of body is more important than holiness. If you have the right kind of faith, they say, you won't suffer. Faith in God is trans-

ferred to faith in material goods and technology. The ultimate solution to all human ills, they believe, is just another invention away.

An added factor in the wholeness phenomena is the development of a new Christian sensuality. To be whole also means to be sensual and sexually fulfilled, according to this line of thinking. This new sex ethic, when applied to Christianity, encourages a lifestyle that celebrates things of the flesh, like a hip, leggy Amy Grant in tight leather pants bringing gospel music into the rock era of the 1980s. This ethic emphasizes attractive men and women for TV viewing audiences. It is only too apparent that the ugly and handicapped need not apply for "Christian" TV positions.

With a carbonated gospel the chasm widens. On the one hand is the fantasy that the media induce us to live by; on the other is the reality of our creation in the image of God, charged with the task of thinking God's thoughts and being Christlike.

Therapeutic but not redemptive

Counseling is another fizz phenomenon of this age. Students in a "full-service" school will have access to academic, spiritual, psychological and career counselors. Add to this marriage,

sexuality and financial counselors, diet and exercise therapists, and it is soon apparent that this society does not trust its own judgment. To live without a therapist of some kind is, it seems, foolhardy.

This is not to deny that society benefits from the therapeutic community or that God uses it. Yet there is a problem of balance. Bellah writes that the goal of today's growing therapeutic community is for the individual to be autonomous, independent of another's standards, to like oneself, to rely on one's own judgment without deferring to others. It offers techniques for coping, as if dependence on others were a weakness.

Jesus' gospel, on the other hand, offers redemption and grace for forgiveness and service. The goal of discipleship is to take up one's cross and live in service for Christ. The goal of the church is inter-dependence among the members, not independence.

Bellah states that the pure form of therapeutic attitude denies all forms of obligation and commitment in relationships, replacing them with open, honest communication (a value not to be belittled). Self-realization and personal happiness, however, are put ahead of attachment to others. Morality is seen

Finally Suzanne Lawrence



Leaves of consequence have finally come
To cover the branches that shelter my home.
Mists and young grasses, with vigor and zeal,
Are softening soil for feet that feel.
Daffodils pierce my retinas brown,
And give equal hope throughout the whole town.
Children have grown since they last played outdoors.
The earth, also older, grows childlike once more.
The hardness of winter is starting to thaw.
Safe under boughs, I sit down to draw,
And wonder at things that forever repeat—
The length of bare winter, the joy of bare feet.

Suzanne Lawrence's address is Route 2, Box 49A, Hillsboro, KS 67063.

Jesus' message may have had something to say about losing one's life for the gospel and picking up one's cross, but that doesn't appeal to an affluent MTV age.

as personal, not social; private, not public. This attitude sees growth as a purely personal matter and may necessitate changing jobs or spouses, playing bureaucratic games.

Toleration without doctrinal purity

Add too much fizz to the gospel and you soon become tolerant of anything and everything, not only ethically but doctrinally, for what you believe doesn't actually matter. Richard Foster writes that "if the options are an everlasting torture chamber initiated by God for those who turn their backs on him or who never heard of him, and the belief that all will make it to heaven somehow, large numbers of sensitive (thinking) Christians will choose the latter."

In a pluralistic society it doesn't make sense to continue to believe that someone will go to heaven because he or she was born in the United States rather than inland China. And when the boundaries of faith are erased, accountability to one another in the body of Christ is impossible.

Can the living water again become pure?

We Mennonites have a bright record of growth behind us. We therefore feel pressure to keep that image shining bright and untarnished by failure, whether personal or institutional. At one time leaders seemed clear that we knew what God was doing with us Mennonites.

As our church matured, it has become more institutionalized, its leaders more professionalized, its laypeople more content with secondary roles. We have been affected by contemporary American culture as much as any other denomination. A gospel with fizz looks appealing.

Soda pop that has been left standing open in the sun for a few hours is soon flat and tasteless. The carbonated gospel will likewise prove its insipience with time.

In Jeremiah's day the Lord had but one word to the Israelites: Repent and turn from all that does not honor a holy and righteous God. That message is just as timely for us Mennonites today.



Katie Funk Wiebe, Hillsboro, Kan., wrote this article (the second of three) for Meeting-house, a consortium of Mennonite editors. The first article was in the March 27 issue of The Mennonite.

Jeni Hielt Umble's response to Katie Funk Wiebe

It wasn't a glossy brochure, but a small newspaper announcement that initially directed me to the Manhattan (Kan.) Mennonite Fellowship. I later joined the church because a friendly welcome, sound teaching about Mennonite principles, small group involvement and outreach into the community all convinced me that this church was acting on its beliefs. Members of the congregation also taught me about Christian community. They stood beside the banks of a Kansas creek at my baptism and filled the pews at my wedding. Their letters of support and encouragement followed me across the country and around the world.

Several years later I moved away from Kansas but found small Mennonite communities in Texas and California. Like me, members of these churches are mostly Mennonite transplants to the city. Coming out of various conferences and traditions, urban Mennonites must work through historical differences to determine their own identity.

Once planted, however, urban Mennonites extend their community into their neighborhoods. They build and maintain playgrounds, invite neighborhood children to vacation Bible school and deliver sandwiches to the homeless. One can feel overwhelmed by the poverty and violence of the city, but these Mennonite churches reach out with God's love.

It seems to me that the nature of Mennonite urban churches discourages the preaching of a carbonated gospel. Usually small, these congregations do not have the financial resources to print slick brochures or produce radio spots. Advertising is usually limited to a small newspaper ad or a listing in the Yellow Pages. An answering machine attached to the pastor's home phone may provide the only electronic message.

Nor do Mennonite urban congregations wait for professional pastoral services the church often cannot afford. The work of the church is carried on by its members, who teach Sunday school, greet visitors, chair committee meetings, sponsor youth activities and help with worship. Small churches may even call on their members to preach. It is difficult to attend an urban congregation and remain uninvolved; there's just too much to do.

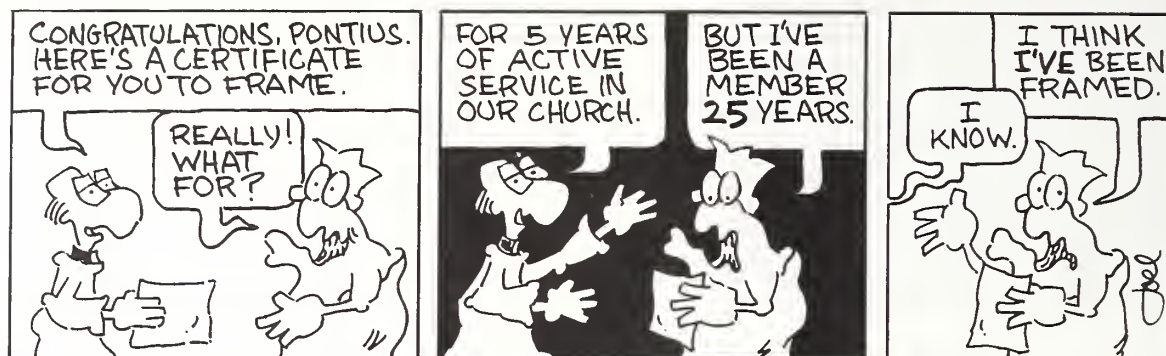
Mennonites build community in the city as they work together to plant churches and to follow Jesus' teachings to help people in need. Theirs is not a carbonated faith; it is the gospel in action. Christian community provides a fellowship of believers who share the faith and who hold individuals accountable when they slip. We can praise God that there are Mennonite churches that have not succumbed to a carbonated gospel.



Jeni Hielt Umble is a charter member of Hope Mennonite Church of Fort Worth, Texas. She currently lives in Irvine, Calif., and attends Faith Community Church in Downey.



Pontius' Puddle



NEWS

New name, new leader, new structure

Perestroika hits Soviet Baptists

Moscow—Sweeping changes marked the 44th Congress here of the Evangelical Christian Baptist Union Feb. 20-24.

The organization has a new name, a new leader, a new organizational structure and a new outspokenness after these sessions, which drew more than 700 delegates from all over the country.

Participants included several Mennonite Brethren from the Orenburg region in the Ural Mountains. International Mennonite guests included Paul Kraybill, executive secretary of Mennonite World Conference, and Larry Kehler, who attended under the auspices of Mennonite Central Committee Canada.

"It was a very important and critical conference because it came on the heels of perestroika and glasnost, and for the first time the church was able to work freely in expressing concerns, protests and criticism," said Kraybill. "After [70] years of repression and restraint, doors were flung open."

The new name replaces "All-Union Council of Evangelical Christians-Baptists." The change suggests more autonomy for the Baptist unions in the various republics of the Soviet Union.



Forty-seven candidates formed this baptismal group at the Mennonite Brethren Church in Danscoe, U.S.S.R.

Delegates voted to abolish the office of general secretary. A new structure strengthened the presidency and three vice presidents.

"There was plenty of debate and controversy—at times sharp—and rather critical statements," said Kraybill. He added, "One might observe that this is a positive thing in the sense that the trials, suffering and struggles of the last 70 years have always been suppressed."

In a time of repentance the leadership openly expressed a recognition of mistakes in the past. "The church has to go through a time of catharsis and restructuring," said Kraybill. "It will need to have a greater sense of being a church of all the people."

The number of baptized believers as of Jan. 1 is 204,156 in 2,260 churches. This contrasts with earlier figures that had claimed the number of Baptists was as high as 550,000. The previous totals included children and not just baptized believers. Recent declines in membership are due to the withdrawal of 42,000 Pentecostals and the departure to Germany of some 15,000 people (mostly Mennonites). The number of baptisms has in fact been rising rapidly in recent years. Previously many individuals had refused baptism for fear of persecution.

For the churches the rapid changes in the Soviet Union present great opportunity but also adjustments that will often be traumatic, said Kraybill.

"Freedom doesn't automatically generate new structures; and even in the church there is a great gap between the rigid structures of the past and the need for aggressive, active initiative and creative involvement, which are absolutely necessary if the church is going to adapt to the new society," he said.

The church has been in a defensive mode for so long that the adjustment to the new realities will not be easy.

"There is a search for Bibles by the millions," said Kraybill. People desperately need education, leadership training and more literature.

Mennonites continue their emigration to the West. Perhaps one-third to one-half have left, and there is no end in sight.

In his conversations Kraybill found that some people feel it is inevitable that all will leave; others are not so sure. The unpredictability jolts many congregations.

He asked one Baptist how the Baptists will feel when all the Mennonites have departed.

"We will feel like orphans," was the reply.

Another mentioned the positive testimony of the Mennonite presence over the years and the benefits it will bring for future evangelistic

The president of Cambodia's National Assembly has issued a decree recognizing Christianity, according to a Jan. 17 BBC (British Broadcasting Corporation) report. All religion was banned in the country during the years of Khmer Rouge rule from 1975-79. Under the following government, Buddhism and Islam were legalized, but Christians still could not worship openly. Government officials saw Christianity as a foreign religion that had worked with Western imperialism and was not to be trusted. Legalization means that many churches that have been meeting underground will now be able to meet openly.

Mennonite Chad Aid, an organization founded at the 1984 Mennonite World Conference sessions in Strasbourg, France, has changed its name and expanded its focus. In a meeting in Neuwied, West Germany, members of five sponsoring organizations decided to change the name to Mennonite Aid. The organization will channel assistance to African nations where the five agencies are working or where ties have been established with local churches. Cooperating in Mennonite Aid are Caisse de Secours (France), Swiss Mennonite Organization, European Mennonite Missions Committee, International Mennonite Organization and Mennonite Central Committee.

World Evangelical Fellowship has settled on Indonesia as the location for its Ninth General Assembly, to be held June 21-26, 1992. WEF international director David M. Howard announced the selection after his recommendation was unanimously approved by the WEF Executive Council. The search for a suitable site had proceeded over two years, with facilities in Africa, the Caribbean and Southern Europe also actively considered. The General Assembly is the ruling body of WEF.

NEWS

New hymnal publishers will produce handbook, large-print edition

Oak Brook, Ill.—The 1992 publication date nears for a joint Brethren-Mennonite hymnal. Among the 350-hymn "active" list is a new musical setting for Brian Wren's "When Love is Found," written especially for this hymnal by Alice Parker.

Nancy Faus, chair, reports "sensitivity toward the constituency." People who express opinions "affect our votes." As each hymn is brought for a vote, the council listens to the recommendations of the text and music committees. Preliminary votes may be taken on recommended changes in wording, musical key, choice of stanzas.

The council seeks the right

balance of material, said Rebecca Slough, managing editor, of First Mennonite Church, San Francisco.

Currently hymns are being evaluated individually, on their own merits. But at some point the council will look at categories of hymns, age, topic and the balance between "Brethren" and "Mennonite" hymns.

The Church of the Brethren, with a hymnal 19 years older than the currently-used *Mennonite Hymnal*, feels more need to update and therefore expects more change. Only some of the hymns that come out of each hymnal are actually either Brethren-written or Mennonite-written. Many come from another tradition.



The new hymnal will have a blue and silver cover, like that of the Hymnal Sampler, examined here by Nancy Faus, Oak Brook, Ill.; Ken Nafziger, Harrisonburg, Va., and Marilyn Houser Hamm (holding Kirsten), co-pastor, Altona (Man.) Mennonite Church.

The publisher's committee has decided to publish a series of monographs on topics related to the new hymnal: "Worship Planning," "Denomi-

national Styles of Worship," "Language Issues," "History of Hymnology" and "New Hymns."

The publishers will also produce a handbook to the new hymnal with historical notes on each hymn, an accompanist edition that includes performance notes and alternate arrangements, and an organist edition—a large-print edition with a special binding.

The publishers decided on a blue and silver cover similar to that of the *Hymnal Sampler* produced last summer.

The publishers also announced a two-stage pre-publication discount for the hymnal. A 20 percent discount will be offered July 1 to Dec. 31, 1991. A 10 percent discount will be offered Jan. 1 to June 1, 1992. Wendy Chamberlain McFadden, Church of the Brethren

efforts in the areas where they have lived.

Kraybill and Kehler met with the government's new chairman of the Council of Religious Affairs and felt free to "discuss frankly the situation of the Mennonites and the intention to support and relate to them."

Future contacts include a visit later this spring by a delegation including Jacob F. Pauls, vice president for North America of Mennonite World Conference; J.M. Klaassen, representing Mennonite Central Committee Canada; Loretta Fast, representing MCC; and Daniel Janzen, representing

European Mennonites. David Shelly, with news from Baptist

World Alliance Information Service

Paul Kraybill and Larry Kehler met with representatives of autonomous Mennonite Brethren congregations in the Soviet Union and with other German-speaking Baptists of Mennonite background. Kehler said, "We asked how they were relating to the *kirchliche* (church) Mennonites," who by mutual agreement do not affiliate with the Evangelical Christian Baptist Union. Frank Martens, pastor in Kirghizia of a Baptist congregation made up mainly of people of German descent, said he now invites a small group of local *kirchliche* Mennonites to communion. This would have been impossible previously because of difference of opinion over baptism. Martens added, "God is calling me to stay here." His congregation of 500 is now down to half that size as a result of the outflow of people from the Soviet Union.

Christians in Moscow have formed the first Russian Bible Society in 150 years, according to the American Bible Society. The Russian Bible Society was launched Jan. 17 by several prominent church and civic leaders. To date, membership has included only individuals, not the church bodies they represent. The society will work under the auspices of the Soviet Charity and Health Foundation.

A Celebration of Conscience will be held this year to commemorate the 50th anniversary of the Burke/Wadsworth Act, which provided legal provisions for conscientious objectors in the United States. Mennonite Central Committee U.S. Peace Section is a sponsor. A national Celebration of Conscience conference will be held Aug. 3-5 in Bryn Mawr, Pa.; regional conferences will be held in Indiana, Kansas and California. People of all ages are invited. For more information contact MCC U.S. Peace Section, Box 500, Akron, PA 17501-0500 (717) 859-1151.

Conrad Grebel College and the University of St. Jerome's College, both of Waterloo, Ont., in celebration of their 25th and 125th anniversaries, respectively, are sponsoring a national conference entitled "Educating for the Kingdom? Church-Related Colleges in English-Speaking Canada," to be held May 1-2 in Waterloo. Registration for the conference is \$100. For more information contact Rod Sawatzky at (519) 885-0220.

NEWS

Saskatchewan Mennonites struggle with budgets, discuss camps

Saskatoon (GCMC)—"A mouse is an elephant according to the budget specifications of the Conference of Mennonites of Saskatchewan," said Henry Reimer, First Mennonite Church, Saskatoon, at the conference's annual sessions Feb. 23-24.

"I can only console myself that a mouse is a resilient creature," he added. Although his remarks brought laughter, the mood here at the Mount Royal Mennonite Church was sober as the 166 delegates struggled with what was described as a "bare-bones" budget for 1990.

The 1990 budget proposal totaled \$537,470 and made no provisions for the 1989 deficit of \$26,687. Due to the financial situation, three missions committee projects were terminated: evangelism awareness, chaplaincy and Choice Books. "We can't continue starving our projects, or they will all die," said treasurer Peter Dyck.

In addition the 1990 budget asked for a 16.6 percent increase in contributions over last year. Twenty-three of 43 congregations gave less than the per member asking in 1989; four of the 23 churches gave no money to the conference.

"We need to be able to sell these programs back home in our churches if we are going to make the budget. I'm not sure

we can do it. The economy in Saskatchewan is going downhill," said Jake Driedger, North Star Mennonite Church, Drake. "I will have to vote for the budget, but I am fearful for the budget next year."

Helen Andres, Rosthern, noted that Swift Current Bible Institute and Rosthern Junior College receive a large share (47.3 percent of 1990) of the budget money. Another delegate asked that an additional \$2,000 be added to the missions committee projects because the "budget is too inward-looking." His proposal was defeated by delegates. Instead they passed the proposed 1990 budget of \$537,470. Later, Mennonite Trust gave the conference a surprise donation of \$7,600.

Another major item on the agenda was the report of the Camp Coordinating Committee Task Force, which had been formed at the request of the conference executive. The task force was to examine the rationale and economics of operating three camps in Saskatchewan—Camp Elim, Rosthern Bible Camp and Shekinah Retreat Centre.

The task force outlined nine possible options, with a strong recommendation for the delegates to consider the one which would develop Shekinah Retreat Centre as a central,



Helen Kornelsen and Leona Bartel at the Saskatchewan conference sessions

year-round campsite and provide subsidies to the Rosthern and Elim camps for their summer programs.

Fred Hayes, Emmaus Mennonite Church, Wymark, moved that the camp issue be tabled for a year so that the issue could first be discussed in the local churches. Delegates passed his motion 95-54. He encouraged the task force to visit churches during the year.

Once again delegates discussed the 1986 General Conference Mennonite Church resolution on human sexuality. A group from the Martensville Mennonite Mission Church proposed the following change in one of the resolution's paragraphs: "We confess our fear and our rejection of those of us with different sexual desires and our lack of compassion for them in their struggles." ("Our rejection" is preceded by "repent of," and

"desires" reads "orientation" in the original resolution.) Chairperson Benno A. Klassen urged people to come "with sensitivity to the diversity of opinion on this topic." Delegates passed the wording changes in a vote of 45-29.

One of the reports included a "thank-you" from a member of the Spanish-speaking congregation that meets in First Mennonite Church, Saskatoon: "We want to thank you for your hospitality in making us feel welcome in a new land."

Several people expressed their concern about the operations of the Rosthern Mennonite Youth Farm. "We need to look at where we are going as a conference. When was it decided that the youth farm should switch from providing service-oriented programs to ones that are funded by the government?" said John Friesen, Rosthern. The Mennonite Nursing Home that is part of the youth farm receives the majority of its income from the government. No action was taken on this.

Sheldon Sawatzky, General Conference missionary in Taiwan, was guest speaker. He spoke on "Many Peoples Becoming One."

Newly elected chairperson John R. Peters, Saskatoon, closed the conference. "An organization cannot survive long by backtracking," he warned. Peters said he hoped the conference could move beyond its current financial problems. *Carla Reimer, news service editor, General Conference Mennonite Church*

Citizens for Public Justice, based in Toronto, advocates a comprehensive, life-affirming initiative consisting of (1) extensive, life-supporting social policy measures that can alleviate many of the factors that lead women to seek abortions, and (2) essential, life-protecting amendments to Bill C-43 (in the Canadian Parliament) that entrench the right to life of the unborn. "Only when the human rights and socioeconomic needs of unborn children, women and families are properly safeguarded and advanced together will the abortion deadlock be broken," said CPJ executive director Harry Kits. "This requires government to look beyond legislation alone to all of our public policy priorities and to implement social policy changes that protect and sustain life at all stages of development."

Many Old Colony Mennonites in Bolivia are in prison for not paying debts to loan sharks. "They couldn't read the fine print," says Menno Ediger, a Mennonite Central Committee worker who with his wife, Margaretha, runs a cultural center and outreach program in Santa Cruz directed at the colonists. Abraham Groening, 45, a farmer with 13 children, has spent six months in the Santa Cruz jail and has yet to have a court hearing. "I borrowed \$4,000," he said, "but the debt grew faster than I could pay it back." In two years he owed \$40,000, he said. Six brethren share Groening's predicament and his cellblock. Hundreds of others have managed to avoid prison but have been victimized, squeezed after borrowing at exorbitant interest rates or guaranteeing the loans of others. (*Orange County [Calif.] Register*)

NEWS

Mennonites in Japan face the 1990s

Aoshima, Japan—The Japan Mennonite Christian Church Conference convened here Feb. 10-11. Participants included 11 pastors, 22 lay Christians and 10 North American missionaries.

Pastor Matoba of Kano set the tone for the conference with a short message based on John 13:34-35.

The 18 participating churches reported 25 baptisms last year. Two churches have plans for building new sanctuaries this year. One pastor and his family (his wife, six children and his mother) are donating family land to the church he pastors.

"Boldly proclaim the gospel," said Anna Dyck, missionary in Japan for almost 37 years. This was followed by a communion service.

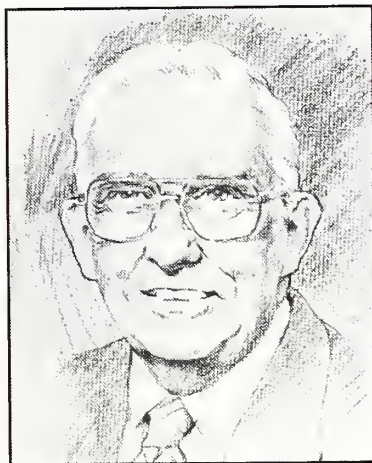
John Sommer gave a presentation on "Internationalization of Missions," which was followed by group discussions.

"Why missions?" and "How can we present Christ without a western label?" were some of the questions. One pastor said, "Let's start prayer meetings for overseas mission." Another proposed, "We need to have rallies to emphasize missions."

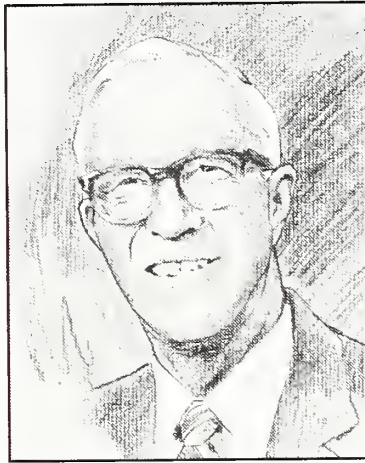
The pastors expressed the desire for more long-term missionaries.

Thus JMCCC moves into the 90s. *Mary Derksen, Fukuoka, Japan*

Let's talk Missions at OMSC



G. Linwood Barney
September – December 1990



Ralph R. Covell
January – May 1991

Announcing 1990-1991 Senior Mission Scholars in Residence

The Overseas Ministries Study Center welcomes into residence this year Dr. G. Linwood Barney and Dr. Ralph R. Covell as Senior Mission Scholars. In addition to sharing in the leadership of OMSC's regular Study Program, these highly respected colleagues will offer to our missionary and overseas residents personal consultation and tutorial assistance. Write for Study Program information and Application for Residence.

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Senior Scholars, 1991-1992:

Dr. Eric J. Sharpe (Fall) Dr. Harvie M. Conn (Spring)

A mentor program at Pleasant Oaks Mennonite Church, Middlebury, Ind., establishes intentional relationships between young people and adults. The mentor enables the young person to work toward the development of clarification of personal identity, interests and abilities; faith and values, and lifestyle choices. Young people are invited to enter the program when they enter sixth grade. This year 19 youth requested mentors.

Clarice Kratz, co-pastor at Maple Avenue Mennonite Church, Waukesha, Wis., says that only in the recent decade have we acknowledged cruel family behaviors resulting in battered wives and children. "A lot of energy goes into hiding what is happening behind closed doors," she says. The greatest challenge is admitting we have a problem. The more we hide, she said, the more we encourage dishonesty. Living with constant abuse perpetuates harm in a peace-teaching church. The Inter-Mennonite Family Life Ministry Council met Feb. 16-18 to discuss these issues. Thirty-seven representatives came from districts, provincial organizations and committees. *Thelma Horner*

In the last 12 months half a million children have died around the world as a result of the slowing down or reversal of development. Indebted governments have also cut expenditures on welfare services affecting the growth of children. The 40 least developed countries have slashed spending on health by 50 percent and on education by 25 percent over the last few years. "In many nations the poor have been little benefitted from the billions of dollars that were often so irresponsibly lent and so irresponsibly borrowed," says James Grant, executive director of UNICEF. (*National Council of Churches Review*)

NEWS

Christian Peacemaker Teams listen to Innu crisis

Ottawa—"We want to protect our way of life and our children," said Innu elder Elizabeth Penashue. "We're putting every effort to stop military development of our land." She told how Canada's efforts to "develop" the Innu homeland by marketing it to European and American air forces affect her family.

She and her husband, Francis, and Chief Daniel Ashini, 78 registrants, several of their children and a number of the hosting Ottawa Mennonite Church members came together here Feb. 23-25 to

learn of and respond to "The Innu Crisis and the Call of Christ."

This Christian Peacemaker Teams consultation in Canada's capital was organized by a Kitchener/Waterloo CPT committee and endorsed and/or supported by eight groups: the General Conference Mennonite Church, Conference of Mennonites in Canada, Institute of Peace and Conflict Studies, Conrad Grebel College, Mennonite Conference of Eastern Canada Peace and Justice Commission, Mennonite Central Committee

Canada Native Concerns, MCC Canada Peace and Social Concerns, MCC Ontario, and Stirling Avenue and Olive Branch Mennonite churches. Resource people included the three Innu guests from Sheshatshit, Nitassinan, as well as past and present MCC volunteers at the Innu Resource Centre, Bob Bartel and Rick and Louise Cober Bauman.

The crisis in Nitassinan (the Innu nation that covers much of Eastern Quebec and Labrador) accelerates as more and more low-level fighters fly across Innu hunting land. The 7,000 flights made in 1989 could increase to 40,000 if NATO builds its proposed Tactical Fighting and Weapons Training

Centre in Goose Bay, Labrador. This would greatly expand the air force base that the United States and Canada built there 50 years ago.

Destructive and environ-

Mennonites are welcome if they abide by Innu terms, the first being non-violence.
Chief Daniel Ashini

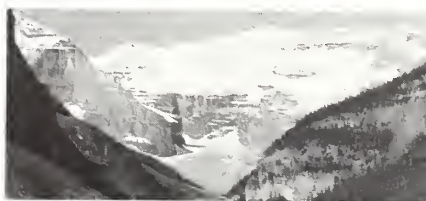
mental effects of the low-level flying and war-games practice include the startle effect, trauma, 140 decibel noise, fuel dumping, aluminum chaff contaminating the food chain, seven-foot wide and seven-foot deep craters and 12,000 square kilometers of restricted areas for bombing. The military's presence in Goose Bay (pop. 7,000) also brings social/moral/health breakdowns. Soldiers entice Innu girls to the bases with alcohol, abuse them sexually and throw them out to find their own way home. If the NATO base is built in Goose Bay, 65,000 men per year would train there for two-week stints. Statistically, 35-70 of them would have AIDS. The 10,000 Innu believe this is a life and death struggle for them. Drinking and suicide attempts increase in the Innu villages as hopes for continuing the Innu way of life get dashed.

Some, like Elizabeth Penashue, who spent two

1970-1990

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Western Canada 90B	July 29-Aug. 18	Jan Gleysteen, Alfred Willms

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The Bethel College board of directors met March 8-10 on the Bethel campus in North Newton, Kan., under the theme "Enrollment Management." The board approved a budget of \$7,034,000 for the 1990-91 fiscal year. The board also accepted with regret the resignation of president Harold J. Schultz, who will complete his sixth term in July 1991. The college recently received a \$186,000 challenge grant from the Knight Foundation to assist it in a comprehensive effort to improve the retention of freshmen.

By midsummer the Mennonite Central Committee account in the Canadian Foodgrains Bank may be empty. "I don't think this has ever happened before," says Ron Bietz, who administers the MCC Food Program. He explains that the shortfall is the result of higher than usual requests for food and the 1988 prairie drought, which saw lower than usual donations to the account. According to Bietz, MCC will need 2,500 metric tonnes of wheat to meet a request for food for India and leave some left over for other needs. The donated wheat is matched three-for-one by the Canadian International Development Agency.

An Australian scientist and an Indian Hindu lawyer will share the 1990 Templeton Prize for Progress in Religion. Biologist L. Charles Birch of Sydney, Australia, and Baba Amte, who runs a community for people with leprosy near Nagpur, India, will share the prize of 330,000 pounds (\$200,000). (*National Catholic Reporter*)

NEWS



Susan Miller Balzer

"We want to protect our children," Elizabeth Penashue (center) told the Christian Peacemaker Teams consultation. She is flanked by Daniel Ashini (left) and Francis Penashue.

weeks in jail in Newfoundland for her protests, aren't giving up. After 10 years of diplomatic protests—speaking and letter writing—the Innu began direct non-violent action to stop the military's theft of their land. They've walked and camped on the air force runways and bombing ranges, sometimes taking their small children along to symbolize why they want to preserve the land. For this they were arrested for trespassing and mischief and taken to court. In their latest trial in February, the judge kept refusing to hear their evidence, so they walked out of the court. They then decided to quit providing their own translator. The court brought a Goose Bay Innu inmate to translate, but the defendants persuaded him not to translate. The court adjourned until March 28 "to get a translator, which I think will be a hard thing to do because the Innu people are in a conspiracy," Chief Daniel

Ashini said.

Low-level flights will resume in April, and the Innu are committed to disrupting them, with hopes of banning them altogether. Some Mennonites may find their way onto the bases to stand with the Innu. They are welcome, Chief Daniel said, if they abide by Innu terms—the first being non-violence.

Only a few will make the long trip to Labrador, and not everyone who goes can expect to be part of an action, since the Innu strategy is to surprise the air forces by showing up in different places unexpectedly. However, Mennonites can help in other ways:

- Raise money for the Innu Defense Fund. Court costs are \$400,000 (\$4 from every Canadian Mennonite).
- Write letters on behalf of the Innu.
- Take part in rallies, vigils and awareness-raising events.
- Advocate for the Innu in

What to do, where to write

Further information is available from the Innu Resource Centre, c/o Louise or Rick Cober Bauman, Gen./Del. N.W. River, Nitassinan, Canada A0P 1N0.

Letters regarding policy should go to Brian Mulroney P.M., House of Commons, Room 309-F, Centre Block, Ottawa, ON K1A 0A6.

Donations may be sent to the Innu Defence Fund, c/o Assembly of First Nations, 47 Clarence St., Suite 300, Ottawa, ON K1A0A6.

conversations/negotiations with authorities. CPT can serve a networking function for small local groups who commit themselves to keep working at problems.

The CPT group assembled at Ottawa affirmed the long and close relationship of MCC with Labrador's people. Christian Peacemaker Teams (sponsored by General Conference Mennonites, Mennonite Church, Church of the Brethren and Brethren in Christ) want to work through the open channels MCC has established. During Aug. 21-30 MCC Canada will sponsor a seminar for 10 participants who will live and learn in an Innu camp in Labrador.

CPT participants from Canada, the United States and the Netherlands learned that the Innu crisis is not unique. Their own governments abuse land and people in many ways as they prepare for war.

"Does your government know that you, the peace church, oppose this thing?" Menno Wiebe asked.

Lawrence Hart, Cheyenne

Peace Chief from Oklahoma, led the concluding worship, preaching on "Spiritual Resources for Peacemaking." "God incarnate in Christ touched the earth," Hart said. "God will again touch the earth." *Susan Miller Balzer*

It is the challenge of the church to place non-violent pressure on government in support of their Innu brothers and sisters. This non-violent pressure stems from the call of Christ, which asks that we care enough to confront our enemies. As church people are educated and empowered to stand with the Innu, the active, non-violent love of Christ is seen as their greatest tool against oppression. Christian Peacemaker Teams will stand in the support of the Innu struggle for justice and self-determination. *Gene Stoltzfus, CPT coordinator*

The Coalition to Stop Gun Violence is making an effort to enact a federal ban on all privately used assault weapons. Michael K. Beard, a United Methodist and president of the coalition, said, "We need a president with the courage and the vision to call for an outright ban and to make it clear he will sign such legislation."

In an effort to share the pain of Panama's poor, Panamanian President Guillermo Endara launched a water-only fast March 1 for Lent and has been sleeping and running his government out of a makeshift office in the Metropolitan Cathedral in Panama City. "Many are starving here," he told Catholic News Service March 8. "Every night, many mothers have to put hungry children to bed. This pains me, and I feel I should share their pain." Some observers have said that the fast is a move to hasten a \$1 billion assistance package promised by U.S. President Bush shortly after 14,000 U.S. troops intervened in December 1989. (National Catholic Reporter)

A former federal scientist said he was pressured to change his findings of a high cancer rate among workers at the Rocky Flats nuclear weapons plant near Denver. The plant processes plutonium, a radioactive material. Gregg Wilkinson made the accusations against U.S. Department of Energy officials regarding a study he made several years ago. The department runs the plant. He made his comments to a panel appointed by Energy Secretary James Watkins to recommend how the DOE can improve its health program for workers. (National Catholic Reporter)

RECORD

WORKERS

Paul Amaker, president of Walsenhausen Bible School in Switzerland, was guest speaker at a conference in Uruguay attended by 250 German-speaking young people from Mennonite churches in Paraguay, Brazil and Uruguay.

Larry Becker, First Church, Newton, Kan., has been reappointed assistant business manager for the Division of General Services of the General Conference Mennonite Church.

Gerhard Ens, Winnipeg, has been reappointed as editor of *Der Bote*.

Del Epp has begun serving the Glenlea (Man.) Church.

Ed Epp, Bethel Church, Winnipeg, MCC country representative in Lebanon, visited MCC's Bangladesh job creation program in late 1989 to better develop income-generating programs in Lebanon. He was accompanied by **Hussein Atieh**, MCC staff person in Lebanon. MCC worker **Sandra Reisinger Franklin**, living in Saidpur, Bangladesh, was their guide.

Dorothy Nickel Friesen has



Ens



E. Epp



P. Friesen



Gates



F. Keller



H. Keller

resigned as pastor at Manhattan (Kan.) Fellowship, effective July 1, to accept a position at Associated Mennonite Biblical Seminaries, Elkhart, Ind., as assistant academic dean/dean of students.

Phil Friesen was licensed for the ministry Feb. 25 at Faith Church, Minneapolis.

Gary Gates has resigned as president of the Evangelical Mennonite Church, completing eight years in that capacity. The denomination's offices are in Fort Wayne, Ind. It is a participating member in Africa Inter-Mennonite Mission and publishes the magazine *EMC Today*.

Mike Ginter has been called as pastor at Compass Immanuel Church, Rapid View, Sask.

Linford Good, Marietta, Pa., is the project administrator of LIFE (Living in Faithful Evan-

gelism), a 36-month process to help MC and GC congregations discover a new vision for outreach.

Ralph Graber began



Harms



Horst

as pastor at West Zion Church, Moundridge, Kan., on Feb. 18, after serving as interim pastor.

Galen Harms, Grace Hill Church, Newton, Kan., began March 19 as mail clerk and printer for Faith and Life Press, a program of COE.

Frank Horst has begun as interim pastor at First Church, Aberdeen, Idaho. He and his wife, LaVerne, were editors of the *Pacific District Messenger* from 1981 to 1985.

Frank and Holly Keller, Bethel College Church, North Newton, Kan., have accepted a three-year assignment as MCC country representatives in Cairo, Egypt, beginning in June. Frank has served as Western District Conference minister since 1978. Prior to that he was pastor at Hoffnungsau Church, Inman,

Kan., for six years. Holly has worked as administrative assistant at GC central offices, first for COE and since 1985 for COM. The Kellers are originally from Zion Church, Souderton, Pa., where Frank served three years as assistant pastor.

Dan Klassen will begin as associate pastor at Peace Church, Richmond, B.C., in October.

Lorraine Letkemann, Coaldale (Alta.) Church, began a one-year assignment on March 1 in Argentina as a mission intern with MBM. She is the daughter of Peter and Katy Letkemann, Lethbridge.

David Neufeld began a part-time interim arrangement in December 1989 with Fiske (Sask.) Church alongside his pastoral work at Herschel (Sask.) Church.

Anna Portnag, Chicago, will translate *I Heard Good News Today* by Cornelia Lehn into Russian. **Walter Sawatzky**, Elkhart, Ind., is overseeing the translation. Portnag is featured in the October 1989 issue of *Christian Living*.

Marles Preheim, Bethel

GC—General Conference
COE—Commission on Education
COM—Commission on Overseas Mission
MC—Mennonite Church
MBM—Mennonite Board of Missions
MCC—Mennonite Central Committee



Loeppky

The Commission on Education of the General Conference Mennonite Church has created a new position—Venture Clubs consultant in Canada. Connie Loeppky, a member of Springstein (Man.) Mennonite Church, began April 1 to serve Canadian General Conference congregations and to respond to inquiries from other denominational groups. Loeppky has been a member of the editorial council of Venture Clubs since its inception in 1985. She is a writer of the personal exploration projects in the club program. "We expect Connie's role will include marketing Venture Clubs material in Canada and that she will also be available to conduct workshops and seminars in congregations across Canada," says Rosella Wiens Regier, secretary for children's education for COE. Connie is completing a degree in education at the University of Manitoba.

The Muria Synod, Mennonite churches in Indonesia, currently has a goal that it calls "1-3-1." Each person is to reach one person for Christ in the next three years and each congregation is to plant a church in the next three years. As of November 1989 the churches were ahead of their goal.

Wildwood Mennonite Church of Saskatoon invites applications for the position of **full-time pastor**.

Send inquiries or resumé to Pastoral Search Committee, Wildwood Mennonite Church, 1502 Acadia Drive, Saskatoon, SK S7H 5H8.

Youth leader/assistant pastor required immediately, to work especially with youth and young adults, at **Zion Mennonite Church** in Swift Current, Sask.

Please send inquiries/resumé to Hilda Wiens Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

RECORD



Preheim



Reimer

College Church, North Newton, Kan., conducted the 500-voice choir at the 28th International Festival of Mennonite High School Choirs at Rockway Mennonite Collegiate, Kitchener, Ont. The 13 participating choirs came from Puerto Rico, Pennsylvania, Oregon, Florida, Indiana, Ohio, South Dakota, Virginia, Iowa and Ontario. Preheim is a member of the music faculty at Bethel College, North Newton.

Carla Reimer, Shalom Church, Newton, Kan., has resigned from her position as news service editor for the General Conference Mennonite Church, effective May 31. She has served in this position since October 1986. Reimer and her husband, Nathan Dick, have accepted three-year teaching positions at Woodstock School in India.

Jeanne Rempel, Upland, Calif., was recognized as a commissioned pastor by the Southwest Mennonite Conference (MC). She serves as co-pastor and church planter with her husband, Dennis, at Mennonite Community Fellowship, Redlands/Hemet, Calif.

Helen Snyder Reusser, Kitchener, will retire July 31 from her position as Minister of

Christian education for the Mennonite Conference of Eastern Canada. Her work as resource person for the Foundation Series will be assumed by *Eleanor Snyder*, also a minister of Christian education for MCEC.

Phil Rich, Archbold, Ohio, was elected to another term as chair of the MCC U.S. executive committee; *Donald Steelberg*, Wichita, Kan., continues as vice chair for three years; *Burton Buller*, Henderson, Neb., was elected secretary for two more years; *Norman Shenk*, Salunga, Pa., was elected to the MCC U.S. board as representative from the MCC East Coast board, and *Harriet Sider Bicksler*, Harrisburg, Pa., was appointed to represent MCC U.S. to the MCC U.S. Peace Section board.

George Richert, Regina, and Gerald Gerbrandt, Winnipeg, have been named to a task force to develop a broad statement of policy on Mennonite seminary education in Canada.

Ernie Sawatsky was installed March 4 as pastor at Lethbridge (Alta.) Church after a six-month leave of absence.

Ed Springer will begin as pastor at St. Louis Fellowship on Aug. 1.

William Stafford gave the Keeney Peace Lecture at Bluffton (Ohio) College on March 20. He spoke on "Making Peace Among the Words: the Creative Writer and the Peace Witness." He served in Brethren Civilian Public Service in Arkansas and

in California during World War II.

Edward and Mildred Stoltzfus, Park View Church, Harrisonburg, Va., have served at Union Biblical Seminary, Pune, India, for three months. Edward taught, and Mildred worked in the library. Their assignment was a joint appointment by COM and MBM.

Belva and Verney Unruh, First Church, Newton, Kan., were honored by COM at its March 5 dinner for their work with COM, which began in 1951. They were missionaries in Japan for 15 years and in Taiwan for 10 years. In addition Verney has been on COM administrative staff for 13 years, currently serving as interim secretary for Asia.

Raymond Wong has resigned as pastor at Calgary (Alta.) Chinese Church, effective March 1.

—compiled by Angela Rempel

Women in Mission invites applicants for a 3/5 time **coordinator** position beginning Sept. 1. Duties will include administration, leadership training, attending district/provincial retreats and conferences as a resource person, planning executive and advisory council meetings, and coordinating preparation of resource materials.

Send letter of application and resumé to Sara Regier, Coordinator, Women in Mission, Box 347, Newton, KS 67114, phone (316) 283-5100. Applications accepted until May 1.

The General Conference is seeking a **news service editor** to write, edit and release articles about the activities of the conference. A three-quarter-time administrative position to work at headquarters in Newton, Kan. Some travel required. Starting date mid-May or negotiable.

Qualifications: strong reporting, writing and editing skills; basic photography skills; organizational ability; ability to meet deadlines; strong interpersonal skills; minimum of bachelor's degree in English and/or communications.

Application deadline **April 20**. Please request an application from Dave Linscheid, Communications Director, General Conference Mennonite Church, Box 347, Newton, KS 67114-0347, (316) 283-5100.

First Mennonite Church Saskatoon, Sask.

Invites applications from interested persons in:

youth and music ministry

Commencing: Aug. 1, 1990
(This could be a shared position.)

Primary responsibilities:
leadership in youth and music ministry

Application deadline: April 30

For information or application, contact:

Wally Krause, Congregational Chairperson
418 Queen St.
Saskatoon, SK S7K 0M3
Telephone (306) 653-5325

Brethren in Christ church leader Arthur Climenhaga reports growth of the Christian community in Orissa, India, despite heavy persecution from the Hindu majority. Church officers are under police protection. The area is also one of extreme poverty; the people have to eat mango seeds for nutrition during several months each year.

"I challenge every congregation that is integrating newcomers who are learning English to get *The Mennonite* on cassette," says Florence Driedger, moderator of the General Conference Mennonite Church. (See ad below.) "It helps them learn [English] if they can listen to the words while reading the text. The bonus is that they learn about our conference while learning English," she says. Driedger has also read Cornelia Lehn's story books onto cassette tapes to assist newcomers to her congregation, Peace Mennonite Church, Regina.

The Canadian Association of Mennonite Schools will celebrate 100 years of Mennonite Christian education at the CAMS Music Festival '90, to be held May 5-6 in Winnipeg. A band concert will be held May 5 at 7:30 p.m. at 181 Riverton Avenue. Cost is \$6 per person. On May 6 a choral concert, including a 450-voice mass choir, will be held at 8 p.m. at the Centennial Concert Hall. Cost is \$10 and \$8 per adult, \$6 per student.

RESOURCES

books

Caring for Your Own Dead by Lisa Carlson (Upper Access Publishers, 1987, \$19.95 cloth, \$14.95 paper) is an account of personal experiences with death, a history of funeral customs, a handbook on organ donations, a state-by-state directory of laws and services.

The life enrichment committee of the Western District Conference has compiled **The Growing Silver Resource** to help congregations assess the gifts and needs of older people. All WDC congregations received a copy. Several copies are available in the WDC resource library in North Newton, Kan.

Sex and family therapist Mary Ann Mayo speaks to the hard issues in language kids understand in her book **Caution: Sexual Choices May Be Hazardous to Your Health** (Zondervan, 1989, \$8.95).

—compiled by Gordon Houser

Belton CPS Camp #55 Reunion July 20,21,22, 1990 at Mountain View Mennonite Church, near Creston, with Kalispell, Montana address.

Campers who have changed address or have not received previous reunion announcements should promptly contact Reunion Secretary-Treasurer for further information: Oscar E. Roth, 240 N. Lombard, Lombard, IL 60148, phone (708) 627-3840.

The Bethel Mennonite Church of Mountain Lake, Minn., will celebrate its centennial June 22-24, 1990. The celebration will begin with a German program on Friday evening. Saturday evening will feature a musical pageant depicting the history of the church. The weekend will conclude with a Sunday morning worship service led by former pastors of the Bethel congregation and a noon fellowship meal. Special ethnic meals and lunches as well as other activities and displays will be a part of the celebrations. A pictorial history book of the church and a pictorial directory of the congregation will be available. Friends of the church and former members should make plans now to attend this event.

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

Wilderness Wind Camp



Wilderness Wind Camp, Ely, Minnesota, is offering a variety of wilderness trips for individual or couple participation. Openings are available for the following 1990 trips:

CREATION AND RENEWAL: A WILDERNESS CANOEING SEMINAR

Leaders: Perry Yoder and Tim Lehman
June 20-29
Cost: \$205.00

COUPLES CANOEING

Leaders: Paula and Tim Lehman
July 28-August 4
Cost: \$230.00 per couple

PICTURED ROCKS WOMEN'S BACKPACKING TRIP

Leaders: Linda Shetler and Paula Lehman
July 8-14
Cost: \$124.25

Wilderness Wind is a Mennonite-affiliated camp committed to teaching spirituality, wilderness ethics, and Christian community.

FOR MORE INFORMATION

Write: Wilderness Wind Camp
c/o Tim Lehman
Rt. 5, Box 41B
Newton, KS 67114
Phone: (316) 283-9482

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books

Communal struggle

Torches Rekindled: The Bruderhof's Struggle for Renewal by Merrill Mow
(Plough Publishing House, 1989, 309 pages)

Reviewed by Debbie Fast, #16 - 247 Erb St. W., Waterloo, ON N2L 1V8

I once visited the New Meadow Run Bruderhof community in Pennsylvania as a member of a Mennonite children's choir from Ontario. My memories of that visit are faint, but I do recall my surprise that so many people wanted to live together and to share everything. It was early May, and I also remember the fun of dancing around a maypole decorated with flowers and colored ribbons.

Merrill Mow's *Torches Rekindled* helps answer my question about the inspiration for these communities, which have been established not only in Pennsylvania but in other parts of North and South America and in Europe. He also captures the sense of celebration I observed around the maypole.

As Mow reflects, "In such a life one stands by the church community—with God and in God—faithful to all who give themselves to that same way." Communal living is not without its struggles, however, and Mow focuses attention on the internal conflicts among Bruderhof members after Eberhard Arnold's death and on their 1950s break with the Hutterites (whom they had joined during Arnold's lifetime).

Unfortunately, Mow's account is disjointed and often difficult to follow. This could be attributed to the fact that the book is compiled of informal reflections—"Merrill Mow...telling the Bruderhof communities at mealtimes about their history." His reflections were intended for people already familiar with the Bruderhof communities and with the complicated dynamics of their interactions. To an outsider the rambling commentary can be frustrating—like a puzzle without all the necessary pieces.

Another weakness of the book is Mow's frequent vagueness—whether inten-

tional or not—about the reasons for the "struggles" he so often refers to. He says about the spring of 1957, for example, that "the difficulties grew and their number increased. Most of them had to do with outward things...but these cannot be the real cause of inner problems; there is always some deeper reason." Mow never goes on to explain what this "deeper reason" was, and says simply that these difficulties eventually led to another division.

The reader is often left to wonder what is going on between the lines of Mow's historical account. One recurring question concerns the portrayal of the group's leader of those years, Heini Arnold (son of Eberhard). Mow seems to have been quite involved in the leadership of the Bruderhof and thus close to Heini. Perhaps for this reason he has nothing but praise for the leader's wisdom and spiritual strength. Mow does refer to an "attack" against Heini, however, and to "lingerings of feeling against the Arnolds as a family." Mow never explains why others did not share his uncritical love and admiration for Heini.

The missing pieces of *Torches Rekindled* make it a frustrating book to read. But for the reader willing to persevere through pages of disjointed and detailed narrative, Mow's book offers a glimpse into a little-known group of exceptional spiritual strength and commitment.

A family out of strangers

Resident Aliens by Stanley Hauerwas and William H. Willimon (Abingdon, 1989, 175 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Two United Methodists launch an Anabaptist challenge to contemporary churches. The church has tried too hard to be relevant by joining fashionable causes (of the left and right) and manipulating political power, they write. We let the world determine our questions...and thus also our solutions and agenda. "Alas, in leaning over to speak to the modern world, we have fallen in."

Our task, however, is to be God's colony in a strange world; "our commonwealth is in heaven" (Philippians 3:20). "The church does not exist to ask what needs doing to keep the world running smoothly and then to motivate our people to go do it," the authors write.

"The church is not to be judged by how useful we are as a 'supportive institution' and our clergy as members of a 'helping profession.' The church has its own reason for being, hid within its own mandate and not found in the world. We are not chartered by the Emperor."

But we rely more on governments than on God, trying to get the state to legislate behavior, this book says. "Most of our social activism is formed on the presumption that God is superfluous to the formation of a world of peace with justice." A confessing church "knows that its most credible form of witness (and the most 'effective' thing it can do for the world) is the actual creation of a living, breathing, visible community of faith."

Anabaptism does not mean withdrawal. Anabaptists did not retreat from the world but were driven from it. "We serve the world by showing it something that it is not, namely, a place where God is forming a family out of strangers."

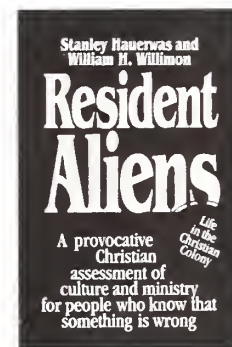
Although the authors are informed by Anabaptism, they will not receive a warm welcome in Mennonite circles. They wonder how Christians can

casually ally with non-believers on peace and justice issues:

"What good is a peace movement that works for peace for the same idolatrous reasons we build bombs—namely, the anxious self-interest protection of our world as it is?" They also challenge all sides of the abortion debate.

"Atheism slips into the church where God really does not matter, as we go about building bigger and better congregations..., confirming people's self-esteem..., enabling people to adjust to their anxieties brought on by their materialism."

This call is disturbingly pertinent. "So we must gather, on a regular basis, for worship. To speak about God in a world that lives as if there is no God. We must speak to one another as beloved brothers and sisters in a world which encourages us to live as strangers. We must pray to God to give us what we cannot have by our own efforts in a world which teaches us we are self-sufficient and all-powerful. In such a world, what we do...on Sunday morning becomes a matter of life and death."



Help tell Mennoscah's story

April 1 marked 40 years since Helen and I moved from Newton to the old home on the west side of the Ninnescah River at Camp Mennoscah, near Murdock, Kan. For the Western District Conference young people it was a milestone in our retreat and camping program.

On that day life changed for us and our two boys. It was a step back to rather primitive living. Donations came: some chickens, hogs, two horses, an old lumber wagon and some old farm equipment for two horses. We plastered and papered in the house. All the while letters and information flowed from our typewriter and duplicator.

Our goal was to build up the campground. Permanent buildings had to be erected. We kept our church young people's groups informed and requested help for almost everything. The first days in May were most rewarding. Blueprints for the dining hall had been drawn by Stanley Regier, architect in Wichita. On May 6 the footing for the dining hall was poured. By May 20 the electric company had set posts and strung the wire to the camp. For the first time we cooked on our electric range instead of the old heating stove. On May 14 the

cornerstone to the dining hall (which also was to serve as the large meeting hall) was laid and the project dedicated.

For 1951 the retreats were planned to be on the east side of the river, since the dining hall was to be complete enough to use. The first cabins for the camp were not built until 1952; young people used tents or other facilities for sleeping.

I am collecting material that will someday be useful for writing a history of Camp Mennoscah, especially those first years. I would be glad to have pictures or slides of "tenting" in 1949 and 1950 on the west side of the river along that row of cottonwood trees; activities during those summers; tents and facilities used on the east side in 1951; workers and builders; early retreat groups; retreat leaders. I will give all my writings about Camp Mennoscah and all that is collected to Bethel College's Mennonite Library and Archives. Be sure to identify the group, individuals or scene.

If anyone has Camp Mennoscah Retreat Bulletins for the years 1952, 1953 and 1954, I would be glad to receive copies for my collection. Also I invite you to write a short note to tell of any experience you had at Camp Mennoscah in those early years. Tell of your favorite camp leader. Which programs were your favorites? Did your camping experience bring two of you to eventual marriage? What inspirations did you get from your camping experience?

I have some information about contributions, donations and projects that were supplied for the camp, but if you provided something special or if you know of a project your youth group provided, please write me about it. This will be greatly appreciated—not only by me now but later by our children, who are now or will become campers at Camp Mennoscah. *Adam Mueller, 604 North St., Halstead, KS 67056*

Thank you, Levi

I deeply appreciated Levi Keidel's contribution "Does Prayer Make a Difference?" (Feb. 27). It is powerful. *Frank Horst, First Mennonite Church, Box 246, Aberdeen, ID 83210*

Anyone at all?

Something in the General Conference Mennonite Church that continues to disturb me is the lack of restrictions, standards, qualifications for a congregation's calling of a pastor. It appears that congregations may call anyone at all, or

almost so. That upsets me. Is there a remedy? *Adrian H. Amstutz, 5115 Walton St., Long Beach, CA 90815*

Basis for discussion

We used one of the editorials, "Legal or Illegal Abortions Don't Make Us Moral" (May 9, 1989), in a small group discussion [here at Stirling Avenue Mennonite Church]. May God continue to bless and guide you. *Estelle Enns, 208-1414 King St., Kitchener, ON N2G 4T8*

Is it still Easter?

Jim Stutzman Amstutz

Is it still Easter
when it frosts in the morning
and the tulips close tight
remembering the Tuesday
when the sun teased them out?

Is it still Easter
when an Illinois doctor
playing tennis with his son
lies down for a rest
and never gets up?

Is it still Easter
when the snow and wind
remind you of December gray days
when gardens weren't half turned
and cherry blossoms were memories?

Is it still Easter
when your childhood friend
cries on your shoulder
and says it isn't fair
that his dad died at 56?

It is still Easter
because Easter is more
than a season or circumstance
and more
than a morning of mourning
and more....

Jim Stutzman Amstutz's address is 240 S. Lawn Ave., Bluffton, OH 45817. He wrote this about the death of Robert Stutzman.

**T o r
n a
d
o
!**

(for those who lost homes and contents in the March 13 tornadoes)

Elda Bachman

Momentos are gone.
Earthly values are shifted.
Minds are bewildered.
Order has become disorder.
Recycling seems ridiculous.
Yet, life and love go on.

Elda Bachman lives at 1104 W. Broadway, Newton, KS 67114

The branch

A.E. Reiff

When the Lord of all descended into flesh,
Came through the thousand worlds into the one
Of mercy, wisdom, beauty, love,
Unlike the prism that divides the ray,
Undiffused, he came into the body's clay,
The Son of the divine wisdom,
The Son, the incarnate redeemer.

Our world has been recovered by his being
No extraterrestrial intelligence.
His human body shaped it to a tree
That roots in wisdom but whose beauty's trunk
To the earth sphere a branch extended.
On that tree the Lord Beauteous hung suspended,
And then we were able to receive him!

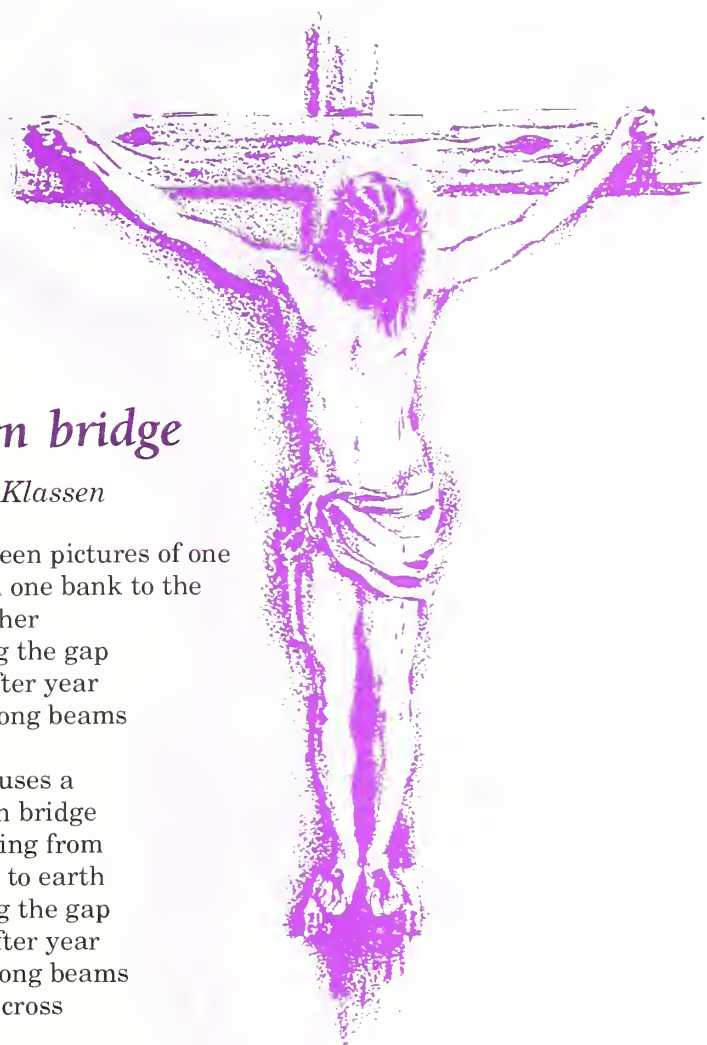
A.E. Reiff's address is 2645 E. Willetta, Phoenix, AZ 85008.

A wooden bridge

James Klassen

You've probably seen pictures of one
stretching from one bank to the
other
bridging the gap
year after year
using strong beams

God uses a
wooden bridge
stretching from
heaven to earth
bridging the gap
year after year
using strong beams
the cross



The Son of Man

James Klassen's address is 4505 W.
Toledo, Broken Arrow, OK 74012.

Neville Peterson

I contemplate the Son of Man, whose body was as frail as mine.
When touching outcasts of whatever sin you like to name
He calmly faced the fierce wrath of whitewashed sepulchers,
and didn't shun from suffering false accusations or
unjust punishment when another's well-being was involved.
He was steadfast in God's love; made so by faith and hope.
He persevered through a death humiliating—cruel.
He is more than my example now.
He is the risen, reigning, Lord of life.

Neville Peterson is pastor at Faith Mennonite Church, 16th and I St.,
Geneva, NE 68361.

Hans Ritter, just a needlemaker

Walter Klaassen

Anabaptist saints with feet of clay

Second
in a
series
of six

In March 1527 the authorities in Erlangen questioned three women about the whereabouts of their husbands. One was the wife of a needlemaker, Hans Ritter. She told them that some days earlier he had risen early and told her that he had to go to find out the truth about the old and the new faith. His departure was also flight, since the authorities were after him because he had become an Anabaptist. There had been meetings at his house when a small boy had read the Bible aloud, and Hans and others had discussed what was read. Hans himself confessed to being illiterate.

Thus Hans Ritter took to the road and traveled in the Rhine country and as far as Nicolsburg, near Vienna, making his living by crafting and selling needles to cobblers and tailors. After nearly two years he returned home to his family because he had heard that the Lutheran authorities were committed to the gospel and the Word of God. But he was promptly arrested, imprisoned and interrogated over a period of several months. From his statements we know what he did during his absence.

He had, he said, hesitated to be baptized because he knew it would bring him suffering. But then he had been convinced by the Scripture that whosoever believed and was baptized would be saved. Then Hans Hut had baptized him, and he had obeyed the command to "proclaim the gospel to all creatures."

He began his witness to people, he confessed, by telling them that being a Christian meant to suffer and to abstain from all the frivolities of the world. If his listeners were inclined to do this, he told them they had to be born again and receive God's word and will, as Mary did. Then he explained to them the Christian faith with the petitions of the Lord's Prayer and the Twelve Articles of the Apostles' Creed.

When asked about baptism he refuted the practice of infant baptism because babies could not have faith. His baptism

meant that he committed himself to the brothers and sisters and that he was prepared to be disciplined by them.

When the brothers and sisters met each other they said, "The peace of the Lord be with you," and responded with, "And also with you and us all." Since in the Lord's Prayer they prayed to be forgiven even as they forgave, they thereby abandoned all vengeance. Consequently he had renounced all use of the sword, but that was not a law among them. It depended upon how much liberty in the faith one had.

Hans Ritter must have been a persuasive witness, since the authorities thought it wise to have a Lutheran pastor publish a point-by-point refutation of his statements. Several scholars were sent to his prison to persuade him to recant. In a letter to his captors he said that he was unable to argue with them because they were too educated for him.

He did not renounce his faith. "If my views are so dangerous to my gracious lord and his subject," he wrote, "let me go somewhere else with my wife and children." The authorities agreed, and he and his family journeyed to Moravia to be with their own people there.



Walter Klaassen and his wife, Ruth Klaassen, journeyed within the last several years to Vernon, B.C., after living and teaching in Waterloo, Ont., and North Newton, Kan.

MEDITATION

A cross of love

Vic Buller

Two men came to our worship service at the Damiano Center here in Duluth, Minn. One was Darryl Barber, and he brought a friend who had been the victim of a hit-and-run driver. The friend had been told that his liver had been all but cut in two and that he would not live long. He wanted to go to his reservation in Wisconsin to be with his family. He had no money. Myrtle, my wife, took him to the bus depot, bought him a ticket, and he went home.

A few days later Darryl came to tell me he would like to pay for his friend's ticket. I said all I wanted was to know how his friend would make out. I would pray for him to get well. In the months following I often asked Darryl what he heard from his friend, but he did not hear from him. Since he did not know exactly where his friend was, he couldn't call him.

One day Darryl came in and said, "Would you accept a cross if I made one?" I told him I would be honored.

A week later he told me the cross was finished, but he would have to put it on a leather thong. Soon afterward he called to see how long I would be in the office. He said he would bring



Vic Buller, 206 W. Fourth St., Room #18, Duluth, MN 55806, is pastor at Disciples Mennonite Fellowship. Here he holds the pipestone cross made by Darryl Barber.



the cross to me. He walked more than a mile to the Damiano Center.

When Darryl handed me the cross, his eyes fastened to mine to see how I would accept it. It was a thing of rare beauty. I told him so and thanked him again and again. My eyes told him so, too. He left with a smile on his face.

The next day he came in, walked up to the desk, looked straight into my eyes and said, "You know, when I gave you the cross yesterday, I felt so good. I walked home and sat and thought about it, feeling good for an hour, when the phone rang. It was my friend, the one you helped. He was calling from Hibbing and is working with the circus."

Post-Easter

Fern Pankratz Ruth

We've cried you to the cross again,
We took the bread and wine;
We shivered with the minor strain
Of music's anodyne.

We re-enacted and reread
Your mission's darkest day,
And ruefully remembered
The love put on display.

We mimed once more the agony,
And played the Christian game.
Oh, Jesus Christ of Calvary!
Expunge the players' shame!

Fern Pankratz Ruth's address is Box 417, North Newton, KS 17117.

editorial

Broken bread helps us meet

Who shall separate us from the love of the risen Christ? People of the Word know well the answer to Paul's rhetorical question (recorded for us in Romans 8:35). The answer, of course, is a ringing, "No one. Nothing."

Nothing. Not 70 years of repressive government (see page 154). Not distortions of the gospel of Jesus Christ (see page 151). Not severe persecution (see page 166). Not despair (see page 167).

And, I add, as my community continues to build back after the March 13 tornadoes, not natural disaster. Let me give you one picture.

A week after twisters devastated many farms and much of the town of Hesston in south central Kansas, soldiers came from McConnell Air Force Base in Wichita to assist in the clean-up.

They were dressed in civilian clothes. Their commanding officer had given them permission to come on their own time. They wore Mennonite Disaster Service stickers on their shirts, having checked in with the MDS dispatcher in Hesston.

Six of them came to one of the farms in the affected area. "This is good public relations for the air base," commented the resident farmer upon greeting the soldiers. "The only way we've known you so far is by the low-level test flights you do overhead, deafening us and angering us."

The response of the soldiers was immediate and remorseful: "We know. Especially the days after the tornado. We told our commanding officer that we didn't want to fly where the tornadoes went. But we had to obey orders."

The soldiers spent the whole day at the farm, joining the host of other workers, picking up debris. The day, of course, included the noon meal in the garage, with

people filing past the long table of donated food. "Potentially there are 3,000 of us back at the base," said one soldier, partly in jest.

A disaster, for all its horror, brings together those who ordinarily would have no contact (except perhaps to mutter at each other under their breath when a war plane splits the air by flying too close to the ground). A disaster, for all its destruction, can bring to one table people who would never consider eating together.

If nothing can separate us from the love of Christ, what brings us to that love? Simply breaking bread together. This allows us to see that of Christ in each other.



They knew him in the breaking of the bread

The simple act of hospitality was the single most important thing the two disciples did that day they walked to Emmaus," says Kathleen Hayes, a member of Diamond Street Mennonite Church, Philadelphia, in *ESA* [Evangelicals for Social Action] *Advocate*. "It was far greater than their intellectual analysis of the scriptural texts or their mulling over the minute details of the previous week. Inviting Jesus [to supper] made recognition possible. Yet Jesus not only breaks the bread; he *is* the bread. And it is broken bread....He has entered into communion with us in our brokenness so that we can recognize him and commune with him."

Imagine this. The two disciples, rushing to an appointment in Emmaus, or weary of this stranger intruding on their grief, could have found a way to dismiss Jesus before turning in for the night. They could have offered him some money to catch a ride. Or they could have simply excused themselves. After all, they hadn't read the letter to the Hebrews (13:2) and the possibility of "entertaining angels unawares."

Their hospitality gives this gem of a story, to teach us, to keep us in the sphere of the love of the risen Lord. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105.8 APRIL 24, 1990

Inside:

7 reasons South Dakota should not kill James Smith

Yes, the church will survive

This Chicago street gang reminds me of church



Let's call him Ahab. Although he sometimes wishes he had never joined the gang, he's in too deep. His days are numbered.

(See page 190.)

Earlier this year Stanley and Anita (Pannabecker) Bohn visited their daughter, Lori, who works for Mennonite Central Committee in Sudan, and Stan's brother and sister-in-law, John and Tina (Warkentin) Bohn, our missionaries in Lesotho. Stan and Anita's report included this amazing information: an "extremely sympathetic" interview of Ron Kraybill, now living in Capetown, on the front page of a South African newspaper. (Many of us have learned to know Ron as one of the first Mennonite staff people in mediation.) In the interview Ron described two kinds of mediation, one win-lose, the other win-win. South Africa, it seems, is listening. More on the subject is in the following pages.

I also call your attention to the fine print on the right, to the paragraph beginning with the word "Advisers." Two changes are in process just now: Irma Fast Dueck and Steve Estes have completed their service as representatives of Manitoba and the Central District, respectively. Join me in thanking them for being there, for being available for counsel, for conveying local concerns and for reporting the annual summary of their province/district.

These advisers are your representatives. Your ideas and concerns may come directly to me or to them.



Get ready for Assembly 12 of Mennonite World Conference: MWC planners have announced June 3 as Mennonite World Fellowship Sunday. Our congregations

are encouraged to invite someone from another church, preferably someone from another nation or culture, to participate in worship on that day. Pastors are invited to use the MWC theme as a sermon topic on that day: "Witnessing to Christ in Today's World." Churches are also encouraged to pray for the Winnipeg sessions (July 24-29) on June 3. For more information contact MWC, 465 Gunderson Drive, Suite 200, Carol Stream, IL 60188, (708) 690-9666.

The next issue of *The Mennonite*, dated May 8, will give attention to family-related subjects.

mts

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7 reasons South Dakota should not kill

James Smith

Dave Waldowski

I watched the James Elmer Smith trial closely to see if South Dakota would execute someone for the first time in 43 years. I believe that a 1947 execution should be the last one in South Dakota for the following reasons:

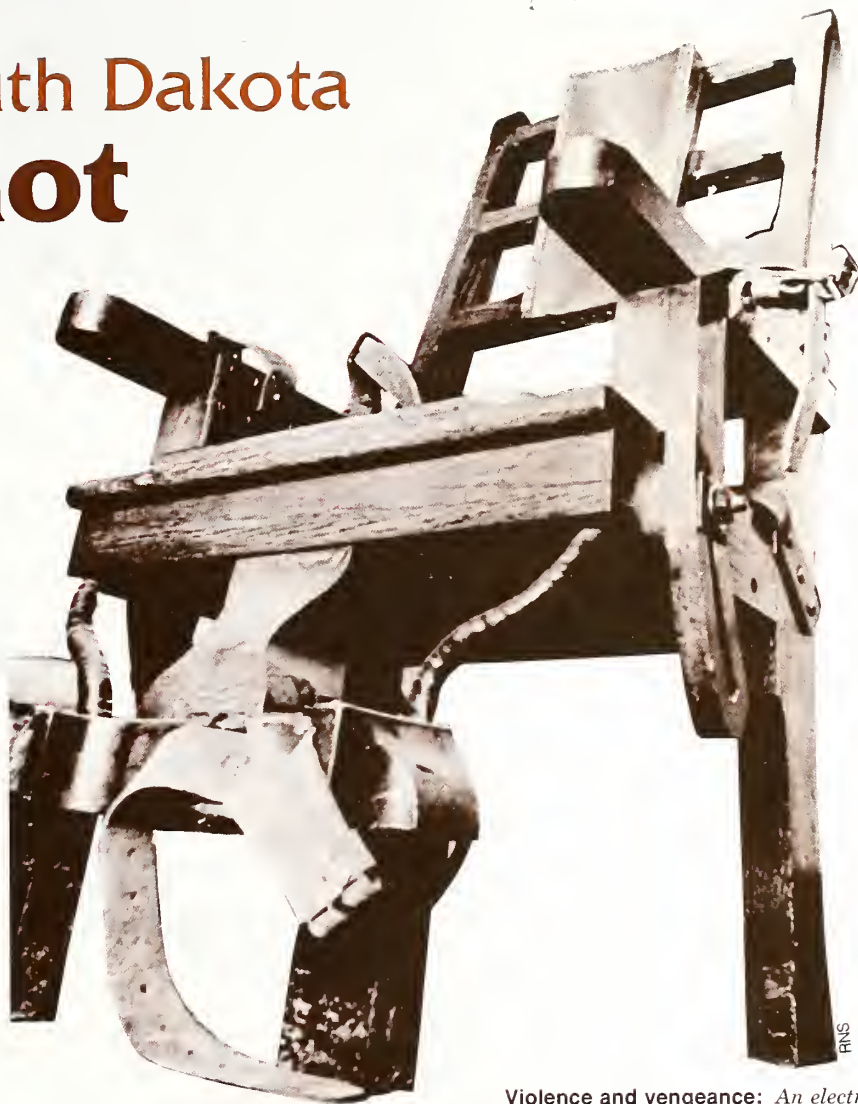
1. Violence and vengeance are poor means for problem solving. We should be motivated by compassion and redemption in the problem-solving process. Listen to the one who said, "You have heard it said, An eye for an eye, but I say, Turn the other cheek."

2. Violence and vengeance breed more of the same. If the state uses violence to solve its problems, it becomes a model to be copied by many citizens as a proper means of problem solving. This was the case in Romania, where the Ceausescu government used widespread violence as policy. Subsequently the people learned violence and used it in establishing their new government. This is a striking contrast to the "velvet revolution" in Czechoslovakia, where James Gannon reported that "there was remarkably little anger or hatred in the spirit of this revolution."

3. The innocent are often victimized. In the United States at least 23 innocent people have been executed. Over 350 have been on death row before being found innocent.

4. The powerless are most often executed. A Louisiana prosecutor said, "There is virtually no chance of a wealthy person getting the death penalty." John O'Conner, Roman Catholic Cardinal of New York, said, "The overwhelming number of people executed by the state are minorities."

5. We are not to repay evil for evil. If we put James Smith to death, we are using the same method of problem solving that he used, violence and killing.



Violence and vengeance: An electric chair at the Trenton (N.J.) State Prison

Evil must not be our tool in fighting evil. Compassion and redemptive efforts give us hope in curing evil.

6. When we deliberately take a human life, we desensitize ourselves to the sacredness of human life. I have heard people commend the Middle Eastern nations that punish by bodily dismemberment. Do such practices deter crime? What if a law enforcement official or judicial official is corrupt and vengeful? Does this system help people respect life?

7. The use of violence blinds us to redemptive means of problem solving. One official in our community has estimated that 50 percent of our prison population could successfully and productively function through a structured halfway-house system. Redemptive alternatives for problem solving are available if we can overcome our fears and expand our thinking.

Jesus lived in an empire that "solved its problems" by crucifying people. The place where the city of Jerusalem solved

its problems was called Golgotha (place of the skull), where hundreds were executed. Like those 23 innocent people that we in the United States have executed, Jesus was innocent. (Incidentally, Jerusalem was crushed in A.D. 70, when over a million people were killed by the Roman armies. Violence breeds violence.)

These same seven points can be used to resist domestic violence, abortion as well as the existence and use of nuclear weapons.

Dave Waldowski is pastor at Good Shepherd Mennonite Church, 1801 W. 41st St., Sioux Falls, S.D. 57105. He wrote this during Smith's trial. Smith is, says Dave, "a very sick man" and was sentenced March 27 to two life sentences without parole for killing a 68-year-old woman while robbing a bank.





Lloyd Bowman at work

Andrea Schrock Wenger (MCC)

In all kinds of cases

Everyone wins with mediation

Andrea Schrock Wenger

I've always been interested in seeing walls come down between people," says Lloyd Bowman, Mennonite Central Committee U.S. worker. Bowman serves as assistant director of the Lancaster (Pa.) Mediation Center.

The center, begun by a group of local attorneys in 1982, provides mediation services to people interested in alternatives to the court system. Bowman answers calls to the center, hears callers' situations and arranges mediation sessions or refers callers elsewhere.

☞ If it works, you've solved the problem.
If it doesn't, you've lost nothing ☞

People of all ages and backgrounds use the center's services, says Bowman. Last year the center dealt with 152 cases; 37 of them were resolved through mediation. Cases include landlord/tenant and property boundary disputes, neighborhood disagreements, business problems and others.

"Everybody is a winner with mediation," says Bowman. Disputing neighbors may go to court, for example, and a "winner" and a "loser" are established. "But the problem is still unresolved; the two parties aren't reconciled," says Bowman.

"I tell people who call here that mediation is their best option," Bowman explains. "It's fast and inexpensive. If it works, you've solved the problem. If it doesn't, you've lost nothing."

Besides arranging mediation sessions Bowman has had the freedom during his two-year MCC term to shape the direction of the center. Currently he is developing a system to follow up the mediated cases. He also hopes to clarify the center's relationship with the local court system, and he is working on refining the center's training process for its 30 volunteer mediators.

Other projects keep Bowman busy, too. He contacts area schools to encourage them to take advantage of the center's conflict resolution training package for children, and he is planning a conflict resolution workshop for local social service, religious and business groups.

Bowman says he became interested in the idea of conflict resolution during his teen years, though "I didn't know it had a name until I was in [Messiah] college." As a pastor's son, Bowman noticed that "the Anabaptist tendency is to ignore, pass over and avoid conflict instead of talking openly about congregational problems."

In college Bowman served on the school's judicial council, a group that dealt with campus grievances. One professor encouraged students to use mediation techniques to settle grievances. "That made an impression on me," says Bowman. His senior thesis

was titled "Non-Violence as a Political Strategy."

Today Bowman believes that conflict, when dealt with constructively, is normal and healthy. "I've integrated the skills I've learned at work into my personal life so that I know firsthand that mediation works," he says. But that does not mean it is easy, Bowman says, laughing. "It takes courage for a person to decide to mediate. It's a scary thing to make yourself so vulnerable."

Besides his work at the center, Bowman is involved in several community roles. As a volunteer with the Lancaster AIDS Project he has served as

a "buddy" to a person with AIDS living in the area. He is also on the board of the Lancaster Chapter of the National Conference of Christians and Jews, a group working to bring together people of all faiths and ethnic backgrounds.

"This MCC term has taught me about myself," says Bowman. "I've learned people skills, communication skills and my own strengths and liabilities. It's going to help me decide where to go from here."

Andrea Schrock Wenger works for MCC Information Services, Box 500, Akron, PA 17501-0500.

A partial directory of people involved in mediation services

Richard Blackburn, 528 E. Madison, Lombard, IL 60148

Lloyd Bowman, 50 N. Duke, Old Court House, First Floor, Lancaster, PA 17602

Ron Claassen, 3075 N. Bethel, Sanger, CA 93657

Barbara Daté, 2271 Birch Lane, Eugene, OR 97403

Larry A. Dunn, 105 Chestnut, Souderton, PA 18964

Dave Gustafson, 101-20678 Eastleigh Crescent, Langley, BC V3A 4C4

Dan Hooley, Third St. S.E., Canton, OH 44707

Dennis Koehn, 1021 S. Seventh St., Goshen, IN 46526

Ron Kraybill, University of Cape Town, Rondebosch 7700, Cape Town, Republic of South Africa

John Paul Lederach, Eastern Mennonite College, Harrisonburg, VA 22801 (as of June)

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Daniel Stoltzfus, 409 E. Broadway, South Bend, IN 46618

Jim Stutzman, 14 La Teer Drive, Normal, IL 61761

Dave Worth, 50 Kent Ave., Kitchener, ON N2G 3R1

Howard Zehr, 107 W. Lexington, Elkhart, IN 46516

Yes, the church will **SURVIVE**

Katie Funk Wiebe

While researching this series of three articles, I heard and read discouraging reports by people much more knowledgeable than I about the status of the contemporary church.

I read Charles Colson's (*Kingdoms in Conflict*) strong indictment of today's church: "Post-World War II Christianity is a religion of private comfort and blessing that fills the holes in life that pleasure, success and money leave open," writes Colson. I didn't want to agree, but with his nationwide contacts, he should know.

Howard A. Snyder in *Liberating the Church* reinforces Colson's view: "Like the nation, America's churches breathe the atmosphere of self-protection and self-aggrandizement. They run after the same things the world does. The church is not free for the Kingdom. Its sickness is symbolized by the average church budget: 80 or 90 percent spent on itself, a pittance for the rest of the world."

What to do with these and other devastating comments about today's church?

Analyze the apathy. Church leaders speak of frequent absences of members at church functions, especially on long weekends; of lower attendance at Sunday school, especially the adults, and at evening and special services. They bemoan fewer volunteers for church programming, weakening stewardship and moral accountability, and lessening loyalty to denominational concerns.

Conference-wide, leaders speak of an unnamed weariness in the church with being the vibrant witnessing body of Jesus Christ. They admit that church growth is slow in this country as compared to Third World countries. Personal spiritual growth, ethical values, Bible study and prayer, evangelism and missions, relief and development are all still important, but not terribly impor-

tant. Not as important as being free to follow one's own agenda.

Nominating committee members and others tell of being turned down in response to their requests for help: "Sorry, but I'm just too busy this winter to work on the worship committee," one teacher said. The nominating committee member had heard that response often.

"We want free time to travel and visit other churches," said the newly retired businessman and his wife.

"Our children are out of Sunday school and children's clubs—we've done our share," explained the middle-aged father.

"I'm working full time this year and can't handle another thing or I'll shatter." This from a mother of four.

Those attempting to involve members in ministry sigh and keep phoning. By the time the matter comes to arm twisting (and often it does), they have long ago reluctantly abandoned gift discernment and mutual accountability to the body of Christ. Service and ministry have become institutional terms, not loving deeds done out of a sense of vocation.

I factored other details into my developing thesis of church apathy: "I'm tired of being preached at," one woman told me bluntly. "I can't face another preaching service."

Yet she yearns for a powerful church moving into new spiritual frontiers. She wants to be part of a church in which she does more than listen to sermons and drop money into the velvet-lined plate passing under her nose each Sunday.

What is the state of the church? Is the spirit of Christ still active? My mail today again brought several letters asking for money for various church and conference projects. Are all of these projects really holy causes, I dare to ask. Will the church survive this overabundance of information and dearth of

vitality? The institution obviously will, but what about the church as a covenanting body of believers?

In a first draft of this article I placed myself on the side of Colson and Snyder, assured that I could lay bare the church as an impoverished institution, hampered by an insidious hierarchicalism and a laid-back membership satisfied with a private fizzy-faith. I despaired when I read that meeting the annual budget was the great institutional accomplishment of some congregations and that faith issues never become a reality for many members.

I couldn't dismiss the statement by Robert Bellah, co-author of *Habits of the Heart*, that an authentic community occurs only when commitments of members carry them beyond the private life into public endeavor. A truly Christian community has a distinctively Christian lifestyle that is not determined by social, ethnic or economic status.

Where is the body of Christ that has transcended secular values to live out Christ's teaching among the "pretensions and illusions of a contemporary society?" Must "business as usual" be the epitaph we write over today's church?

And, adds Snyder, "When community is weak, successful evangelism will do little more than speed the church's accommodation to surrounding society—bring the world into the church rather than bringing the gospel into the world."

Is it possible to make bold statements about a new life in Christ? Grace is sufficient for every trying moment. God hasn't been shoved to second place just because technology and history provide explanations for life's questions. The working of the Spirit rather than management skills accounts for growth. In a mature church an uncritical faith and trust in God as sovereign Lord is timely.

A truly Christian community has a distinctively Christian lifestyle that is not determined by social, ethnic or economic status.

I had to admit that those Old Testament stories about manna and quails dropping from heaven make good children's entertainment but don't always satisfy the church member who is troubled about making mortgage payments.

Three stages of faith. I found courage and enlightenment in a concept that I believe was first expounded by theologian Paul Ricoeur with regard to Bible study. My understanding of what he said is that when we first encounter the Word of God we approach it with a childlike belief, devouring every word like a famished refugee. Belief comes easy. But in a second stage some Christians distance themselves from the Word as they look more critically at the text. The Bible suddenly contains too many inconsistencies, and some people lose their faith at this stage. In a third stage, the "second naïveté," wonder for the Word is restored. The Bible is again God's Word but at a more profound level, deepened by personal struggle and doubts.

Other writers are applying this to the Christian life in general. The church came through the renewal movement several decades ago with great hope for expansion. God's promises of renewal never looked brighter. We were in our first naïveté.

But difficult years followed. We witnessed thousands upon thousands suffering through drought, famine, flood, mass hunger, homelessness. Problems such as divorce and abuse affected the Christian family. The communal movement, which seemed to herald a new age for the church, hardened along institutional lines.

I see the church passing through the second stage of belief, the critical analysis stage. This accounts for at least

*Where is this
spirit of
"gelassenheit"
more evident
than among
older
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who have
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through the
difficult days?*

RNS

some of the lethargy. Large professional staffs, excellent management, topline computing systems and slick marketing skills—these dissipate the mystery of the divine corporate life (of which Paul wrote

to the Ephesian church), which provides the impetus for volunteerism. How can any sense of calling survive marketing jargon?

But true faith, the third stage, never

becomes quagmired. It moves through the darkness of perplexity to the third stage. Christians hold onto faith because there is nothing else to hang on to. With Peter they say, "Lord, to whom shall we go? You alone have the words of eternal life."

They know that good people are not immune to suffering. They cannot give answers to the reasons for injustice in this world. As Daniel J. Sinundsen writes in *Hope for All Seasons*, they "have not received their share of the world's resources, not been protected from danger, not received justice from this world and have not been supported by loving human communities." But they have faith. The words they say are not much different from those they uttered about God during their first naïveté. But the basis for them is deeper, more secure. And they volunteer and serve the church.

Such people understand that forgiveness of sin, whether before God or before humankind, is a spiritual cleansing, not just a relational technique. They acknowledge Christ's presence with them, not to assure them wealth and happiness but to see them through each day's struggles. They keep witnessing to Christ's righteousness, even if evil seems to be in control, simply because God asks for obedience.

A way to describe this third stage is with the German word *gelassenheit*—a simple trust in God. We are in God's hands. God is on our side. We worship because God is God over all. If that is naïveté, so let it be. We need such trust for a dark age.

Where is this spirit of *gelassenheit* more evident than among older people who have found that God takes them through the difficult days. They have set their vision on a hope. They know that we all must do our own believing and serving. If eyesight is bad, they write their prayer lists in large print because prayer is important. They wait in hope for the promise of their Redeemer. With such people the church will survive, for they serve as models to the next generation.

Something better than survival

Rebekah Burch Basinger

That we should ask if the church will survive tells me we have a problem. That we might settle for mere survival is even more troublesome. Surely we want something better for our churches than simply keeping the doors open.

We've always been a "can do" kind of people. Give us a natural disaster or a social injustice and we're at our best. Unfortunately the challenges facing General Conference churches today cannot be addressed by a volunteer team from Mennonite Disaster Service.

Urbanization, two-career marriages, the high cost of life in the suburbs, busyness—these are the "emergencies" with which we must be prepared to deal. Initial findings in the latest Harder and Kaufman study show that less than a quarter of us have remained on the farm. And more than 50 percent of married women in our congregations are employed outside the home.

That we have trouble finding volunteer workers or that attendance at weekday services has declined should come as no surprise. What is surprising is that we would expect urban churches to respond to prescriptions for community that worked in a rural setting in the past. Clearly the time has come to take a hard look at what it means to be the church in the 1990s.

I object when "seat time" is equated with commitment. During a recent visit to Messiah College, Robert Bellah described Americans as a frenzied people and questioned whether the church need add to this frenzy by piling on program after program that must be staffed and attended. Congregations might be better served if busy families were encouraged to spend a quiet evening together at home.

I am bothered by the disdain shown for professional staff in the church, primarily because of the burden it places on women. After all, in years past it was women who did the work (or who made it possible for a man to do the work) that we now pay professionals to do. Given the employment schedules of men and women today, it is unrealistic to expect volunteers to undertake large-scale, long-term projects. Even the most dedicated workers have but 24 hours a day at their disposal.

I am also concerned if we cling to a romanticized view of the past. In his new book, *On Leadership*, John Gardner suggests that "the problems of today go unsolved while people mumble the slogans of yesterday." He says we are guilty of espousing processes that were designed to solve problems that no longer exist. He challenges us instead to "renew and reinterpret our values" and to "generate new goals appropriate to new circumstances."

I agree with Katie Wiebe that we dare not become "quagmired...in the darkness of perplexity." However, I am not certain that a naïve faith is the answer. Survival, or better yet renewal, demands a willingness to look at our assumptions and habits—the way we "get things done" in the church. We must learn what it means to worship, serve and care for one another in a busy, urban world. May God grant us the wisdom and the courage to seek something better for his church than mere survival.

Rebekah Basinger writes, "With work, a family, completing a dissertation and a variety of volunteer assignments, survival is about I hope for at the moment." She is assistant to the president at Messiah College in Grantham, Pa. She and her husband, Randall, hold dual membership in the Brethren in Christ and General Conference Mennonite (St. John Mennonite Church, Pandora, Ohio) churches.



Katie Funk Wiebe, Hillsboro, Kan., wrote this article (last of three) for Meeting-house, a consortium of Mennonite editors. The first and second articles were in March 27 and April 10 issues, respectively

Faith

Neil C. Fitzgerald

Salt spray tousles my hair.
Sanderlings scurry at my feet.
The ocean is replete with whitecaps
rushing onto the shifting sand.
I stand watching a lone gull
soar and bank and glide
as the wide expanse of ocean
fills my soul and I am aware,
daring to love God means plunging
into the depths and, like the gull,
depending on God to lift me up.

*Neil C. Fitzgerald's address is Box 192,
S. Dartmouth, MA 02748.*

Faith and doubt

Marilyn Black Phemister

Faith and doubt—
mirror images,
reflections from the same light,
like Siamese twins linked together—
inseparable.

*Marilyn Black Phemister lives in Pawnee
Rock, KS 67567*

The U.S. government's testing of nuclear weapons is an illegal use of Indian lands that is threatening the health of native people downwind, said Pauline Esteves, an elder of the Western Shoshone Nation, March 16. Speaking at the Center for Action and Contemplation in Albuquerque, N.M., Esteves said that the Nevada Test Site, which is on part of the 26 million acres owned by the tribe, is also bringing harm to the environment. "Mother Earth is not at peace," she said, citing as examples changes in the quality of deer hide and willow branches used in traditional crafts.

An Illinois congregation raised more than \$70,000 in cash on a recent "miracle Sunday" toward the purchase of four acres of land for a new building. When the members of First Mennonite Church, Champaign-Urbana approved an option on the property two weeks earlier, they agreed they needed that much cash in order to make the \$300,000 purchase. The special day was designated Miracle Sunday because the \$70,000 exceeds the total annual budget of the 84-member congregation.

NEWS

Celebrates Bluffton College's 90th anniversary

Central District discusses environment

Bluffton, Ohio—"For God so loved the *cosmos*..." cried out keynote speaker Melvin Schmidt in the first address of the 34th annual sessions March 22-25 here of the Central District Conference. "We have no more right to destroy the world," said Schmidt, "than we had to create it. Rethinking our attitudes involves theology."

Predictably, some of the 190 delegates took issue with Schmidt's strong emphasis, asking for more material on "whosoever believeth in him." But with the stated theme "What On Earth Are We Doing," this gathering took the opportunity to educate itself by listening to Michael Edmiston, Arden Slotter, Sally Weaver Sommer, Steven Steiner and Robert Suter, representing various scientific and economic disciplines. Meeting on the Bluffton College campus made these resource people readily available. The district also celebrated the college's 90th birthday on this occasion and will expand its fund of scholarships given to Bluffton College students from the district.

Following the "care of the environment" theme, Roberta Krehbiel, Donnellson, Iowa, told the hushed gathering about her arduous search for a medical diagnosis before she

was finally told that she suffered from "toxic overload." "Chemicals and drugs are our constant companions," she said. "We must do all we can to get rid of pollution. As Christians we should be leaders in this."

The district welcomed one new congregation: Christ Community Mennonite Church, Schaumburg, Ill., pastored by LeRoy and Pauline Kennel. Living in Faithful Evangelism (LIFE) will be given increased emphasis. The delegates passed one resolution: a call for congregations to teach the gospel of peace especially to youth, to support Christian Peacemaker Teams and to challenge the government to revise its priorities.

Committee leaders introduced an array of 17 workshops and 10 "hearings" all over the campus. Women in Mission gave "fruit of the Spirit awards" and unwrapped a "Lazarus," thus stating that men were invited to their meetings, which include much more than rolling bandages.

Randall Kaufman, Windom, Kan., and Marvin Zehr, former Central District pastor now in Wichita, described the Tenth Man program that assists church planting.

The evangelism and church development committee,



Doug and Paulette Reichenbach, Wayland, Iowa, pantomime the creation story.

following a "Many Peoples Becoming God's People" track, announced plans to begin several churches in Detroit in coming years and to work with Japanese people in Ohio.

A slate of new officers was accepted by acclamation. Treasurer Kent Yoder, Goshen, Ind., presented the budget, grouped around the four goals of the General Conference Mennonite Church: evangelize, teach biblical principles, develop church leadership, seek Christian unity.

The district surpassed its 1989 budget of \$258,729 by 2 percent, meeting all its mission obligations. However, because it was a lean budget and

unexpected expenses came, the district ended the year with a \$1,500 deficit. The approved 1990 budget of \$271,650 is a 3 percent increase and runs through June 1991, when the district will reconvene. Plans are for that meeting to be in the Fort Wayne and Berne, Ind., area with the Indiana-Michigan Conference of the Mennonite Church.

A bicycle tour, with the 1991 meeting as its goal, was announced by Jake Elias, president-elect from Elkhart, Ind., after he rode onto the stage on his bicycle, also indicating "what on earth" he was doing for the environment. *Muriel T. Stackley*

The first Mennonite retreat on disability will be held July 21-23 in Winnipeg, immediately prior to Mennonite World Conference. Guest speaker George Stromeyer, a spiritual guide in L'Arche, is a founding member of the L'Arche community in Erie, Pa. The sessions will feature signed music and poetry, singing and other artistic expressions by participants. Early registration is encouraged. Write to Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Fighting in northern Ethiopia has created the risk of famine there and is blocking all possibilities of effective international response. Negotiations had been under way to allow a corridor for safe passage of food aid from the northern port city of Massawa into the province of Tigre. But by Feb. 26 the Eritrean People's Liberation Front had taken the port. Millions of Ethiopians are at risk of death from hunger. Estimates range from 2.5 to 5 million people who could die. Ethiopian churches have initiated discussion of a possible safe corridor for food from the government-held port of Assab into non-government areas of Tigre.

Hyde Park Anabaptist Fellowship of Chicago has disbanded, due primarily to a decrease in attendance. Started in 1984, it was affiliated with the General Conference Mennonite Church, the Mennonite Church and the Church of the Brethren. Pastor Mitchell Brown continues as pastor at the other congregation he led, Evanston (Ill.) Mennonite Church.

NEWS

Manitoba Mennonites to implement reorganization

Winnipeg (GCMC)—Delegates to the annual sessions of the Conference of Mennonites in Manitoba held here Feb. 23-24 were faced with the realities of a revision in their conference's structures.

As a result of special delegate sessions in June 1989, the position of a conference executive secretary and a pastoral leadership commission were added to the conference structures. Terry Burkhalter, who was director of Camps with Meaning for 10 years and is currently director of a camp in Florida, will begin as executive secretary Sept. 1.

Delegates to the February conference wondered, What does this position mean? How will it affect the staff and finances of the conference? What is the job description? Will this add to the already growing bureaucracy in the office?

The new pastoral leadership commission, composed of four pastors elected by the conference, has been designed to help the conference pastor give direction to the provincial pastors. It will also implement the guidelines for licensing, ordaining and commissioning pastors.

The 232 delegates attending the annual meeting at the Sargent Avenue Mennonite Church had ample time to discuss issues. After each commission report they organized themselves into

small discussion groups. Their reports reflected affirmation as well as concerns.

Having just moved into the new offices at 600 Shaftesbury Boulevard in Winnipeg, the faith and life commission reported that it was extremely happy with its new recording studio. There was affirmation for its radio programs and a slight nudge to begin to explore video possibilities.

Camps with Meaning's report noted that approximately 8,500 people rent the facilities in winter compared to 1,000 during summer. The report included a subsidy request (based on the expenses per summer camper) totaling \$16,000 for all three camps. The response from the delegates was that if camps were a mission there should be no problem funding them.

The educational ministries commission lamented the departure of Abe Bergen who has resigned after 13 successful years in youth ministry. His ministry was seen as an outstanding accomplishment. The delegates drafted and passed a resolution commissioning the education commission to organize a music committee with a mandate to develop hymn-sing evenings, a youth choir songfest, music seminars for church conductors and to correlate the Elim Choral lending library with another Mennonite library.

The outreach ministries com-

mission reported on a successful chaplaincy program and work with Vietnamese as well as the German-speaking Mennonites from Mexico who are coming to Manitoba. Members asked for special direction in church planting.

The delegates approved a total budget of \$1,372,400 for 1990, which will translate to \$63 per member for a total of \$704,000 in church obligations.

Conference speaker Ray Frey, stewardship director for the General Conference Mennonite Church, spoke on "Good Stewards of God's Varied Grace." He highlighted the need for risk, vision and renewal. *Wilma Derksen, Western regional editor, Mennonite Reporter*

Nine speakers will address Assembly 12

Carol Stream, Ill.—Mennonite World Conference will feature nine major speakers representing five continents. MWC president Ross T. Bender, Elkhart, Ind., will be keynote speaker for the opening worship service on July 24. The others are Washington



Aratani



Koontz



Pankratz



Nzash



de Mendez



Mudenda

Brun, Uruguay; Toshiko Aratani, Japan; Gayle Gerber Koontz, U.S.; James Pankratz, Canada; Nzash Lumeya, Central African Republic; Maria Leonor de Mendez, Guatemala; Alle Hoekema (not pictured), The Netherlands; Philip C. Mudenda, Zambia.

The morning sessions will focus on daily subthemes. These include "Christ, the Light of the World," "Living Christ as Community," "Following Christ as Disciples," "Proclaiming Christ as Witnesses" and "Empowered by the Holy Spirit."



Bender



Brun

Lawndale Mennonite Church has opened its doors again to the Chicago Mennonite Learning Center, reports *Cam-O-Gram*, the Chicago Area Mennonites newsletter. The school will be in the church facility for classes this September. CMLC first began at the Lawndale Church building in 1981 and was there for three years before moving into the St. Agnes School.

Eden Mennonite Church, Moundridge, Kan., dedicated a new building March 25, two years and two months after a fire destroyed the old building on Jan. 25, 1988. A crowd of 1,200, far exceeding the congregation's membership of 794, attended the service. In a litany of dedication the congregation read, "We lost a building, but we didn't lose our church. The church is people, the body of believers...." Moundridge native Tim Schrag, pastor at First Mennonite Church, Beatrice, Neb., encouraged the congregation to dedicate the new building by showing love, mercy, forgiveness and compassion each day. A mass choir performed "Praise the Lord, Ye Heavens Adore Him" by J. Harold Moyer, professor of music at Bethel College, North Newton, Kan. The piece was commissioned for Eden's dedication service.



The new Eden Mennonite Church building

Doris Yoder

NEWS

Ministry to students is high priority for Mennonite leaders

Vancouver (GCMC)—Approximately 60 people from the Mennonite Brethren (MB) and the General Conference Mennonite Church (GC) met here March 10 for a student ministry conference.

"Only one out of five of our Mennonite students are at Mennonite schools. Another one out of five are at Christian schools. We're concerned about the remaining three out of five," said Palmer Becker, co-director at the Menno Simons Centre, Vancouver, a residence for Mennonite students at the University of British Columbia.

The conference was sponsored by the Menno Simons Centre and the Mennonite

Brethren Church. Most of the participants came from British Columbia, although there were denominational representatives from the General Conference, Mennonite Brethren and Mennonite Church.

"Our first priority is to recommend a strategy to our provincial structures," said Becker. "However, we hope the wider conferences will listen to what we have to say."

Presenters highlighted five papers previously distributed. Two designated responders, one a student at University of British Columbia, added their responses to the paper, then discussion was encouraged from the wider audience.

Presenters highlighted five

models for student ministries. The first explored possibilities for more cooperation between churches and parachurch organizations.

"Young adult ministry becomes old fast," said one respondent. "By the time you have figured out what works, interests change and you have to try something different."

Parachurch groups are able to "go with the flow" more easily than churches or denominations. On the other hand, parachurch groups can only be as effective as the churches that support them with funding and people. Local churches still need to be in touch with students to encourage a church "home."

The second strategy examined the option of providing a sense of community through a campus residency while also easing a critical student housing shortage. This approach is more denomination specific. Although there can be opportunity for outreach to the wider campus, historically residences have concentrated on keeping a stable base for their inhabitants. Students expressed the need for this "safe haven" after facing a secular student population all day.

The third strategy focused on one-to-one interaction through a chaplaincy program. The various chaplains on campus enjoy a loose association with each other, but their approaches are basically individual and denomination specific.

The tension expressed here was between the futility of reaching a significant number

of students with only a few people and the importance of a one-on-one relationship. Generally chaplaincy was viewed as one approach in conjunction with another model.

A fourth strategy is the attention paid to a certain segment of students by a local church. The local congregation invites and welcomes students into their community through housing and various ministry options. This model requires much work and commitment on the part of the hosting congregation but provides opportunity to become tuned to the student ethos.

Dan Unrau, Fort Garry (Man.) Mennonite Brethren Church, also pointed out the rich blessing that students give to congregations. Students are drawn to what they like, such as "their kind of music" and innovative ways to worship. "They are good consumers," said Unrau, quoting from a survey by sociologist Reginald Bibby.

This model seemed to draw the most interest. There may be opportunity for pastors and laity to provide individual attention, yet the church as a whole can work to include individuals or groups of students. The local congregation may also help empower students to participate in parachurch groups, even if it means limiting their involvement in the church.

The final model focused on ministry to foreign students. Sharing specific examples from her experience, Liz Kroeker,

SWISS MENNONITE HERITAGE TOUR

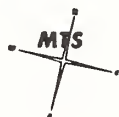
including the Oberammergau Passion Play

June 26 - July 17, 1990

Dr. Delbert Gratz, Tour Director

A study tour of places connected with Swiss Mennonite heritage, as well as of general cultural and historical interest that are located in Northern Switzerland, Eastern France and Southern Germany.

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Will change in Eastern Europe cause us to forget the rest of the world?

In this issue

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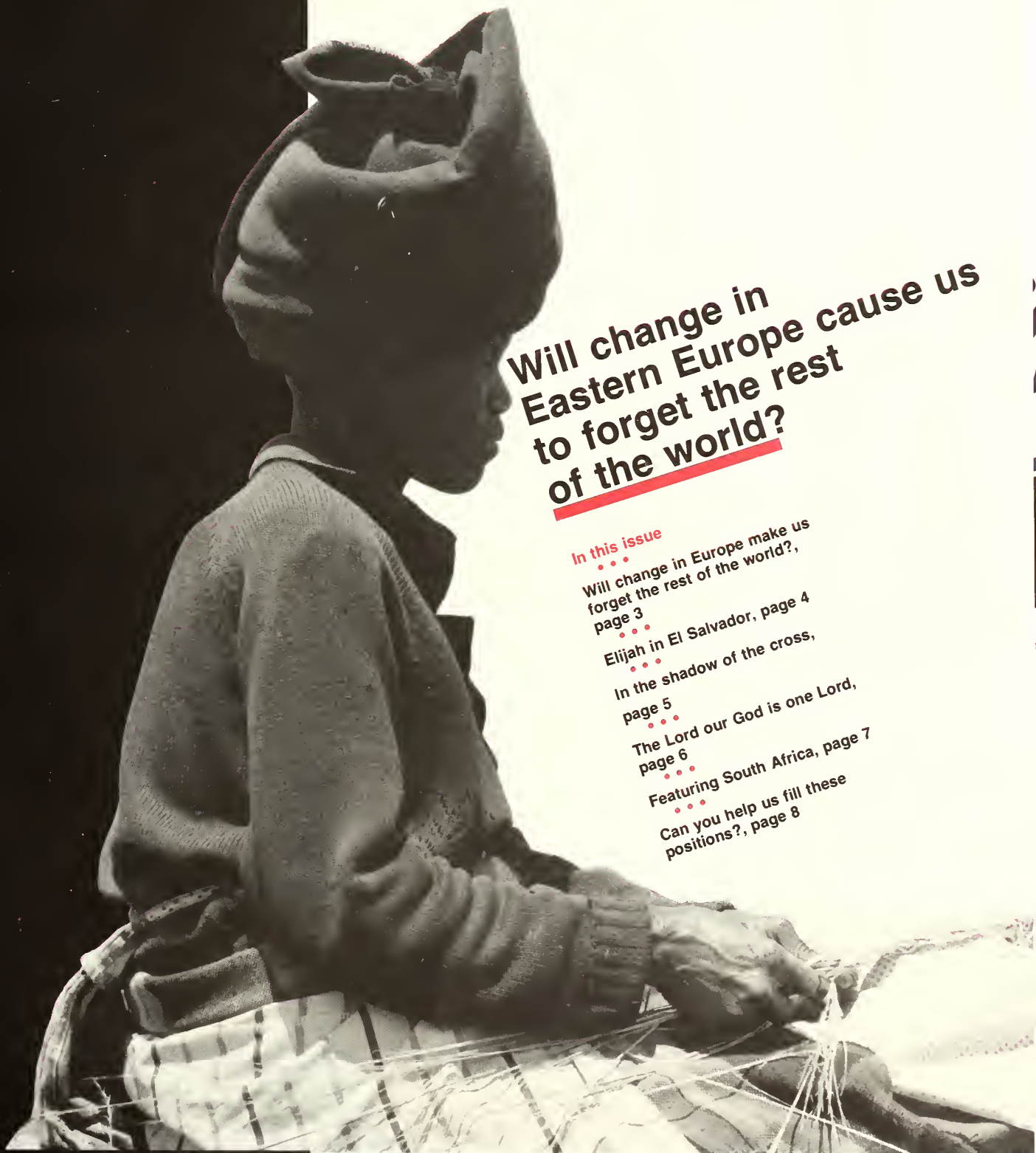
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The Lord our God is one Lord, page 6

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Can you help us fill these positions?, page 8



South Africa photo.



Will new opportunities to serve
in places like Romania, where
this picture was taken, cause us
to forget the rest of the world?



Staff comment

Will change in Eastern Europe cause us to forget the rest of the world?

"Don't forget us."

That is the message coming to MCC from African, Asian and Latin American Mennonites and other Christians watching the radical changes occurring in Eastern Europe and the Soviet Union. They worry that North American Mennonites, with their historical connection to Eastern Europe and the Soviet Union, will join the rush to provide aid to those countries, abandoning needy people in the world's poorest nations.

Mennonite connections to the Soviet Union go back to the 18th century; last year marked the 200th anniversary of Mennonite presence in that country. MCC was created 70 years ago to feed starving people, including many Mennonites, in the Soviet Union. Around 80,000 Mennonite-related people still live in the Soviet Union, though many are taking advantage of loosening of restrictions there to leave the country.

Worry about abandonment by international agencies is strong in Africa, according to MCC Africa co-secretary Eric Olfert. Pastor Nkumbi of Zaire's Mennonite Evangelical Church asked Olfert during a visit if events in Eastern Europe will draw MCC attention, resources, connections and interest to that part of the world, at the expense of churches in the South.

"I told him that I shared his concern," Olfert recalls, "and that I would try to help it be heard in appropriate places. Africans appear not only to be concerned that resources will be diverted, but that networking, attention, and energy of all kinds will be focused on Eastern Europe."

At MCC and MCC Canada annual meetings in January, board members affirmed a course of action that will find MCC responding to some needs in Eastern Europe, while keeping long-standing commitments to the Third World. "We want to help people in Eastern Europe and the Soviet Union," says Ray Brubacher, director of MCC's overseas programs. "But we don't want to divert resources from the needier parts of the world. Eastern Europe is not as poor as many other parts of the world."

Keeping concerns from neighbors in the south in mind, MCC will address some needs in Eastern Europe in 1990. MCC is sending \$60,000 worth of medical supplies, dental equipment, vegetable seeds and food aid to Romania. MCC is also assisting in construction of medical clinics in earthquake damaged Soviet Armenia and has sent wheelchairs, medical equipment, Bibles and Bible commentaries to the Soviet Union.

• • • John Longhurst
Information Services
MCC Canada

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Elijah in El Salvador

Tito turns off the jeep radio and announces it's time to plan the mass. Five of us are bouncing along in the jeep with Tito, a priest in eastern El Salvador, on our way to an isolated village. We sigh, reluctant to stop our bantering. "Come on," he prods. "Get the Bible out and let's read."

The Old Testament scripture was I Kings 17 where Elijah was fed for days by a poor widow who had only a handful of flour and a little oil. "How shall we do this?" Tito asks. "How about a skit? Let's act out the Elijah story," someone suggests. This story has caught our imaginations. Discussion starts in earnest. Gradually it no longer feels like work. It's fun. The priest with his eight years of seminary education is silent. No fancy explanations are required for this passage. Salvadorans know the story well.

Elijah, a man of God, is fleeing repression. He is sent to a poor widow gathering firewood, a daily routine in most Salvadorans' lives. The widow is planning to prepare a last meal for herself and her son and then await death because she has no more food. But what she has she shares with Elijah. She believes. She dares to hope.

Excitement charges the jeep. We are "doing theology," reading the Bible and reflecting on the country's current situation of repression and hunger in light of the Word. The biblical stories seem immediate.

Then we hit a roadblock. Soldiers stop us to search our bags. The U.S.-backed Salvadoran military routinely accuses the church of hiding guns and giving classes on their use. But there are no guns. Though they find no reason to detain us, they tell us we cannot go on. We protest. By now we all badly want to present the Elijah story. But the decision is final. The new colonel in charge of the zone has decided that we need a safe conduct pass to be in the area.

When we get home Tito speaks with the colonel, who agrees that pastoral work in rural areas could continue without military permission. However, four days later soldiers from the barracks make a speech. Before passing out U.S. food supplies in an action intended to gain the hearts and minds of the people, they say: "We are a democracy. We are here to protect you. The guerrillas are terrorists." Then they add a new line: "Tito is one of the most famous guerrillas in the department and he could die anytime."

A week later Tito returns without incident to the area where we had been denied entry. The events of the past week were not talked about directly, but Elijah's story generated much discussion. "I have been very zealous for the Lord God Almighty. The Israelites have rejected your covenant... and put your prophets to death with the sword... and now they are trying to kill me too." (I Kings 19:10)

For Tito, and many others in El Salvador, the biblical story of Elijah is all too real.

• • • Audrey Patterson of
Narvon, Pa.
MCC El Salvador

News from MCC

• • •
Five thousand sets of William Barclay New Testament commentaries, translated into Russian, were shipped to the Soviet Union in January. The commentary project is a joint effort of MCC, Baptist World Alliance and the All-Union Council of Evangelical Christians/Baptists. The 75,000 books, valued at \$250,000, arrived in Moscow in late February.

• • •
Last year MCCers in Guatemala helped develop a coffee huller made of locally available materials. A steel, factory-made imported huller cost \$277. The new wooden huller costs \$55, making it affordable to campesino farmers so they can prepare their own coffee for market.

• • •
The Christian Council of Mozambique (CCM) recently completed distribution in Mozambique of a large shipment of Zimbabwean white maize (corn). MCC donated 11,760 metric tons of Canadian wheat that were exchanged for the 7,000 tons of maize in Zimbabwe. The maize was then shipped to CCM.

• • •
Lloyd Bowman, MCC U.S. worker, serves as assistant director at the Lancaster (Pa.) Mediation Center. "Everybody is a winner with mediation," notes Bowman, who says he has always been interested in "seeing walls come down between people."

• • •
MCC workers in Bangladesh, with local MCC staff, are investigating beekeeping as an income-generating activity for poor rural households. They researched different types of hives in seven locations and learned about bee behavior, pests and diseases and how to find and catch bees in the wild. Demand for honey is high in Bangladesh; establishing a beehive program will provide honey without destroying and robbing wild hives.

• • •
Two MCC Canada-sponsored Native Canadian/Mennonite seminars will be held this summer. The August 3 to 14 Haida/Mennonite seminar will provide an opportunity to learn about the Haida people who live along the coast of British Columbia. The seminar will include visits to old growth forests and to traditional village and fishing sites. Cost will be about \$1,500 per person. An August 21 to 30 seminar is planned for college students to learn about low-level flying from the Innu in Labrador. Participants will work with the Innu in a community project. There is no registration fee; participants must arrange travel to Labrador. For more information contact MCC Canada, 134 Plaza Dr., Winnipeg, Man. R3T 5K9.

In the shadow of the cross



One of my favorite spots in the Holy Land is the Mount of Olives. On its slopes overlooking Jerusalem one can still find a place under an olive tree that might be similar to where Jesus walked when he was here. In one location commemorating the place Jesus may have stopped and wept over Jerusalem, a small "tear-drop" chapel has been built.

Pausing in this chapel to meditate or pray, one looks through a window westward over Old Jerusalem. In the window is a cross; beyond that cross lies much of the pain and struggle of this holy place.

One can see the Golden Gate in the eastern wall of the Old City. Tradition suggests it was the gate Jesus used for his triumphant entry into Jerusalem. The Jews, still waiting for the Messiah, have closed this gate. They believe it will be opened only when the Messiah comes. To make that event even more difficult, Muslims have used the space outside the gate as a burial ground, knowing that neither Jew nor Muslim would walk over sacred burial sites.

Just inside the gate and wall lies the Temple Mount. Here David's threshing ground became the site for Solomon's temple and for the second temple in which Jesus taught. That temple was destroyed by the Romans. Beyond the temple site, the Western Wall of the Temple Mount stands, the most revered place in Jerusalem for Jews today. The Temple Mount later became a holy site for Muslims; the Dome of the Rock and the Al Aksa Mosque now standing there. Judaism, Christianity and Islam all lay claim to these holy places.

Israeli soldiers on the West Bank. May God's love find its way into the hearts of all, that peace may finally come to this troubled land.

In the name of Yaweh/God/Allah, adherents of these three religions have battled for centuries over Jerusalem. No other city has been destroyed and rebuilt so many times. Thousands upon thousands have been killed. Today various Christian groups still scrap for control of every square foot of the Church of the Holy Sepulchre. Jews and Muslims clash over the Western Wall and Temple Mount. And the larger Israeli/Palestinian struggle, which claims lives every day, is often viewed by each side as a Holy War. Each side believes in their sacred right to the land of Palestine.

In the shadow of his cross, Jesus looked upon this scene and wept for Jerusalem. Today we also weep for the people who continue to live in pain and suffering. But let us also, as Christ's disciples, pray and work so that His love may find its way into the hearts of all, and that peace may finally come to this troubled land.

• • • Lowell Detweiler
Mennonite Disaster Service
MCC U.S.

During a 1989 sabbatical Lowell and his wife, Ruth, spent several months in the Middle East.

The Lord our God is one Lord

"Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength."

Jesus called this the greatest commandment. He knew there is nothing so radical, so life changing, so powerful as worshipping God alone, above everything else.

When Jesus told a teacher of the Law that this was the greatest commandment, he was in the midst of intrigue, plots, stratagems and spoils, very aware that only one week remained before his crucifixion. In the midst of such struggle and stress, the core of his ministry came clearly upon him. Some of his most significant acts and profound utterances happened during this last week in Jerusalem. The healing of blind Bartimaeus, the triumphal entry, the clearing of the temple, the withering of the fig tree, the crucifixion, the resurrection.

Mark devotes nearly a third of his gospel to Christ's final week in Jerusalem. Even then, before today's onslaught of homelessness, crack addiction, murder rates, institutionalized poverty and substandard housing, I think Mark knew that urban environments are often sites of much of the demonic. I think he knew Christ would be tested greatly there. In that testing came forth much truth.

In New Orleans, we have been challenged to remember that "the Lord our God is one Lord." It has been difficult to remember that our God is one God above all else, within all else, when we are surrounded by structural decay, political corruption and human suffering. It has been difficult to remember that God cries when a 12-year old is shot in the thigh, caught in the crossfire of two drive-by drug dealers just four blocks from where we live.

It is then that I remember Christ's words: "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength."

... Jody Miller Shearer of
Wilkes-Barre, Pa.
MCC New Orleans

Resources

...
Dream & Nightmare:
Celebrating 200 Years of Mennonites in Russia, a new MCC-produced, 33-minute VHS video. Gives a firsthand account of celebrations in the Soviet Union commemorating the 200th anniversary of the coming of Mennonites to the Soviet Union. Filmed by Peter and Elfrieda Dyck, it provides a glimpse of Russian Mennonite church and community life and their hopes and struggles. For free loan contact the MCC office nearest you. For purchase send check or money order for \$30 (Can.) to MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9 or \$25 (U.S.) to MCC, PO Box 500, Akron, PA 17501-0500.

...
A Middle East reader, 16-page study booklet for church, school or individual use. Includes information on religions, Christian groups, major political players and conflicts. Also provides information on alternative activities for visitors to the region, Mennonite work there and biblical prophecy. Available from all MCC offices.

...
Caretakers: Earth stewardship for children, the new MCC children's learning and giving project that teaches children to be good stewards of God's creation. Includes learning activities, fund raising ideas, information on the environment and MCC work, and a brightly colored board game. Available from all MCC offices.

...
An MCC photo-cube bank holds money for MCC projects and has inserts depicting MCC work. Inserts on gardening and hunger are now available. The banks are ideal for family or Sunday school giving projects. Business people could display them near cash registers. Available from all MCC offices.

Urgent openings

...
Ethiopia/Bangladesh:
Agriculturists

...
Akron, Pa.: Secretaries and SELFHELP Crafts warehouse workers

...
Saskatoon, Sask.: Office manager

...
Egypt/Laos: Nurses

...
China/Swaziland: ESL teachers

...
Winnipeg, Man./Atlanta, Ga.: Childcare workers

...
Belle Glade, Fla.: Community health and education workers

Country profile
South Africa

Population: 35,625,000
Per capita income: \$4,000
MCC present since: 1978
Number of MCCers: 8
1989 expenses: \$190,638

The church was at the center of momentous changes in Eastern Europe last year. The church has also been pivotal in the struggle against apartheid in South Africa. Detainees jailed without charges went on a hunger strike initiated by Christians who decided to fast and pray for their freedom. News of the fast spread to other prisons, and soon hundreds of detainees and thousands of people outside the prisons joined the fast. Authorities, afraid that the fasters might starve to death, set them free.

Churches also carried on a "Standing for the Truth" campaign, in which they trained people in nonviolent resistance.

Most of MCC's 1989 budget for South Africa supported religious and peace groups there. MCC especially supported groups working for nonviolent change. MCC gave grants toward costs of a national conference of conscientious objector support groups, and to a conference for people who aid families of political prisoners and detainees. MCC also supported a South African family studying at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

MCCers in South Africa write: "We are continually impressed with the strength of the people of South Africa who have for so long struggled under a repressive system of government. The ability of people to live under such harassment and retain their faith and their willingness to forgive makes us feel humble."



SOUTH AFRICA



MCCer Harvey Harman with South African children.



MCCer Nancy Wedel
with friends in Zaire.

Cash projects

...
(June) Soup kitchen, Jamaica: 750,000 of Greater Kingston's people live in poverty. MCC assists Faith Centre, a soup kitchen there. MCC purchases red peas and other locally grown produce and delivers it to the center, which is run by the Brothers of the Poor, a Catholic order. Red peas provide much needed protein in a meager diet. \$55 buys one bushel of red peas. \$500 buys nine bushels of peas for the soup kitchen. Please include project number B920-20 with your contribution.
...

(July) Canals and dams, Cambodia: MCC helps build canals and dams in Cambodia that carry much needed water to farmers' rice paddies. An MCC engineer helps residents of the village of Beng Krachap build canals and gates for canals. \$2,000 is the total cost of cement for this project. Please include project number B711-30 with your contribution.

Material aid projects

...
(June) Sheets: Each year MCC sends sheets to hospitals, clinics and orphanages overseas and to women's shelters in the United States. Recent shipments have gone to Bangladesh and the Israeli-occupied West Bank. Single-sized flat sheets are preferred. They may be white or colored.
...

(July) Fabrics: MCC wants to send 10,000 yards of cloth to Nicaragua and Tanzania this year. Sewing cooperatives and women's groups use the material to sew for their families or to make items to sell. Light or medium-weight, color-fast cotton or rayon is preferred. Bolts of material are especially needed.

Thoughts on personnel

Can you help us fill these positions?

Every year MCC looks for people to fill assignments around the world. Here are a few people we did not find in 1989: agriculturists for Haiti and Ethiopia; prison worker for Edmonton, Alta.; nurses for Kentucky, Sudan, Laos and Cambodia; an obstetrician for Mozambique; and a school counselor for Port Hardy, B.C.

Each year MCC is challenged to find people for certain hard-to-fill positions, especially in education, health, agriculture and victim/offender ministries. This year we added a new hard-to-fill category—people to work with those who have AIDS.

Do we have a hard time filling these positions because not enough Mennonites and Brethren in Christ have the right kind of training and experience? Is it because the idea of Christian service is not as strong as it once was? Is it because some kinds of assignments are not glamorous enough?

We are grateful for people who do say "yes" to the call of service. This year 470 people joined MCC. The agencies and churches with whom they work are impressed with their dedication and commitment. But still there are unfilled openings...

Can you help us fill those positions? We need committed, capable people who are ready to accept the challenge of Christian service. If you, or someone you know, are ready to serve with MCC, give us a call.

... Len Siemens
Personnel Services
MCC Canada



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.:

Peace Mennonite Fellowship is the name of the new Mennonite congregation forming in the Rancho Cucamonga area of West San Bernardino County, Calif. The congregation began meeting monthly in October 1988. Jeff Wright accepted responsibility as church planter/pastor in June 1989 on a part-time basis. In February members adopted their first budget. Wright assumed full-time pastoral responsibility March 1. Nancy Reigsecker, Randy Pastrone, Marlene Eshleman and Bonnie Bare were affirmed as part of a new leadership team.

Mennonite Central Committee workers living in Mombin Crochu, Haiti, packed their belongings and moved 14 miles down the road to the small town of Rankit last October. It was the end of MCC involvement in a 10-year development project and the beginning of a new one. The new program will be similar to the one in Mombin Crochu. The development model encourages formation of peasant groups. Groups discuss political issues and address social needs they identify. In Mombin Crochu groups also studied agriculture and health lessons and pooled their money to build community grain storage silos.

About 40 people met in St. Maurice, France, a suburb of Paris, last Oct. 28 to dedicate the new Centre Mennonite d'Etudes et de Rencontre (Mennonite Study Center). The house in St. Maurice also serves as the meetingplace for Foyer Grebel Christian Community, a multiracial church growing out of work with students. The small fellowship joined the French Mennonite Conference in 1986.

NEWS

Vancouver, spoke about the opportunities available to witness to foreign students. These people often feel isolated and confused in an alien culture. Language differences compound the problem of trying to study new material. Simple hospitality and intentional inclusion by local congregations is a powerful example, she said.

By the end of the conference, it was clear that student ministry will continue to be a high concern among denominational leaders. The unanswered question was how to bring enthusiasm for student ministry to local congregations.

Church leadership has to begin by affirming what is happening now and build on successes. Priority for ministry must come from the local church, concentrating on what can be done "now." Some felt that in order to coordinate student ministry and become "more efficient," structures and strategies should be developed at the conference level.

One participant said, "I hope this is the beginning of a cooperative, intentional ministry for our university and college students. They are our future." Another participant said, "I hope we can spark a vision for student ministry in the churches. In order for us to have integrity, we must be open to change, open to new ways of doing ministry." *Ken Hawkey, secretary for adult and young adult education, Commission on Education of the General Conference Mennonite Church*

Rempel coordinates groups that once 'adopted' her

Newton, Kan. (GCMC)—As a first-time missionary in Burkina Faso in the late 1970s, Jeanne Rempel counted on the support she received from Women in Mission (WM), a program of the General Conference Mennonite Church.

"WM reached out to my husband and me in ways that didn't come from others," said Rempel, Upland, Calif., in an interview here.



Rempel

"There were several groups and individuals that truly adopted us."

Later, as Rempel visited women's groups as part of her missionary itinerations, she was impressed with "their sincerity and faith. I knew their hearts were in the right place."

Rempel, who is the newly elected WM president, believes "it would be a shame for such an exciting and vital organization to fade away" because of declining membership. WM's membership has dropped 20 percent in the last 10 years.

Although WM's focus in the past, and even in the present, has been on missions, Rempel wants to create an "umbrella" for WM that would include the concerns of all women. "Many women my age have no desire to spend their time quilting, but they may have an ardent interest in issues such as

domestic abuse and homelessness," she said.

"Where WM has hurt itself is that it has not blessed the passion of each woman in the General Conference. If a woman feels called to work in the kitchen, WM should bless her. If she feels called to be a pastor, WM should bless her," she said. "Women are as gifted as men. The church is shortchanged when we don't use all of their gifts."

To accomplish this change, "WM needs to give more attention to the local level. The dream has to come from the grass roots," said Rempel, who

is co-pastor at Mennonite Community Fellowship, Redlands. "If we intelligently and courageously face the needs next door, we are better equipped to face the needs of our continent and our world."

"I envision each church supporting many different groups of women according to their interests," she said. "Ideally women across the United States and Canada could network about their common concerns."

"I want every woman to be empowered by the church and specifically the women around her. I want every woman to have an inner sense of who God wants her to be," said Rempel. *Carla Reimer, GCMC news service editor*

MCCC invites youth to help

St. Catharines, Ont. (Meetinghouse)—Canadian college students (left to right) Krista Steinmann, Michael Huebert, Krista Neustaedter and Connie Lepp attended board meetings of Mennonite Central Committee Canada here in January. These and two others were invited to observe and speak to the board, which in turn elected "young people" Mike Hannigan, Kitchener, and Sophie Tiessen, Winnipeg, as members-at-large. The youth said they were impressed with the board's readiness to take decisive action on, for example, the proposed NATO base in Labrador—to "squash the bug" and not just chase it to Turkey. They expressed dismay that, though discussing environmental issues, board members ate lunches served on throw-away styrofoam plates. *From a report by Ron Rempel, editor, Mennonite Reporter*



Bruce Hildebrand (MCCC)

Nearly a decade after they were first arrested, the "Plowshares 8" have been ordered to appear for resentencing on charges of burglary, conspiracy and criminal mischief. On Sept. 9, 1980, the eight peace activists—including Daniel and Philip Berrigan—were arrested for a raid at the General Electric missile assembly plant in King of Prussia, Pa., where they used hammers to damage missile parts.



Actor Stephen Shank begins his interpretation of the Revelation of John.

After emerging from a garbage can, actor Stephen Shank's first words in portraying the Apostle John were, "From John, to the seven churches in Asia, grace and peace to you..." (Revelation 1:4). Shank, under the direction of Cor Stedelinck, used contemporary images alongside the entire New Jerusalem Bible text in a two-hour presentation of the book of Revelation at a Jan. 31 performance in Elkhart, Ind. Over 900 people attended. Shank's one-person play, produced by Trapeze, a non-profit Belgian organization, was commissioned for presentation at Pastors' Week at Associated Mennonite Biblical Seminaries in Elkhart.

NEWS

Burkina Faso takes daring step with young offenders

Akron, Pa. (MCC)—"A monumental decision was made at the government's recent conference on youth," writes Mennonite Central Committee worker Pamela Leach in a recent report from Burkina Faso. All minors will be removed from prison and sent instead to a training school, Leach writes. "The decision bodes well for the future of minor offenders in Burkina."

Leach works with inmates and ex-offenders in Ouagadougou, the capital of Burkina Faso. She has been in contact with Justice Ministry officials about possible improvements in the handling of minors by the country's justice system. She was informed that a special judge for minors is being installed.

"I keep in touch with the judges and social workers and lobby them for speed and releases where necessary," Leach writes. One problem is youth who remain in prison past their release date. A minor must be released to his or her family or be transported home; some youth must remain in prison when adequate preparations have not been made for release.

Within the prison, more educated inmates currently act as "animators," working with minors. Classes are offered in the prison on a range of subjects, and projects such as gardening and livestock-raising are provided. Health issues,

from the dangers of smoking to the problem of malaria and the spread of AIDS, are also addressed.

Leach stays in touch with minors who are released, helping them find employment where possible. Former prisoners have taken jobs such as moped mechanic, café operator and road worker. Another now farms with his family. "The closer minors get to traditional family and village life the more successful their social readjustment," writes Leach.

Mennonite writers conference set for fall

Hillsboro, Kan. (Meetinghouse)—The biennial Mennonite Writers' Conference will come to the Midwest this year. Around 200 participants are expected to attend the week-end event, which will be held Sept. 21-23 at the Cross Wind Conference Center in Hesston, Kan.

Sponsored by Meetinghouse, a Mennonite and Brethren in Christ editors' group, the

conference is open to anyone interested in learning more about writing and publishing. Previous conferences were held in Manitoba, Oregon and Pennsylvania.

Planners hope this year's event will help beginning and veteran writers improve their skills and encourage them to use those skills as a ministry for the church.

"Whether you write for a newsletter or a newspaper, for pay or for pleasure, for church or community, poetry or prose, sermons or prayers, you will find much here that applies to what you have been doing and what you want to do," says Muriel T. Stackley, editor of *The Mennonite* and conference coordinator.

George Neavoll, editorial page editor of the *Wichita (Kan.) Eagle*, will be the keynote speaker. He will address the topic "Make Them Think: Writing for the Video Generation." Neavoll is an award-winning journalist and has traveled extensively throughout the world. He was a Peace Corps volunteer in India during the 1960s.

In addition to Neavoll, the program will include workshops on a wide range of topics, worship sessions, entertainment and opportunities to become acquainted with Mennonite editors and writers.

Anyone wanting more information and a registration form may write to Mennonite Writers' Conference, Box 347, Newton, KS 67114. Don Ratzlaff, editor, *The Christian Leader*

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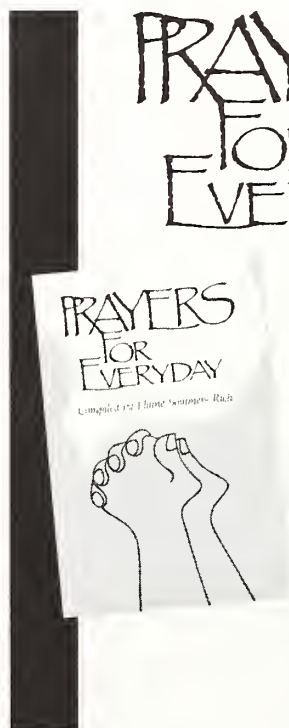
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A federal court judge in Canada has dismissed an application by the Toosey Indian Band in British Columbia to end Canadian military maneuvers in the Chilcotin backwoods. Justice George Addy also dismissed an application to compel the Defence Ministry to conduct an environmental assessment to determine if the exercises would harm the environment, saying that the ministry had given plenty of consideration to possible environmental effects. (*Winnipeg Free Press*)



The Fresno (Calif.) Metropolitan Museum is showcasing the cultural traditions of the Mennonite community in an exhibition of more than 25 Mennonite quilts and textile arts. The exhibition is called "Colorful Quilts and Quiet Lives: Mennonite Textile Arts." The exhibit also tells the story of the Mennonites, one of the many pioneer groups to settle in the Fresno area around the turn of the century.

Kathleen Heinrichs, quilts chairperson for the West Coast Mennonite Relief Sale, with Ross McGuire, director of the Fresno Metropolitan Museum

NEWS

Face-to-Face brings offenders, victims together

Winnipeg (MCCC)—You would think the last thing a burglary victim wants to do is go to jail to meet men convicted of "break and enter." But a unique Winnipeg program is proving that belief wrong.

Called Face-to-Face, the Mennonite Central Committee Canada-sponsored program brings burglary victims to the Headingley Correctional Institution to meet men who have committed theft. Since October last year, the program has run three successful sessions.

The program, one of only two in Canada—the other, in St. John's, Newfoundland, is also sponsored by MCCC—meets a need for both victims and offenders, according to Face-to-Face director Jake Letkemann. "Victims come seeking answers to the question 'Why me?' The meetings help them realize that the burglary was nothing personal, not an attack on them. The session seems to help relieve their anxieties as they meet and confront offenders."

Victims do not meet the actual offender who burglarized their home; instead, they meet offenders convicted of that crime. The meetings help offenders realize the human consequences of their crime. "It's not just a theft of property—it also steals peace of mind from the victim," Letkemann says.

After her home was broken into a year ago, Winnipeg resident Amanda Klippenstein was frightened and angry. Her participation in a Face-to-Face session gave a chance to tell offenders how badly the break-in scared her. "What surprised them most was how we reacted to the burglary," she says. "They thought, Insurance will cover it—why worry? But I could tell them how it scared me."

Although Face-to-Face currently only works with burglary victims, Letkemann says they are open to helping victims of violent crime also. A recent survey showed that most victims of violent crime are open to meeting an offender; many of the respondents indicated that such a meeting would be an important part of their healing process. Virtually all the offenders interviewed also expressed interest in meeting their victims.

According to Letkemann, this kind of face-to-face meeting is important because our legal situation does not allow victims and offenders to meet. "I often hear offenders say that they'd like to apologize to their victims, but it's impossible in our present court situation."

"Crime doesn't happen between the court and the offender—it takes place between people," he adds. Face-to-Face helps people go beyond the court system to seek restorative justice.

Serve victims of crime, says VOM survey

Winnipeg (MCCC)—The Victim/Offender Ministries (VOM) program of Mennonite Central Committee Canada should continue, but more emphasis should be placed on serving victims of crime, according to a recent survey.

The survey, part of a review of VOM's 13-year service in Canada, was sent to people connected to VOM, criminal justice professionals and Mennonite and Brethren in Christ conference leaders. Respondents showed strong support for all aspects of VOM's work, with a number suggesting that an area for future work is with families who have experienced violence.

As a result of the survey and review, the MCC Canada board, meeting in St. Catharines, Ont., in January, recommended that the program continue and that more attention be paid to victims of crime, beyond current VOM service through mediation. The review also recommends that the reality of Native over-representation in the criminal justice system be addressed by VOM, including advocating "the development of Native justice systems, increased use of Native counselors in the criminal justice system and the potential for new approaches to dealing with crime under Native self-government."

Issues the review suggests

for future consideration include support for community chaplaincy programs, crime prevention and support to staff in the criminal justice system. Community chaplaincy was singled out because "all too frequently ex-offenders feel they do not fit into existing church structures," while crime prevention touches a concern by VOM volunteers and staff that they frequently "deal only

Native over-representation in the criminal justice system should be addressed.

with the symptoms of crime."

In suggesting that more attention be paid to staff who work in the criminal justice system, the review notes that while they "are employed in difficult and stressful work, VOM has done little in the way of addressing their needs."

The review also suggests that while MCC has responded to global famine, poverty and health needs, "it has lagged in response to the treatment of prisoners" in the developing world. The review proposes that work with prisoners overseas, many of whom live in "appalling" conditions, be given higher priority by MCC.

The MCC Canada VOM program began in 1976. Today more than 1,000 people regularly visit prisoners and serve as mediators in MCC-related programs in Canada.

World Friendship Center, Hiroshima, Japan, is hosting a 25th anniversary tour Aug. 1-18. With departures from Chicago and San Francisco, the tour will visit historic Kyoto, then spend five days in Hiroshima and Nagasaki to coincide with the recognition ceremonies on Aug. 6 and 9. For information write John and Marie Ebersole, 314 Hickory Lane, Route 2, North Manchester, IN 46962. The Commission on Overseas Mission participates in staffing WFC.

Six peace activists, including a Mennonite, Gene Stoltzfus, were arrested March 23 when they conducted a pray-in at the Salvadoran Consulate to urge an end to human-rights abuses and persecution of church workers in El Salvador. They attempted to enter the consulate offices to present a letter to the consul general. They were charged with criminal trespassing and released on signature bonds. "By going to jail we hope to arouse the conscience of our city to oppose all U.S. military and economic aid to El Salvador," Stoltzfus said. He is a co-founder of Synapses, an interfaith peace and justice group.

Rudy Wiebe, Patrick Friesen, Andreas Schroeder and Di Brandt are some of the best Canadian Mennonite writers and are all coming to Conrad Grebel College, Waterloo, Ont., May 10-12 for a major literary conference. "Mennonite/s Writing in Canada: a Conference on Canadian Literature" is designed as an inquiry into and celebration of Mennonite literature. Sessions will explore the literary and historical context in which the current generation of Mennonite authors write and some recurrent themes in their work. For further information contact Kim Jernigan, *The New Quarterly*, c/o ELPP, PAS 2082, University of Waterloo, Waterloo, ON N2L 3G1, (519) 885-1211.

RECORD

WORKERS

Myron Augsburger and *J. Howard Kauffman* addressed the Mennonite Council on Church and Media, April 17-19, in Nashville, Tenn. Augsburger also led a seminar at the Religious Communications Congress 1990 in Nashville.

Don Bakely was the featured speaker at the annual Inter-Collegiate Peace Fellowship conference at Canadian Mennonite Bible College, Winnipeg, Feb. 22-24. Bakely, a United Methodist minister in Kansas City, Kan., addressed the theme "Urban Peacemaking: Backyard Christianity." Students from eight Mennonite colleges attended the conference.

Anne Borgen, Winfield, B.C., and *C. Arnold Snyder*, associate professor of history and peace and conflict studies at Conrad Grebel College, Waterloo, Ont., were recipients of the second award from the Frank H. Epp Memorial Fund. Borgen preserves and translates Mennonite family letters written from the Soviet Union in the 1930s, and Snyder is undertaking a study of "Ana-

baptist Peace Theologies and the Church Today."

John and Tina Buhler, *George and Dorothy Dyck*, *Gerald and Leona Dyck*, *Abe and Ann Thiessen*, and *Carl and Rita Wiebe* were commissioned March 4 as deacon couples at First Church, Burns Lake, B.C.

Larry Cornies, London, Ont., former associate editor of *The Mennonite*, has been named head of the arts and entertainment desk of the *London Free Press*.

Elizabeth Gravador Dominguez, Old Testament scholar and teacher at two graduate schools in the Philippines, is visiting professor at AMBS, February to May.

Michele Durand has been appointed the women's basketball coach at Bluffton (Ohio) College. She served as assistant coach since 1988.

Byron Emmert is serving as an assistant pastor at Bethel Church, Mountain Lake, Minn., along with *Jeff Minor* and *Norman Geissinger*.

Anna Ens, Winnipeg, *Erwin Rempel*, Newton, Kan., and *Jeanne Zook*, Portland, Ore., have been reappointed by COM for additional three-year terms as representatives on the Africa Inter-Mennonite Mission board. Continuing representatives are *Dennis Rempel*, Upland, Calif., *Sara Regier*, North Newton, Kan., and *Charles Sprunger*, Trappe, Pa. *Donna and Kelly Epp*, Bethesda Church, Henderson,



Dominguez



G. Janzen

Neb., served in St. Croix Jan. 10-Feb. 13 with Mennonite Disaster Service in rebuilding after a hurricane.

Toinette Eugene, Chicago Theological Seminary, gave the Staley Distinguished Christian Scholar lecture at Goshen (Ind.) College. She spoke on "Can Faith Survive Injustice? A Question for Women in the Church."

Ronn Frantz was appointed president of Chicago Area Mennonites, *Dan Schrock* secretary and *Raymond Bell* member-at-large. *Samuel Pagan* was reappointed member-at-large, and *David Suter* was reappointed treasurer.

Rosanne Goble has resigned as Western District Conference Resource Library director, effective May 18. In June she will begin as director of Ridgeway (Va.) Branch Library.

Dennis Hollinger from AMBS spoke Palm Sunday and during pre-Easter services at First Church, Berne, Ind.

George Janzen has resigned as pastor at Cedar Valley Church, Mission, B.C. He and his wife, *Martha*, plan to return to Japan with COM.

Tim King, First Church, Bluffton, Ohio; *Terry Reichenbach*, St. John Church, Pandora, Ohio; and *Jim Sprunger*, Grace Church, Pandora, have been named counselors for Mennonite Mutual Aid serving the Bluffton, Findlay and Pandora areas, respectively.

Doug and Jude Krehbiel, Shalom Church, Newton, Kan., are touring the United States and Canada, sponsored by the Commission on Education and MCC. Known as Road Less Traveled, they perform a

The following four people will teach Great Plains Seminary courses in south central Kansas in the 1990-1991 school year: *David Augsburger*, Elkhart, Ind., "Personality and Religious Experience" during the January interterm; *Duane Friesen*, North Newton, Kan., "Introduction to Ethics" during summer 1990; *Ron Guengerich*, Hesston, Kan., "Psalms" during spring semester 1991; and *James Juhnke*, North Newton, Kan., "The Mennonite Experience in America" during the fall semester 1990. Credit is available through Associated Mennonite Biblical Seminaries. Contact Jacob T. Friesen, Box 306, North Newton, KS 67117.

AMBS—Associated Mennonite Biblical Seminaries
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

Mennonite pastors in Winnipeg who counsel victims of domestic violence agree that there is a time when, for safety's sake, a victim must leave a spouse. They do not, however, want to be the ones who tell the victim to leave. That is one of the conclusions of a recently released study of the attitudes of the city's 41 Mennonite pastors toward victims of abuse. According to Isaac Block, the study's author and assistant professor of contemporary ministries at Mennonite Brethren Bible College, the study shows that the pastors find it difficult to deal with the tension between upholding the church's commitment to the permanence of marriage and the need to seek the victim's well-being. The study found that only 15 percent of the pastors would tell a victim of physical violence to leave their spouse immediately. Eighty-three percent would tell the victim to stay at home but seek professional counseling. The pastors said they had received reports of about 1,090 incidents of abuse in the past year—341 reports of physical abuse, 593 instances of psychological abuse, 68 instances of abuse against pets and property and 88 other kinds of abuse. No effort was made to determine whether these incidents occurred only among people in the 41 Mennonite congregations in Winnipeg.

RECORD



Lohrentz



O'Connor



Reesor-Taylor



Shelly



Waltner



Weaver



Yoder

June Alliman Yoder, professor of preaching and communications at AMBS, was Holy Week speaker in the Moundridge, Kan., community April 8-12.

variety of musical styles on banjo, dulcimer, mandolin, recorder, harmonica, bass, synthesizer, acoustic and electric guitars. They are promoting the book and cassette, "Journey with Justice" (Faith and Life Press, 1989), for which they wrote the music. *Paula Diller Lehman* wrote the text.

Tim Lohrentz, Jubilee Church, North Newton, Kan., was one of 20 people who were in El Salvador March 15-25 sponsored by the Going Home Campaign, an interfaith effort to accompany Salvadoran refugees returning home. On this fifth trip to El Salvador Lohrentz was not harassed. Last October he was captured and held for nine hours by security forces.

Kathleen M. O'Connor, Maryknoll (N.Y.) School of Theology, gave four lectures in the annual AMBS theological lectureship under the heading "Wisdom: A Spirituality for Justice."

Helen Peifer, Akron (Pa.) Church, is the new director of Diamond Street Preschool Center, Philadelphia.

Steve Ratzlaff, Seattle Church, was pastor-in-residence on the Bethel

College campus, North Newton, Kan., March 30-April 6.

Rachel Reesor-Taylor, Montreal, is the recipient of the AMBS lectureship stipend for women graduate students, an annual award to underwrite graduate-level research and provide teaching experience. She is in Elkhart for the spring semester.

Ron Rempel, Stirling Avenue Church, Waterloo, Ont., has been appointed to another five-year term as editor and manager of *Mennonite Reporter*.

Ed Rinnich is the new pastor at West New Hopedale Church, Ringwood, Okla.

Linda Shelly, Elkhart, Ind., has accepted a three-year assignment with MCC in Central America, beginning in August. She will live in a Mennonite community in Honduras, coordinate MCC's Central America regional peace efforts and assist in a new church-planting project. Her parents are Andrew and Viola Shelly, Newton, Kan.

Arnold and Marie Siebert, Bethesda Church, Henderson, Neb., served for 2 1/2 months of voluntary service in Brownsville, Texas, under Mennonite Board of Missions.

Phil Stolz, student at AMBS, is student assistant pastor at Salem Church, Freeman, S.D., through August.

John K. Stoner will lead an individual retreat of prayer and spiritual renewal at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Stoner is on the staff of MCC Peace Section.

George Strohmeyer, spiritual director of the L'Arche Community, Erie, Pa., will be the speaker for the First International Mennonite Retreat on Disability, to be held July 21-23 in Winnipeg.

Ken Strong has resigned as youth/assistant pastor at Hesston (Kan.) Inter-Mennonite Church, effective June 30.

Erland Waltner, Elkhart, Ind., was the Holy Week speaker at Bethel Church, Mountain Lake, Minn.

Margaret Shelly Weaver, First Church, Bluffton, Ohio, was honored March 31 by the Triplett Memorial Foundation for her contributions to the quality of life in Bluffton. She taught Latin and human values in Bluffton High School the past 25 years.

Russel Welty was installed as interim pastor at Durham (N.C.) Church on March 18.

Witness for Peace has heard reports from Nicaragua's war zones that shed doubt on the ability of the recent Toncontin peace accord to end the contra war. The agreement, signed in Honduras by leaders of UNO, contra leaders and Nicaraguan Cardinal Miguel Obando y Bravo, calls for contras inside Honduras to turn over their arms by April 20. However, it does not stipulate conditions for the disarming of those contras who have left Honduras and moved back into Nicaragua. Meanwhile, eyewitnesses report increasing numbers of contras inside Nicaragua.

She spoke at nightly meetings in the high school and at First and West Zion churches.

—compiled by *Angela Rempel*

Faculty position in microbiology: One semester full-time position for fall 1990. Teach microbiology and assist in an introductory biology course, both including laboratory. Advanced degree in microbiology and teaching experience preferred. Minorities and women are urged to apply.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801

Full-time openings in **English** and **special education** and a half-time position in **guidance** are available at **Christopher Dock Mennonite High School** beginning in 1990-91. The guidance position may be combined with subject area teaching to comprise a full-time position. Co-curricular openings include yearbook, baseball, soccer and cross country.

Contact Elaine A. Moyer, acting principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446-4398, phone (215) 362-2675.

Mennonites are guilty of silence and even denial about the problem of violence against women, say Clare Schumm of Elkhart, Ind., and Fred Loganbill of Newton, Kan. They attended an ecumenical conference in March that sought ways for men to stand in solidarity with women against sexist violence. "Before, I thought it was other men who are abusive, not me. Now I recognize the power I have because I am a white, middle-class male as well as the subtle ways I use that power to oppress women," said Schumm, family life staff person for the General Conference Mennonite Church and the Mennonite Church. "Most men don't understand the full spectrum of discrimination that women experience," Loganbill said. He and Schumm hope to plan a similar event for Mennonite men in order to raise awareness.

The Tokyo Mission Research Institute, inaugurated last December, promotes the scholarly study of missiological issues in Japan. It is a joint venture of Tokyo Biblical Seminary, Japan Anabaptist Center and OMS International. Japan Anabaptist Center in Tokyo offers seminars and provides a place for study and research. It is operated by the Tokyo Area Fellowship of Mennonite Churches, five Mennonite congregations that relate to the Commission on Overseas Mission of the General Conference Mennonite Church and Mennonite Board of Missions of the Mennonite Church.

RESOURCES

books

A Life for a Life? *The Death Penalty on Trial* by Vernon W. Redekop (Herald Press, 1990, \$5.95, \$6.95 in Canada) explores creative approaches for dealing with offenders and offers thoughts about how society may reduce the incidence of crime to bring healing and wholeness to society.

Through clinical and personal research, psychologist Richard Walters (a self-described reformed perfectionist) discerns the liabilities of perfectionism in **Escape the Trap: *Help for Perfectionists and Those Who Live with Them*** (Zondervan, 1989, \$7.95).

In May a **Worship Kit: Sabbath for the Environment** (\$5) will be available to churches. The kit enables the planning of worship services and subsequent congregational activities with an environmental stewardship theme. Order from Jubilee, 115 Woolwich St., 2nd Floor, Guelph, ON N1H 3V1, (519) 837-1620.

Don't Stop the Music by Dana Key with Steve Rabey (Zondervan, 1989, \$6.95) offers biblical principles with which all music should be evaluated, secular or Christian.

In contrast to the traditional focus on proclamation and to the more recent emphasis on church growth, **The Logic of Evangelism** by William J. Abraham (Eerdmans, 1989, \$12.95) argues that evangelism

should be construed as primary initiation into the kingdom of God.

Lenka of Emma Creek by Sophia Unruh, illustrated by Arch Unruh (Faith and Life Press, 1989, \$8.95, \$10.75 in Canada), is a children's book that tells the story of how a young girl helps a woman who is mistreated by her neighbors.

Based on Proverbs 22:6 and Romans 12:6-8, **Discover Your Children's Gifts** by Don and Katie Fortune (Revell, 1989, \$9.95) offers direction for discovering children's personal gifts and helping them find their place in life.

Make Me Like You, Lord by Colleen Townsend Evans (Revell, 1989, \$10.95) invites readers to leave all spiritual straining behind and to "soak" quietly in the presence of Jesus.

Doubt "can bring us into a better place with Christ," writes Winkie Pratney in **The Thomas Factor** (Revell, 1989, \$6.95).

Crisis: Crucible of Praise by Latayne C. Scott (Zondervan, 1989, \$6.95) tells how praising God can broaden a person's understanding to see that God is actively involved even though circumstances remain troubling.

Bluffton (Ohio) College has available an **Information and Resource Directory** that also lists a speakers' bureau and topics for group presentations. Contact Paul J. Sager, Box 668, Bluffton, OH 45817.

—compiled by Gordon Houser

Wildwood Mennonite Church of Saskatoon invites applications for the position of **full-time pastor**.

Send inquiries or resumé to Pastoral Search Committee, Wildwood Mennonite Church, 1502 Acadia Drive, Saskatoon, SK S7H 5H8.

Faculty Position in Music:

Private voice instruction. Teaching in areas of music theory and appreciation; possible work with vocal ensemble. Beginning Fall 1990. Doctorate preferred. Minorities and women are urged to apply.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801

Youth leader/assistant pastor required immediately, to work especially with youth and young adults, at **Zion Mennonite Church** in Swift Current, Sask.

Please send inquiries/resumé to Hilda Wiens Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Freeman Academy has positions open for 1990-91 for a **Bible instructor** and a **vocal and instrumental music instructor**.

Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church. To apply, send letter and credentials to Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

Master's level clinician with CAC at Philhaven Hospital. Philhaven is looking to employ a clinician with a master's degree and Certified Addictions Counselor's designation to work in an outpatient setting providing clinical services to clients with mental health and substance abuse problems. Philhaven is a 96-bed, private psychiatric facility operating from a Christian perspective to provide a broad range of mental health services. Competitive salary and benefits.

For additional information and application contact: Jay Garber, personnel director Philhaven P.O. Box 550 Mt. Gretna, PA 17064 (717) 270-2451

SOCIAL SERVICE JOBS

Social Worker Aide

Community center-based position involves interviewing, program coordination and home visits. Interest in social work required.

Emergency Service Coordinator

Operate a small shelter and work with an inter-church emergency assistance program. Experience helpful.

Intake Interviewer

Do screening and referrals for a low- and moderate-income housing program. Includes some tenant/landlord work. Spanish fluency desired.

Social Worker

Work closely with an educational and therapy team in a center for emotionally disturbed children. Includes individual and group therapy and work with families. BSW desired. Good MSW supervision.

Caseworker

Involves all aspects of making and supervising matches for a Big Brother program. Responsible for home visits, counseling, referrals and special events. BSW preferred. Related education/experience considered.

Write or call for details or a complete list of openings in Canada and the United States.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church



MCC: Caring for God's creation



**Mennonite
Central
Committee**

**Mennonite Central
Committee and MCC U.S.**
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

I was in prison and you visited me

Menno Wiebe

I was in prison and you visited me
began LaBlanc as he addressed
the circle of
christians
the prison wall
he said
reeks with despair
ten thousand inmates
across the land clamor
at the prison wailing wall



trapped in the cage
where we are trained to
hate
where all further potential
of bitterness is
only nourished
we survive
in this devil's playground
the place to brew out
perpetual evil

the final judgment test
is coming, said Jesus
I was in jail and you
visited me

the inmate said, so come
and see us
you brothers of the faith
come bring a little justice
to our jails
and free yourselves
from your fears of us

Menno Wiebe, recasting the words of Jean LaBlanc, is Native Concerns staff person for Mennonite Central Committee Canada.

LETTERS

Thanks

I appreciate the beauty and depth of many of the articles. Thank you for helping put together a paper of caring and encouragement. *Gladys E. Harder, 1721 Palm Drive, Apt. B, Fort Collins, CO 80526*

More on Nicaragua

You don't have all the information [Editorial, March 27]. Russia sent more arms and money to Nicaragua than did the United States. The reason Nicaragua had free elections is because Russia withdrew its support. Russia's economy got so bad that it could no longer support all its satellite countries. There's a lot our government does that I don't approve of, like military things. But when I read this editorial I see a leaning to the left. To me it's pure communism. It's like saying that communism is OK. Our foreign policy in Central America should have everybody's attention. *Gary Krebill, Route 1, Box 46, Donnellson, IA 52625 (by telephone)*

We've come a long way

"Can the Church Survive the Professionalization of Its Leadership?" by Katie Funk Wiebe [March 27] cries out for response.

What does a statement like this say about the varieties of gifts: "They [the laity] put their energies into their vocation, play, family or their personal enrichment." This is called the "self-disenfranchisement" of the laity. If I don't see my gifts as being part of the traditional ministry—preaching, counseling and so on—I have just been told that my gifts are second-class. If my vocation, family and even play are not somehow serving God, at least in some indirect way, then something is wrong. To look at the other side of the coin, what does the title of the article say to me if I do see my gifts as being preaching and counseling and so on? I also seem to have been told that my gifts are second-class, since they are not just my gifts but are supposed to be shared around in the Christian community.

Secondly, it is worthwhile to ask when in the history of the General Conference Mennonite Church and the Mennonite Church has the gap between clergy and laity been the widest? When have the ordained been most clearly "special people" with a fence of ordination around them? It was in the authoritarian,

patriarchal era of "elders" and "bishops," elected for life from the laity. We've come a long way toward equality of gifts since the Mennonite clergy started being "professionals."

It seems to me this article is directed to a wrong audience. Among the commercialized and world-conformed "evangelicals" some ministers (always male) believe that they must be "in authority" over their congregations. Perhaps this thinking is more common among the Mennonite Brethren, who often seem to be more conformed to society at large than many other Mennonite groups, but this does not seem to be a significant problem in the General Conference. (Actually, I do know of at least one GC case of this disease.)

Traditional pastoral training, like theology, counseling, biblical languages and so on, is not something acquired casually in one's spare time. Not just any idiot can be preacher. People who feel that God has called them to use the gifts traditionally associated with the clergy will necessarily have a prominent place in the Christian community, ordination or not. People with these gifts need to be encouraged to make them into a vocation (in both senses of the word), not discouraged by the red herring of "professionalization." *John D. Thiesen, 2005 Clover Lane, Newton, KS 67114*

Katie responds to John

I am not opposed to professionalization but to a frequent offshoot of it, clericalism. I accept the priesthood of all believers, meaning that *all* members of the covenant community are priests to one another. Professionalism need not lead to clericalism, but it holds the possibility, especially if ordination becomes the hedge around the professionals. I am glad to hear that the General Conference Mennonite Church "has come a long way toward equality of gifts." If the article doesn't apply, I suggest that readers not allow it to blister their spiritual heels.

I am naive enough to believe (and not just because I am Mennonite Brethren) that God still uses non-professionals to bring an occasional prophetic message to the church. To shut out such people (I would not call them idiots) is to close our ears to God's truth. God is not limited by our standards of a minister. These prophetic voices find it hard to be heard, especially if they come from certain sectors of the church, such as women and minorities.

I have just attended an inter-Menno-
nite Women in Ministry Conference with
100-120 women in attendance. About 40
of these were General Conference
Mennonites. One of the goals of the
conference was to empower women to tell
the gospel story. Many women admit to
having a calling, yes, even a gift for
spiritual ministry, but cannot find the
opportunity to use these gifts because of
clericalism. Minority women (and men)
need to be heard more often. Simply to
say such people should work to make
their gifts their vocation is not the full
answer, as one graduate of AMBS
recently wrote me, expressing her
disappointment in not finding a ministry
after graduation.

One pastor wrote, "You have affirmed
the thinking and direction we are
attempting to take as a church, even
though there are some within the church
who are more comfortable with 'a king.'
The 'old-timers' among us seem to want a
'holy man,' a 'set-apart man.' They are
reluctant to enter that area and are
uncomfortable when others do so
...especially women."

Thiesen seems concerned that his gifts
might be considered second-rate. That
was not my intention. Paul writes to the
Corinthians that a toe is as important as
a hand or a foot. However, I believe that
everyone should have the experience of
being considered second-class at least
once, even if mistakenly. This experi-
ence can lead to a greater understanding
of those truly considered second-class in
society and church. I ask John Thiesen
and others to encourage the muted laity,
whenever there is one, to move forward
in ministry.

Learn from business world

Re: "Can the Church Survive the Profes-
sionalization of Its Leadership?" [March
27].

All of us have heard and witnessed the
work of non-professionals that has been
excellent. We have also heard and
witnessed the work of those who consid-
ered themselves professionals and were
found wanting.

If we want to be fair we will admit that
there is a place, because of the Spirit's
gifts, for both types of workers who have
the true meaning of the church as their
aim. God used both Peter and Paul in
the building of the kingdom.

Some of us remember when the only
cooling system in stores and restaurants
were the ceiling fans. Then came air-
conditioning, and the fans were thrown
out. What a waste, for now we have
learned that they work well together.

Some of us also remember when in our

cities there was a grocery store on every
sixth corner or so. Then came the super-
markets and the corner grocery store
went by the way. Later it was discovered
that the supermarket could not do the
job well. Now we have the convenience
stores, and they with the supermarkets
are doing well.

Please, as the church, let us gain
wisdom from the mistakes and wisdom of
business and not go to such extremes in
the church. *Kenneth I. Smoker, Box 308,
North Newton, KS 67117*

An open letter to government

We are appalled by the connection
between federal taxes and the bloodshed
in Central America, where the United
States engages in "low-intensity conflict."
Despite the homeless plight of millions of
Americans, 50 cents of every federal
income-tax dollar goes for military-
related spending, while just seven cents
goes to housing programs.

We have repeatedly written letters of
petition in which we explored with you
possible alternatives to the dilemma of
conscience. Congress and the legislative
arm of the Internal Revenue Service
Code have yet to respond to the urgent
need for democratic reform. We feel both
ignored and violated simply because so
little has been done to change the laws
that could produce a more viable life for
everyone concerned.

In recent weeks congressional repre-
sentatives have lauded and vigorously
applauded the new democratic develop-
ments in Europe, Africa and Central
America. If increased freedom to do
what is right is good for others, where
are the new initiatives in this country
that would not only allow but encourage
citizens to live by the best insights of
their consciences? Why should law-
abiding citizens be penalized because
they want to have the military portion of
their tax dollars allocated to peacemak-
ing? Why not encourage them in their
efforts to make peace by creating options
that redirect taxes for peace?

We urge you, for God's sake and ours,
to eliminate the destructive and unneces-
sary conflict, paving the way instead for
all citizens to conscientiously contribute
to the common good. We do not wish to
sit in judgment of a person's conscience.
But we do wish Congress would not sit in
judgment of our consciences, as it does
every time it forces us (via the Internal
Revenue Service) to break the law. We
respectfully admonish you to enlarge the
scope of what constitutes acceptable tax
payment. *Donald D. and Eleanor W.
Kaufman, 609 Central Ave., Newton, KS
67114*

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This Chicago gang reminds me of church

Ulli Klemm

Let's call him Ahab. He gets immediate respect when he enters the local park. Ahab has been called from his local "congregation" to lead his followers. His faithfulness, loyalty and willingness to die to preserve his gang's dignity—as evidenced by the scar running under his left eye and the healed bullet wounds on his arms—have earned him the right to lead. He, with several "elders," calls the shots (many literal).

Ahab's gang, let's call them the "City Boys," belongs to the larger "denomination" called "Folks." "Folks" vies against their rival "People" for control of the streets. Each local gang, affiliating with either the "Folks" or "People" denomination, seeks to set up and constantly expand their own "parish" boundaries. Boundaries determine which gang sells drugs in a given area. Drug money (not tithes) sustains the life of each gang. Each member is expected to contribute his profit from selling drugs in school and on the street corners to further the "gang-kingdom" in the neighborhood.



Loyalty: The words of parents, teachers, police and clergy are not heeded. The leaders are their gods.

Lay ownership of reaching these "kingdom commitments" is high.

"Folks" and "People" proudly wear their symbols. Ahab wears a six-pointed Star of David medallion around his neck which simply signifies that he is a "Folks." A devil's pitchfork is tattooed on his right (not his left) arm. He wears jewelry on and tilts his hat toward his right side. He quickly recognizes any member of "People" who walk around with five-pointed stars and buttons and pins on their left side. His blue and black clothing (not unlike the plain garb worn by the Amish) distinguishes him as one set apart and boosts his identity.

Ahab's gang is like a model of a successful, growing church. It is one of the largest gangs on Chicago's north side. Specializing in "friendship evangelism," City Boys recruit un-ganged youth from the neighborhood who easily find a sense of belonging in the gang. Ahab once explained, "The guys just hang out with non-gang members at school and in the park and eventually become their friends. When a relationship is built, it's easy. The non-gang person will want to be around his friends, and because his friends are all in the gang, he joins them."

Once a boy agrees to make the gang the "lord of his life," he is made to feel a part of the family and is quickly assimilated into gang life. For members of elementary school age, a "discipleship cell group" called "Pee Wees" becomes the tie to the larger gang. Seventh and eighth graders, ("Juniors") and those of high school age and beyond ("Seniors") meet as small units of the larger whole. Mutual aid, in the form of protection and security, is guaranteed. Members freely share "all of what they have," including their apartments, drugs, needles, weapons and women.

In weekly meetings, members greet one another with a special handshake with the index and middle fingers crossing. City Boys recite their denominational creed, "All as one": simple and to the point. A "treasurer" makes sure all members contribute their drug profit shares to support the budget.

Members meet for two reasons: friendship and to strategize how to spread the (good?) news of their gang in



'Chill out': When the heat is on from police, gangs hide out, keep weapons and drugs out of sight.

the neighborhood. Strategizing may involve planning direct assaults on competing gangs who are infringing on their turf. Pee Wees are made to feel important by being sent out to mark the gang's boundaries by spray-painting their gang symbols and signs on alley garages. Juniors and Seniors are sent out to communicate with their rival gangs, using knives and guns. Returning evil for evil is the rule of intergang conduct.

Risks of gang involvement are high—especially when one is sent on a mission into a hostile gang's neighborhood. But loyalty is even greater. Members who survive wounds feel honored to "have been counted worthy of suffering disgrace for the name (of their gang)." They serve the gang and no one else. Words of parents, teachers, police and clergy are not heeded. Their leaders are their gods—unquestionably obeyed while they are living, immortalized as saints after their inevitable violent deaths.

'Chill out': When "persecution" from the police or community intensifies, Ahab and his gang (not unlike the Anabaptists in the 1500s) retreat into secretive locations and activities. When the heat is on, they will "chill out," limit their parading and keep their weapons and drugs out of sight. They may even, like Ahab's gang, volunteer to repaint graffiti-covered garage doors. Such token gestures, like events that many churches sponsor annually in their neighborhood, do little to convince community residents that the gang is pro-community.

Those arrested for loitering or drug- or weapon-possession have little to fear. Being put in gang-controlled prisons (which they all are) is like being sent on an all-expense-paid trip to a Mennonite conference. Ahab describes prison as "a

WALLOWITCH

day-care center where (gang) business goes on as usual." With jails overcrowded, imprisoned gang members know that sooner or later they will be released and back on the streets proclaiming "with great boldness" that the "Folks" denomination is "the way, the truth, the life."

Inactive gang members and inflated membership rolls do not exist on the gang scene. Once in a gang, a boy is in for life—or more realistically—for as long as he lives, which usually isn't long. If he attempts to withdraw, the gang will find him. In "City Boys" the covenant is unto death. Ahab realizes this. Although he sometimes wishes he had never joined in the first place, he's in too deep to get out. His days are numbered.

Hate and violence: These parallels are striking and frightening. Both gangs and the church thrive on symbol, ritual, commitment, loyalty, "evangelism." The church promotes life: both life as new creatures while on earth and eternal life

God sets before us, and especially our youth, the choices of life and death, blessings and curses.

after death. It is rooted in love for God and for neighbors and enemies. In contrast, Ahab's gang, and all others like it, promote death: death for any and all who oppose and seek to deface their gang's name. It is founded on countering hate and violence with greater hate and violence.

God sets before each of us, and especially our youth, the choices of life and death, blessings and curses. May we, as the body of Christ, encourage our children and youth on our street corners—in our apartment buildings, in our parks, in our churches—to choose life, so that we and our children may live, loving the Lord our God.



Ulli Klemm, pastor of Albany Park Mennonite Church, lives at 3841 W. Sunnyside #2, Chicago, IL 60625. He interacts with a Chicago gang, seeing them as part of the community to which he ministers in the name of Christ.

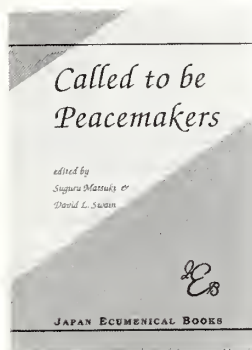
books

Church/society in Japan

Called to be Peacemakers by Suguru Matsuki and David L. Swain (Friendship Press, 1989, 157 pages)

Reviewed by Elaine Sommers Rich, 3208-D Shire Lane, Raleigh, NC 27606

North Americans, particularly Christians, must get used to thinking globally.



This booklet can help. It is the first venture of Japan Ecumenical Books, a "new, independent editorial and publishing group with plans to publish works on the interface between church and society in Japan." Suguru Matsuki is a

pastor in the Japan Evangelical Lutheran Church; David Swain is a longtime Methodist missionary and translator in Japan.

The book consists of eight essays originally presented orally at Hiroshima Peace Seminars held each year, 1983-87. All eight authors are Japanese Christians. The essays cover a range of subjects, from the biblical bases for peacemaking to a history of nuclear arms strategies since World War II.

Many North Americans do not realize how committed the Japanese (not Christians only) are to Article 9 in their constitution, which states that Japan will never again use war as an instrument of national policy. Toshiki Mogami in his thought-provoking concluding article, "On Not Excluding Others," reminds readers that Article 2, Paragraph 4 of the United Nations Charter prohibits the use of force in international relations. In 1971 the Japanese Diet adopted "Three Non-Nuclear Principles," stipulating that Japan would not produce, possess or introduce nuclear weapons in(to) Japan. Japanese Christians are critical of their government for allowing the U.S. Navy to make port calls by nuclear-weapons laden vessels. Are U.S. Christians aware of this?

Mennonite churches interested in maintaining a shelf of lively, helpful peace books in their library should stock this one.

Hymnal suggestions

Introducing a New Hymnal: How to Improve Congregational Singing by James Rawlings Sydnor (G.I.A. Publications, Inc., 1989, 132 pages)

Reviewed by Orlando Schmidt, 5115 Wyandotte, 1-S, Kansas City, MO 64112

During the last 15 years most Christian denominations in North America have either published new hymnals or are preparing new collections. This small volume by James Sydnor could be very helpful for Mennonite congregations who will be purchasing a new hymnal in the '90s.

The author suggests some specific ways to enable "a successful transition from the present to the new hymnal," which will result in "the widest possible use of hymns." These include hymns in private and family life, the educational program of the church, hymn practices and hymn festivals. He gives suggestions for preparing people to welcome the new book: letting them know the many familiar elements still intact, providing rehearsal time, preaching occasional sermons based on hymns, hymn-of-the-month programs and many more.

The average-size hymnbook includes approximately 600 hymns, a challenge for any committee that is preparing a hymnal, since about one million hymn texts have been produced during the history of the Christian church. The task for hymnal makers is to arrange a good balance of the familiar and unfamiliar, include selections from all the periods of the church's history, select hymns that are singable by congregations and remain sensitive to ecumenical use.

It is important for congregations to understand the contents and organization of a hymnal, including indexes and all non-musical materials. Sydnor's book provides many practical suggestions for introducing new hymns. Most of the textual and musical examples are in *The Mennonite Hymnal* or in the 1992 hymnal being prepared by Mennonites and Brethren.

The second half of the book deals with practical ways of improving congregational singing, including pastoral approaches, the role of musicians, instruments, hymn leaders and choirs. Suggestions include congregational rehearsals, hymns in the home and an explanation of Taizé music. A most welcome section proclaims the importance of acoustics.

editorial

Answers and empires

Should *The Mennonite* be an answer magazine? Should it give "the last word"? Should it make official pronouncements on our controversies?

Some say yes, we need that authoritative word about issues where there is a difference of opinion among us. Others say no, not necessarily; *The Mennonite* is a place where General Conference Mennonites can talk to each other and await consensus.

I lean toward the second opinion and I'll tell you why. The 65,000 of us in this denomination, like any healthy family, have differences of opinion. This magazine is like a dining room table where we can talk about our differences, knowing that Jesus Christ sits at the head of the table.

The testimony of Ken Hawkley encourages me to hold that second opinion—the opinion that I prefer not to edit an "answer magazine." (Ken is employed by the Commission on Education of our conference as secretary for adult and young adult education. He came to that position via Mennonite Biblical Seminary, British Columbia and Quebec.)

What persuaded him to become a Christian, says Ken, was meeting a Mennonite pastor, Paul Boschman. Ken was amazed to hear him admit that he didn't have all the answers, that he, too, was on a pilgrimage of faith toward God as revealed in Jesus Christ. But, Paul told Ken, "You need to give the Bible at least as much consideration as you give the other things in your life."

One of our ongoing controversies is how much we should participate in government, and I confess that I have been unsure. I have felt more comfortable with the "people of two kingdoms" idea, that the "kingdom of God" is separate from the "kingdom of the world," that we are "in the world but not of the world." It seems the easier way. In letters to my representatives in government I have never been entirely sure whether I should expect them to support legislation that is more in line with my interpretation of the Bible. Here I mean acceptance of refugees, support of affordable housing, realism about poisonous wastes.

Then there is the matter of the responsibility a representative has to the constituency. Is that representative

obligated to speak the will of the majority even if it, in my opinion, runs counter to enlightened foreign policy or human rights or a Judeo-Christian ethic?

Now, fresh back from one of the excellent seminars hosted by Mennonite Central Committee's Washington office, I am newly instructed. (A news report will be in the next issue.) One of the articulate people speaking to us was Barbara Green, who works for the Washington office of the Presbyterian Church. A specialist on arms control and East-West relations, she concluded her talk to us (38 from all over the United States) thus: "People who work in government face ethical decisions just as in any profession. Staying out of government won't let you escape these dilemmas."

Seminar coordinator Delton Franz said, "Our theology has to do with systems and structures. In this century most human suffering is caused by governments. We can't be silent. If government is ordained by God (see Romans 13:1), that's reason enough to address those structures. Band-Aids are not enough. We in the United States want to be a democracy, and sometimes we do it well. But we often behave like an empire." (One might add, like someone with all the answers.)

Seminar participant Lorne Friesen, pastor at First Mennonite Church, Mountain Lake, Minn., observed that "our national empire mentality gives me the economic advantage and convenience—like readily accessible fruit, for example, and oil." None of us in North America is free of implication.

An open stance: So in this business about answers I stand with Paul the apostle: Though personally under Christ's law he was willing to be like one with or without the law so that, he concludes, "by all possible means I might save some. I do this for the sake of the gospel" (1 Corinthians 9:22). *Muriel T. Stackley*



Delton Franz, right, speaks with participants in the April 1-3 seminar in Washington.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105.9 MAY 8, 1990

Hope for families



grandparents
one parent
brother
sister
EXTENDED
NETWORK
LOVE
YOUR
FAMILY
Anyone
PARTNERSHIPS

babysitter
GRANDMOTHER
MOMMY
DAD
single
Friends for Life
child
nuclear
childhood
FAMILY
Moms
daughters
home
single
grandfather
Friends
divorced
EXTENDED



PROLOGUE

Join me in congratulating our adviser from British Columbia, Amy Rinner Dueckman, on the birth of her second son, Noel Wayne,



Esther Rinner

born Dec. 31, 1989. I have a feeling that Noel Wayne was the reason I didn't see Amy at this year's sessions of the Conference of Mennonites in British Columbia.

And welcome to an issue of *The Mennonite* focusing on family concerns.

Some of what you will read is bleak but necessary. Read prayerfully.

A bright spot is young Tobi Heinrichs' poem "My 'Tick-Tock' Oma" (grandmother). Irene Klassen sent it to me in the newsletter she edits for First Mennonite Church, Calgary.

A couple of recent queries from readers invite comment. One was, Why (in "Workers") do you carry so many photos of volunteers and so few of pastors? The answer is, Mennonite Voluntary Service photographs its volunteers at every orientation. For other announcements we depend on you or our files for photographs. Please send photos with your news.

The other comment was, Who borrows from whom when similar news items are in several Mennonite periodicals? The answer is, We editors get simultaneous news releases from Mennonite Central Committee, Mennonite World Conference and the denominational news services. Our goal-in-common is to get the news to you.

The next issue of *The Mennonite* will feature Pentecost and baptism. Consider getting a Pentecost gift for the overseas missionary in your life: an airmail subscription to *The Mennonite*. For more information contact Doris Yoder, Box 347, Newton, KS 67114, (316) 283-5100. mts

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Cover: Design by Esther Kreider Eash, 7201 Newburg Road, Evansville, IN 47715, photos (clockwise from top) by Melissa River (NCC), Skjold/Stock Photographs, Jean N. Regier.

Correction: Randall and Rebekah Burch Basinger (April 24 issue, page 176) are members of Trinity Mennonite Church, Hillsboro, Kan.

THE MENNONITE

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In this
network
of frankness
and support

Troubled couples can recover hope

Sue Estes

Attend a Recovery of Hope seminar and you witness courage and the healing power of God's grace.

Seminars are three-hour meetings with presenting couples who have put their shattered marriages back together. They describe the painful reality of what that was like. They do so in hopes that some in the audience will also be moved to do the same hard work to salvage their marriages rather than become another divorce statistic.

Each seminar presents an opportunity for couples who wish to salvage their marriages to meet with trained counselors. They design a recovery plan that will help them work on the problems in their marriage.

Recovery of Hope, begun in 1982 at Prairie View, a mental health center in Newton, Kan., is unique in featuring



For troubled marriages there is . . .



RECOVERY OF HOPE^{T.M.}

presentations by couples who have survived serious marital crises.

Self-revealing stories of overcoming the most difficult of marital struggles (infidelity, drug and alcohol abuse) generates hope in the listeners. Perhaps their marital problems, with work, supportive counseling and God's grace, can be resolved.

John and Naomi Lederach, directors of the Recovery of Hope program at Philhaven in Mt. Gretna, Pa., call it the "power of the story."

John says, "It helps couples see that their problems can be resolved. They are not alone. There are points of connection." He believes most couples can identify with parts of each story. That generates hope that they can make changes in their own marriages. He says that couples with a church background have a better chance of recovery in their marriages.

Couples who are willing to share their stories are the backbone of the Recovery of Hope program. Alan and Lee, from California, and Les and Sara, from Pennsylvania, are two such couples.

Alan and Lee have been a presenting couple for three years for programs at Kings View in Reedley, Calif., and Fuller

Seminary in Pasadena. They began to work on the problems in their marriage after attending a Marriage Encounter weekend. Lee had been married previously and had two children when she and Alan married nine years ago. It was Alan's first marriage. Becoming a new family with built-in children was not easy.

Because of their experience as a step-family and their daughter's struggle with alcohol and drugs, they felt they had something to offer other couples who may face similar issues. When Recovery of Hope came to California and looked for presenting couples, they volunteered.

Their experience has provided them support, nurture and growth. Their Catholic faith took on new meaning in their lives. As Alan puts it, "God has been good to me and this is one way to serve him."

Sara and Les are a first-time presenting couple. Married 16 years, they came to see the Recovery of Hope program as their special ministry after an intensive week that Recovery of Hope offers to couples making a last-ditch effort to save their marriage.

Sara admits she was frightened about telling their story the first time, but it

was a "positive experience." Les, who has a learning disability that makes it difficult for him to read and spell, says it was an "adventure I never expected. I felt good about it."

Because of his disability he tape-recorded his story. Sara transcribed and read it at the seminar. Les made introductory and closing remarks. At the end of Les' presentation, a man in the audience mouthed the words, "Thank you." "That made the whole effort worthwhile," said Les.

During their week-long intensive, Les and Sara met every day with counselors. They devoted all their attention to working on their marriage. They came to terms with the difficulty they were having with Les' disability. Les learned things about his family that helped him understand himself better. Sara learned how to acknowledge what she needed from their marital relationship.

Sara believes she and Les were able to save their marriage because there was so much hurt that they were willing to be honest and take the risk to make it work.

People in their Mennonite congregation were supportive. Sara says her prayer group "wanted to see how God was going to work this out."

What about the children?

Marital conflict is difficult for the children. Children's functioning is influenced by how much they have been drawn into their parents' conflict and whether they have a good relationship with each parent. They can easily become entangled in loyalty conflicts and may be expected to align with a parent. A child may be cast in the overwhelming role of providing support for the distressed parent.

Pathology in children can be reduced when both parents, regardless of tensions between them, can at least agree on child-rearing practices. Children wonder, Will Mom leave? Does Dad still love me? They need to be reassured, preferably by both parents, that they are not to blame, they are still loved and they will be taken care of. *John and Naomi Lederach, directors, Recovery of Hope, Philhaven Hospital, Mt. Gretna, Pa.*

The Recovery of Hope program expanded nationwide in 1987 with the creation of the ROH Network. It now uses a regional model of operation started in 1989. Regional centers are located at mental health facilities affiliated with the Mennonite church. Sites are Prairie View, Philhaven, Kings View, and Oaklawn in Elkhart, Ind. Recovery of Hope in Canada is at Eden Mental Health Service in Winnipeg. It is hoped that the regional approach will encourage the growth of the network so that more couples will have access to the Recovery of Hope program.

Recovery of Hope programs also exist at Catholic Social Services in Milwaukee,

Wis.; the Family Life Resource Center, Harrisonburg, Va.; and the Pastoral Institute in Columbus, Ga.

Steve Wilke, Prairie View-Wichita (Kan.), president of the network, sees Recovery of Hope as an advocate for marriage in a society where 50 percent of all first marriages and 60 percent of all second marriages now end in divorce. Wilke believes that by making stories of recovery available, positive change can be made. Couples can use these for insight and support. "As a culture we are isolated when it comes to understanding marriage," he says.

Wilke believes one of the strengths of Recovery of Hope is that people in the program feel called by God to make it their ministry.

The symbol for Recovery of Hope is a rainbow emerging from a cloud, an early biblical symbol of God's covenant, testimony that God is in relationship with us. To Wilke, marriage is a covenant that men and women make with each other and with God.

The story in Luke 5:18-24 about the men cutting a hole in a roof so that they could bring a paralyzed man to Jesus is a fitting description of Recovery of Hope. Sometimes people need help getting help. Recovery of Hope can give couples the courage they need to work through the difficulties in their marriage in a nurturing framework of Christian love and support.



Sue Estes is a consultant for Recovery of Hope, 2939 N. Rock Road, #100, Wichita, KS 67226, (316) 636-9256 or 800-327-2590.

My neighbor, my friend

Elfrieda Neufeld Schroeder

Firm steps approach my door and gladden my heart.

It is my neighbor,
my friend,
coming my way to share with me
a book, a recipe, some news,
perhaps a stitching sample,
a new project,
a tomato plant.

It will send its roots
deep
into
my
soil.

As joyfully as she gives
she also accepts my gifts,
my reaching out to her.
Although she is older than I am and more experienced,
she listens to me and learns from me as well.

God knew I needed her.
It was his love that sent her my way.
God's love ignites our friendship
into a warm and glowing flame
at which we can warm our hands as well as our hearts.

Thank you, my neighbor, my friend.

Elfrieda Neufeld Schroeder's address is 63 Owen Ave., Kitchener, ON N2B 2L7.



A mediator's view of the abortion storm

Ron Kraybill

The community of faith is stronger if all members participate in the struggle to find answers to moral dilemmas. One major hazard to this happening is if dialogue gets too shrill. The consequence is that ethical and theological discernment becomes a spectator sport, too competitive and too dangerous for the average person to participate in. I think we are approaching this level with the discussion in the church on abortion.

The impression one gets is that little listening goes on in this battle. Important, legitimate concerns are raised by both "sides," yet rarely does one see either side acknowledging this, let alone make a thoughtful effort to address the concerns of the other side. The words of

a secular lawyer often ring in my ears as I watch Christians jab, joust and snarl: "There is no more effective starting point in conflict than being able to make the case *for* your opponent better than he could make it himself." I believe that only when exchange begins to happen at this level of disciplined reflection can we hope to find God's Spirit lifting us beyond our impasse.

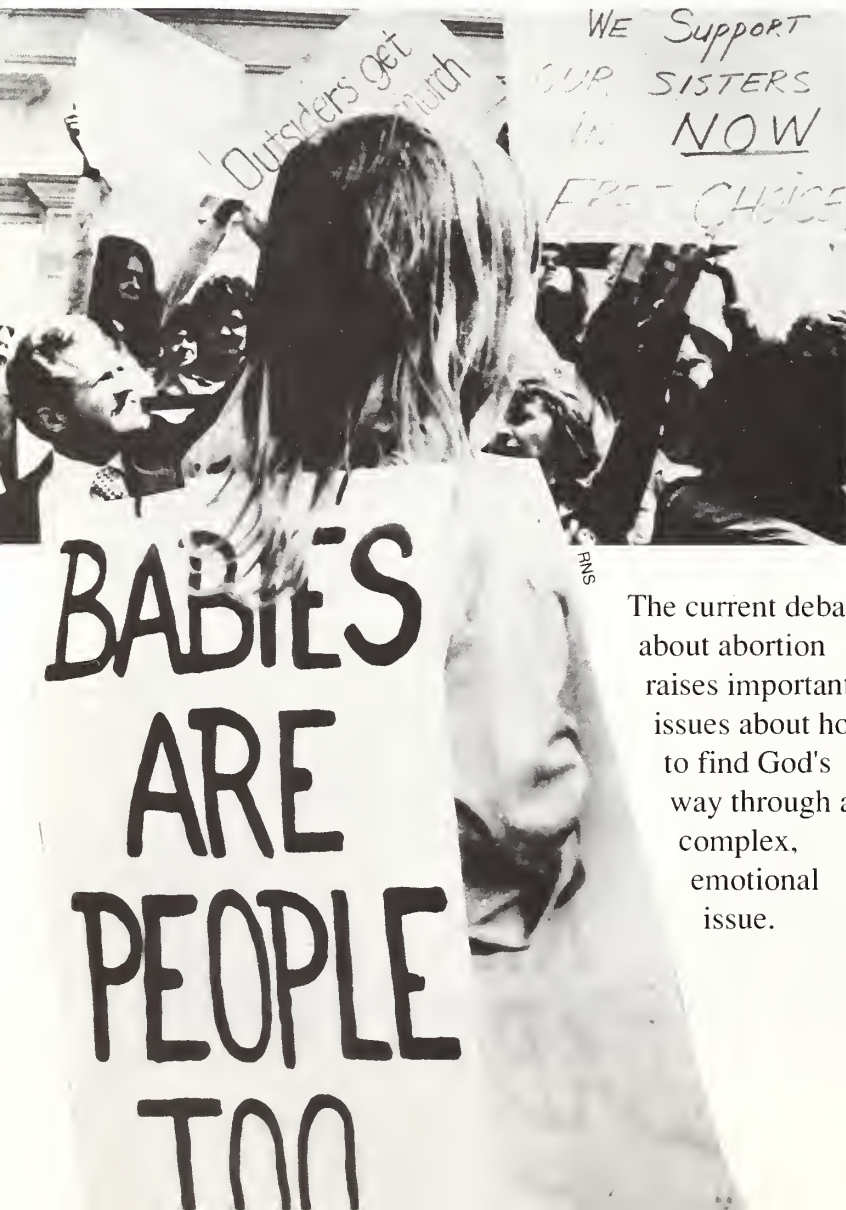
My second impression is that "worldliness" characterizes the response of Christians on both sides. By this I mean the extent to which many Christians appear to accept the terms of debate as framed by those active in the legislative arena. The terms of battle seem to be cemented in quarreling about *solutions*. Each side points out the strengths of its solution and the flaws of the other side's. The result is a debate of narrow proportions with little hope of resolution.

If the terms were shifted—from a focus on simplistic and narrow solutions to joint reflection on problems needing solutions—we could find a way forward. For example, a major problem that underlies the perspective of one side is to protect the sanctity of life and to defend the defenseless. Surely outlawing abortion is not the only way to address these important concerns. After all, the fact that children get conceived who are not wanted or able to be cared for is only a symptom of deeper causes that ultimately must be addressed in any case. On the "pro-choice" side, concerns include how to ensure that all children get the love they deserve and how to avoid locking women into a massive commitment (raising a child) if they are not prepared for that commitment. Surely legalizing abortion is not the only way to address these problems.

Surely, too, both sides can agree that the problems the other side is trying to solve are legitimate concerns. But one never guesses this from most of the discussion, including much of that taking place in the church. Rather, discussion consists of each side setting forth in militant terms the solution they favor for its own concerns and attacking the solution set forth by the other side for its concerns. I agree that such debate needs to take place, but I feel sad and frustrated with both sides that they have boiled down a difficult problem calling for many levels of response to a choice between two simplistic solutions. Instead of enlightenment we get a highly politicized debate over the merits of partial answers.

Suppose that all the time and money being spent on lobbying and demonstrating were spent instead on improving the economic and social circumstances of women, on sex education, on providing good alternatives for pregnant mothers of unwanted children, on attacking the

A shrill debate: Are we listening to each other?



The current debate about abortion raises important issues about how to find God's way through a complex, emotional issue.

spiritual poverty and rootlessness that pervades our society's understandings of sexuality and male/female roles. Were this to happen, I am confident that both sides would find the concerns that motivate them being addressed far more effectively than they will ever be addressed in the current framework of discussion.

I find it helpful to make an analogy to prisons or armies. I oppose prisons, and for the rest of my life I will work for their abolition. How can one follow Christ and not do so? At the same time, I recognize that in its present state there are people in our world I do not trust to be free. The same may be said about armies or police. I believe all Christians should refuse to kill and should labor for the abolition of armies, police and weapons. But even if given the opportunity to abolish the U.S. Armed Forces, there are times in our national history when I doubt that I would have done so—the middle of World War II, for example. In the case of both prisons and armies my faith calls me to labor diligently for abolition, but because of the state of lostness gripping the world, the consequences of implementing that goal immediately and completely may be unacceptable.

I feel the same about abortion. I oppose it and will labor for the rest of my life for the day when human life will never again be conceived and then abruptly snuffed out. But having said this, in light of the lostness of the world, I am not prepared to say that all abortions should immediately be outlawed. Evil so firmly grips our society that the only consequence I can imagine from such a scenario at present is even greater loss of life—both unborn and born—further down the road. Unwanted or uncared-for children at some point become adults: bitter, irresponsible and accountable to no one. They are usually even more reckless and ruthless than their elders.

I call for a moratorium in the church on advocacy of solutions related to abortion until we have spent greater time together reflecting on the problems that concern us. This will enable us to discover and feel in our hearts the obvious, that we have more in common than we once thought. Second, I call for a commitment to work together on the problems we agree need to be solved and on those solutions that we can agree upon. This may not resolve the issue for the larger society, but it's more than enough common agenda to keep the church busy and united for quite a spell.

Ron Kraybill's address is 12 Cambridge Road, Observatory 7925, Cape Town, Republic of South Africa. Reprinted by permission from Gospel Herald

Abortion: *a personal response*

Helen Friesen

I winced when I read the headlines on the 17th anniversary of the U.S. Supreme Court decision of *Roe vs. Wade*, which legalized abortion. Stories featured both pro-life and pro-choice individuals.

Few people are neutral on this issue. Generally personal experiences or religion (or lack of it) color one's views.

Many women feel they should have the freedom to choose what can be done with their body. For the pro-life activist, part of the decision rests on whether the unborn child also has rights. If one is pro life, one should also go one step further and support the person who does not want the baby after the birth.

Sometimes girls who are still children themselves have babies. They lack the maturity and ability to care for such a child and treat it like a doll. We may sentence that baby to a sad life of neglect. Tragic news stories surface of young women who sell their bodies to earn enough money to support their drug habit. Their babies are born addicted to drugs.

When you read some of the case histories of women who had abortions and the guilt they struggled with long afterward, you may wish to give the abortion option more serious thought.

Some people line up as basically pro life but with the provision that they may permit abortion if the mother's life is in danger or in the case of rape or incest. If that mother has a number of little ones already in the home, how does one decide whether the life of that mother or the family is more important than the life of the unborn child?

In the case of rape and incest, do we then say that the fetus that develops can never amount to anything—that it already has two strikes against it?

This is when I let my voice be heard. Were it not for both rape and incest, I would not be here. If there had been easy access to abortion years ago, who knows whether my life would have ended in a wastebasket.

I know of no collection of reliable statistics to show whether babies born as a result of rape and incest have lived productive lives. Occasionally famous examples emerge. The late Ethel Waters is one. As a young child, Ethel's mother was raped at knife-

point, and Ethel was born. Many audiences were touched by the testimony of Ethel's ministry of music.

Unwanted babies can be placed in adoptive homes. Ask anyone who has been adopted. It may not be the perfect answer, but it certainly beats the alternative. The high majority of those who are adopted live in homes where they are truly wanted. Not all children living with their biological parents can say the same.

Yet it is lonely to sit in a new doctor's office with a clipboard and a pencil trying to fill in the blanks. They want to know all sorts of medical trivia about you so that they can determine what may appear in your medical history at some future time. On more than one of those pages I've simply scribbled across the page, "I don't know. I'm adopted." Today more complete medical records often accompany the child who is up for adoption. That was not the case 50 years ago.

The reasons for seeking an abortion are many, some rather frivolous and other decisions made in agony. Do you want the child if medical opinion says it will be a defective child? Is the doctor always right?

I claim no great intelligence on this matter. Your insights are as valid as mine. Consider the family where pregnancy happens to their 12-year-old daughter. Or what about the 48-year-old mother saddled with a late unwanted pregnancy? (Who's to say that blessings won't develop even from these late "trailers.")

No wonder emotions run high, since there are so many facets to consider. One obvious answer is to consider options that prevent the pregnancy rather than terminate it after the fact.

When it comes to abortion, I am sad that the true victims never get a chance to be heard. Their voices are stilled even before they draw their first breath outside the womb. Who will listen to their voiceless cries?

We will never know whether one of those lives aborted might have discovered the cure for cancer, written a great symphony or become a president or prime minister of a country.

Helen Friesen, Box 256, Butterfield, MN 56120, is secretary of the binational Women in Mission.

This child belongs to God

Anonymous by request

I am a foster mother of a child who may never reach adulthood, a child who is going to die young. Before you conjure up thoughts of pity for me, please stop and listen to what I have to say. My child will not die of leukemia or a brain tumor or some congenital disease but of AIDS (Acquired Immune Deficiency Syndrome).

I hope you have the courage to continue reading. Many will probably stop reading, and that's OK. I write this letter to you with mixed emotions of anger, bitterness, compassion, understanding. I am told by many, "I don't know how you do that." "I really admire you. I never could do that." Thank you for the compliments, but I really don't want them. I want you to understand what I think and feel.

If you were to observe me over a period of time, you would think I really had it all together. The fact is that I don't. I can't take care of my child in any of my own strength. It is only God who enables me to care for my child. I don't know how many days I may have him, but God does. All I have been called to do is to be faithful. Only a few have seen my tears, have sat by my bed or visited my child in the hospital. Only a few know the pain and the hurt that I feel. But those few have come to know a beautiful child. He gives constantly to those he meets, and he says "Hi" to welcome everyone he meets, wherever he goes. He does not know that if those same people knew the disease he had, they would run from him instead of taking the time to talk, smile or remark on how cute he is. Those few have had their lives enriched and their faith strengthened in a way that only could be done by loving this child.

I do not live in fear. God daily takes fear away. This child does not belong to me and never has. He belongs to God. I have learned to trust God to love this child moment by moment. It has made me give my other children, who do not have this disease, to God as well. I no longer plan what all my children will do when they grow up. I have learned to love them and appreciate them for each day. God in his infinite wisdom may not allow them to live a long life. But I do not have to fear. I know my God is wise enough to know what plan and purpose each child is to have. That's not to say there aren't days I want to hold on to

them, to wonder what risks I may have imposed on their lives by having them live with a person with AIDS. But I only see how compassionate they can become, how understanding they are of God and how their vision of him is enlarged. I believe in a big God; many times God alone has held my sanity together, and I have hid in his everlasting arms.

I don't want to be put on a pedestal or smiled at from afar. I want people to know me and my child. But I live in a world of unknowns, a world of possible rejection, because I live with a person who has a disease that kills. I think about other people's kids and people constantly wondering if they will let their child near mine, if they will say, "Hi" or, "Do you want to play?" I wonder if they will walk another way to avoid us or be so tongue tied that if they see us they won't know what to say because they no longer know us as people but view us as death. We are people. My child cries, is happy, learns, needs to be touched, loved, held, to have someone to play with, just as does your child.

Your child is far more dangerous to my child than my child is to yours. AIDS is a weak disease outside the body. It is not transmitted through normal, everyday contact. It isn't absorbed by one person touching another person. It is transmitted through sexual contacts, shared needles, infected blood. Even if blood from an infected person was spilled on you, you would have only a remote chance of contracting AIDS, especially if you had no open cuts on the spot the blood spilled and/or if you washed it off right away. But your child with a common cold could bring death to my child. If my child's immune system is at a weak point, all it takes is a cold to devastate the rest of his immune system. Again, I do not live in fear. Not because I don't feel it from time to time; I do. But because I choose not to give in to it. I choose rather to believe that God is in control of every day and

every situation I find myself in. I choose to believe in what medical science knows so far about AIDS and not to dwell on the unknowns. It is not a blind faith but a knowing faith; not in man's knowledge but in God's.

God knows there is so much I could write. But I will stop. Emotionally I am spent. Much of this has been written after many tears. I hope that in some way I have helped you understand what it means to love and care for someone with AIDS. And perhaps through your little bit of understanding you will stop fearing the unknowns and reach out and become our friend. We need people who are willing to trust and know God no matter what. We need people who are willing to cry and laugh with us, to hold us when we need to be held, to pray for us, to come see us in the hospital. We need people who are willing to simply care.

This article was sent to The Mennonite by Cynthia Weaver, foster-care supervisor and chaplain of Bethanna, a Christian service to children and their families in Southampton, Pa. The woman who wrote the article asked Cynthia where she could be heard.

Marilyn Nolt



God takes fear away: *I have learned to love and appreciate my children for each day.*

My 'tick-tock' Oma

Tobi Heinrichs

Tick Tock Oma
...Uhr Oma
...Great Grandma
...A timely, aging woman.

Old she is,
with protruding bones,
hung with wrinkled skin.

Old she is,
in a weakened body,
walking tick, tick tock.

Lonely she looks,
in the corner
alone,
her sunken eyes still
sinking,
her hands still knitting,
her body rocking,
her mind and spirit waiting,

not for me
...or anyone.

But something else that
comes,
is felt,
and goes.

I go and see her, none the less,
knowing it may be the last.

Hesitant for she...
I don't understand;

Three generations,
another language,
a past unknown to me.

It seems so strange,
but still I try
hoping love will bridge
the gap
that separates
her and me.

But love can only go so far,
I still don't understand.

There's more
to her
than meets the eye
...more unknown to me.

But still she sits,
and talks to me
...and mom, who helps
translate.

And I still sit and listen
hoping that a day will come,
when I can proudly say to her,
"Ich versteh,"
I understand.



H. Armstrong Roberts



Tobi Heinrichs
attends First Men-
nonite Church, 2600
Richmond Road,
SW, Calgary, AB
T3E 4M3.

People sensitive to the suffering and injustice in the world sometimes feel overwhelmed by it all. Douglas Steere, Quaker writer and teacher, warns that there is "a pervasive form of contemporary violence to which the idealist most easily succumbs; activism and overwork.... To allow oneself to be carried away by a multitude of conflicting concerns... to commit oneself to too many projects, to want to help everyone in everything is to succumb to violence. More than that it is cooperation in violence." The Talmud advises, "You are not required to complete the task; neither are you permitted to lay it down."

The Evangelical Mennonite Church of Colombia is launching the Latin American Anabaptist Resource Center, co-sponsored by the Commission on Overseas Mission of the General Conference Mennonite Church and 10 regional Latin American Mennonite conventions. It is an effort to encourage theological reflection on peace and non-violence in a social environment where everyday challenges include drug trafficking, assassinations and random bombings. "The need for an Anabaptist resource center was expressed through many people—Methodists, Lutherans, Baptist, Pentecostals, even Roman Catholics," said Robert Suderman, the center's director. (*Latinamerica Press*)

NEWS

Pledges due by end of '92

MCEC seeks to speed up lagging fund drive

Niagara-on-the-Lake, Ont. (GCMC/MC)—Glenn Zehr reported to the 600 delegates and visitors here at the March 23-25 sessions of the Mennonite Conference of Eastern Canada that so far just over half the money (of a \$6.3 million capital fund drive) has been pledged by the 90 churches in the 14,000-member conference. Around 18 churches had not submitted any pledges, while about 15 churches met or exceeded the per-member "fair share."

The MCEC executive recommended that all churches take another look at their participation in the fund drive, which was to include \$1.5 million for Conrad Grebel College, \$2.8 million for Rockway Mennonite Collegiate (secondary school) and \$2 million to help new churches erect buildings.

"Don't lay a guilt trip on us," warned some of the delegates. Another rejoiced that already 52 percent of the fund was pledged or in hand. Originally the fund drive was to be completed in late 1989 or early 1990, with pledges due by the end of 1992.

The fund drive stirred less discussion than another financial matter: the budget for MCEC's mission and service commission.

According to conference accountant Esther Neufeldt, each of the commissions had been asked to keep 1990 budgets to a 4.5 percent cost-of-living increase.

"It's simply impossible to consider starting new churches or to help existing churches with this policy," said Sue Clemmer Steiner, former chair of the commission.

The missions commission funds nearly 40 different projects; this past year it was not able to meet the full request of some of the projects. The commission asked for direction on how to spend its budget. Should it concentrate on new projects or offer mainly start-up money to those that will become self-supporting? Delegates offered no clear direction. The commission has developed a new policy to prorate bequests, donations and designated gifts—except those designated for specific projects—over a four year period.

The leadership commission presented a draft copy of a new leadership manual, which draws on understandings and procedures from both the Mennonite Church and the General Conference Mennonite Church. MCEC is a merger of churches from these two bodies.

Several General Conference pastors suggested that their tradition was not well enough reflected in the manual. Harold Peters-Fransen said that ordination should be for life and not just for the period of ministry endorsed by the conference; he also said the term "elder" should be broadened to include "deacon" and "lay minister." Victor Kliever pointed out that in the manual it is the conference that ordains for ministry. In his tradition the congregation ordains ministers.

David Janzen raised a related question: "Are we moving into the realm of ministers having too much authority, with not enough in the congregation?"

The leadership commission also brought a slate of nominations for some 60 positions out of the total of 160 elected offices. Delegates approved the slate without further nominations. Ron Sawatzky, Toronto, was elected as assistant moderator. Vernon Leis, Tavistock, Ont., continues as moderator.

Dan Nighswander, chair of the pastoral leadership training commission, reported that MCEC is cooperating with eight other groups—Mennonite conferences, colleges, seminaries—to establish a Mennonite Theological Centre in

Toronto by fall 1990. It will include a part-time director to relate to graduate students at the Toronto School of Theology, to take part in interchurch and interfaith dialogue and to provide support and a Mennonite presence.

In other business, delegates: —approved a recommendation that MCEC appoint four part-time assistants on contract, rather than a half-time staff person, to work along with conference minister Herb Schultz,

—accepted the Lao Christian Fellowship Church (Mennonite) as a member of MCEC,

—recognized Helen Reusser for her 16 years of service as the first Christian education minister for the conference,

—were introduced to the plans for new children's Sunday school material,

—applauded a skit by the Waterloo-Kitchener United Mennonite Church calling for more attention to environmental concerns,

—heard three sermons by James Lapp, Mennonite Church executive secretary, on the theme "To Each a Ministry,"

—recognized the recently formed Camps Council. *Ron Rempel, editor, Mennonite Reporter, with a report from Margot Fieguth, MCEC adviser to The Mennonite*

Millions of tourists are making the dark side of tourism more apparent, according to the newsletter *Windows East and West*. In the north of Thailand, when a baby girl is born, the family holds a feast because they know that when she is 13 she can be sold and sent to the city, thus making money for the family. It is not known exactly how many young girls have been sold into prostitution, but estimates range from 200,000 to 800,000.

The next 10 years will be filled with landmark anniversaries for Mennonite Central Committee. 1995 is MCC's 75th anniversary. Civilian Public Service will celebrate its 50th anniversary in 1991. Refugee work and international visitor exchange programs each began in 1946, and while marketing handcrafted goods in North America also started that year, its roots go back to 1943, when a service unit in Puerto Rico started a sewing project. 1992 will mark the 50th anniversary of MCC's presence in India. Other anniversaries include MCC Voluntary Service (50th), Mennonite Disaster Service (30th) and Menno Travel Service (50th).

Mennonite Central Committee has earmarked \$60,000 for relief projects in Romania. \$30,000 will be used to purchase high quality vegetable seeds to distribute among rural families who own or have access to small garden plots. \$10,000 will be used to purchase wheat, sugar, rice, cheese and baby food; \$20,000 will be used to buy medical and dental equipment.

NEWS

Business professionals give and receive assistance

Phoenix, Ariz. (GCMC)—Thirty-two Mennonites gathered here March 8-11 for a conference for entrepreneurs and people in business sponsored by the planned giving and stewardship offices of the General Conference Mennonite Church.

The conference theme was "All Things Going Well," based on 3 John 2. It was the second gathering of its kind. The first was held in Overland Park, Kan., in October 1989. The purpose for the meeting, as noted in a statement affirmed by participants last fall, was to "assist entrepreneurs and business professionals in discerning their involvement in local and international church programs...[and] assist one another." The group is not formally organized.

The program included presentations by professionals, sharing in small groups, discussing future plans and worship. Keynote speaker was Robert DeJong, Wheaton, Ill., vice president of the ServiceMaster Company, which provides cleaning, management and related services through 5,000 franchises worldwide. With assets of \$2.2 billion and overseeing 197,000 employees, it is the largest company of its kind.

DeJong shared the prayer of ServiceMaster's founder to "build a business to honor God in the marketplace." DeJong said, "We view each new employee and each new

franchise...as a direct answer to that prayer," noting that the first of four company objectives is to "honor God in all we do." In his presentations DeJong stated that "making a profit is not a sin and it's too bad that...when someone becomes successful they're suspect."

He went on to challenge those present: "You have a great opportunity...to be used of God in the marketplace...and to help your employees reach the full potential that God has meant for them to reach." He encouraged his audience to use their time and business talent in the church.

Participants also heard from speaker and worship leader James Dunn, pastor at First Mennonite Church, Newton, Kan. He told them that "every gift that is worth giving on earth has been given to us in some way" and stated that the greatest gift is "a relationship with our maker, our God."

Al Yoder, Middlebury, Ind., shared his business pilgrimage. Yoder is president of Jayco, which manufactures recreational vehicles, and owner of several other businesses. Jake Redekop, Abbotsford, B.C., housing developer and owner of a construction company in the Vancouver area, also told his story.

When asked to evaluate the meetings, participants gave a favorable response. Gerhard Bartel, Calgary, said he hoped the group would "mobilize our



Gary Franz, left, planned giving director for the General Conference Mennonite Church, registers Blake and Louise Friesen, Calgary, for the conference for entrepreneurs and business people.

General Conference." E. LaVerne Epp, Lawrence Kan., said, "One of the values...has been for me to see the commitment of people, most of whom are older than I, to the conference. There is a certain therapy in making me recommit to that." Yoder said he had appreciated the chance to "share some

things I probably wouldn't share in my own community and home church and to pick up some ideas, too."

The group encouraged staff to schedule another meeting in Phoenix in spring 1991. *Dave Linscheid, communications director, General Conference Mennonite Church*

Push-Power raises guilders

Stuw-Kracht-10 (Push-Power-10) is a Dutch Mennonite tithers' group, an association of members who remain anonymous, except for the treasurer, J. Jorritsma, who founded the group. At the 1967 Mennonite World Conference assembly Jorritsma was moved by an address by Elmer Neufeld on "Witness and Service in a World of Need." Neufeld said that "Christian stewardship of our incomes...can surely not normally mean giving less than 10 percent to the Lord's continued ministry here on earth." Jorritsma appealed publicly for 100 people to organize a giving group dedicated to alleviating suffering. Stuw-Kracht-10 provides "push-power" for the givers to remain faithful.

Naaman Center, a Christian-oriented drug and alcohol rehabilitation center, is scheduled to open within the next seven to 16 months. Named after the biblical character who followed God's steps to wholeness, the center will be located on a 25-acre tract of land near Elizabethtown, Pa. It is operated by an interdenominational board responsible to the Lancaster Mennonite Conference.

The Church of the Brethren General Board in March outlined plans for about 50 new projects for the coming decade and adopted a 16-page paper on "creation." About two dozen of the new projects result from denominational "Goals for the '90s," which emphasize youth and young adult ministry, family life, Brethren mission and identity, strengthened links between congregations and global programs, ethnic ministry and denominational growth. The paper "Creation: Called to Care" provides a theological basis for a Brethren understanding of creation and emphasizes stewardship and respect for the earth and its creatures.

Between 1942 and 1946, at least 600 young men were assigned to Civilian Public Service Camp #55 at Belton, Mont. They provided over a million man hours of service doing fire prevention and control in Glacier National Park. At the park's visitors' center, however, when the history of the park is recounted, no mention is made of CPS. Many have wondered whether government agencies have purged this four-year portion of park history from its records.

NEWS

'You can't afford to be quiet,' Franz tells seminar

Washington—Thirty-five years ago Delton and Marian Claassen Franz left Kansas to come here via a 13-year "lay-over" in Chicago.

On April 1, 36 spring seminar participants came to Washington. Around 40 percent, like the Franzes, came from rural communities. Mennonites (mostly General Conference) and one Reformed Church couple represented congregations in Kansas, Colorado, Illinois, California, Ohio, Arizona, Idaho, Minnesota and Missouri. They came to learn in the three-day seminar about public policy and peace-and-justice issues, which Franz has worked on in his 22 years as director of the Washington Office of Mennonite Central Committee Peace Section.

In the first session Delton Franz told his story. He grew up in Buhler, Kan., in the security of a 98 percent Mennonite community, never hearing a sermon on economic or social justice. When he and Marian went to Chicago in the 1950s to attend Mennonite Biblical Seminary, they and their seminary colleagues became a part of the 1 percent white minority in the seminary neighborhood.

As he pastored at Woodlawn Mennonite Church in Chicago, Franz learned to know people whose hopes for economic advancement were squelched by a system that pays for military "strength" and lets the

civilian economy stagnate.

With his background in Bible and sociology, Franz went to Washington, where he now works with Keith Gingerich, Greg Goering and Hilda Nikkel as MCC's advocate for poor and oppressed people around the world.

The Washington seminars (usually two per year) are designed to spread awareness of current peace/justice issues to people in congregations across the nation.

This spring's seminar featured speakers Barbara Green on "End of the East/West Cold War: New Responsibilities"; Ruth Flowers on "Growing Poverty in Rich America"; Aubrey McCutcheon on "South Africa: The Irrepressible Movement to Freedom"; Joe Aldridge on the north-south conflict; and Paz Artazza on "Our Threatened Environment."

Participants also saw a film on the environment and a video, "The Cry of Reason," that told the story of a white South African pastor, Beyers Naude, and how he changed.

Three Mennonites who work on congressional staffs and a state department aide talked with the group. On Tuesday delegations from the various states visited their congressional representatives.

"Some of you will feel like Moses," Franz said, calling to mind the Hebrew leader who begged God not to send him to



Muriel T. Stackley

Hilda Nikkel, Steinbach, Man., arranged for seminar participants to meet their representatives in the U.S. Congress.

"Capitol Hill." Others, Franz suggested, "can articulate like Aaron." Franz warned, "People cannot afford to be quiet."

MCC has a 70-year history of addressing human suffering. At first MCC concentrated on relief work—food to starving Mennonites in Russia or Christmas bundles to Palestinian refugees. More recently MCC realized the need to speak to the government, which caused starvation and homelessness by supplying weapons for war and overthrowing leaders who instituted land reform.

MCC draws on its resources of service workers around the world to tell the stories of and lobby for the poor and oppressed people they have come to know. Peace Section coordinates appointments for national representatives to speak to government decision makers. It publishes *Washington Memo* and "Action Alerts" to update constituent church members on current public policy issues and to encourage

Mennonites to communicate their concerns for peace and justice to elected officials.

"We should not lose hope," Franz said. "If the voice of the Christian community were to be silenced tomorrow, in due time this society, and indeed the world, would be a worse place to live in. It does make a difference, even though at times it seems like things are painfully bad."

"What can we do?" participants asked.

"Pressure Congress not to lift sanctions on South Africa," Aubrey McCutcheon said. Though Nelson Mandela has been released, 3,000 more political prisoners remain in South African prisons, and real change has not yet happened.

Don't forget about Central America's countries—especially if they don't make the news. "That status quo is deadly," Joe Eldridge said.

In the concluding session a panel discussed "Next Steps on the Home Front." Members encouraged participants to form small groups in their congregations that have a clearly defined "outward journey" (such as Central American concerns) that group members work together on while keeping their work balanced with their "inward journeys."

Washington Office staff pointed out a business/church leaders seminar they will offer in Washington in the fall. They also offered to come to congregational and district conference meetings to lead workshops on public policy issues. *Susan Miller Balzer*

Mennonite Mutual Aid Association reported a gain of \$5.8 million in 1989, including a net income of \$5.5 million in health plans. This gain offsets the losses in health plans in 1987 and 1988. In 1989 over \$618,000 was distributed to MMA constituents and congregations through special assistance programs. Mennonite Retirement Trust, a retirement plan for pastors and church workers, increased to a record 5,035 members in 1989.

In the 1980s, 465 civilians and 312 soldiers and police officers died as a result of violence in Northern Ireland, reports David Moser, who serves in Belfast, Northern Ireland, with Mennonite Central Committee and Mennonite Board of Missions. The decade will be remembered for its political stagnation in which paramilitary groups flourished, says Moser. "But it will also be remembered for growing Christian response to needs in Northern Ireland." Many small, community-operated organizations began in recent years to meet spiritual and social needs, Moser says.

Maplewood Mennonite Church, Fort Wayne, Ind., celebrated its 30th anniversary with special programs on March 4. Gordon Neuenschwander, Greentown, Ind., gave the sermon. He was pastor at First Mennonite Church, Berne, Ind., when it implemented plans for beginning a church in Fort Wayne. Maplewood has had three pastors: Leonard Wiebe, Marvin Zehr and Don Heiser, the current pastor.

NEWS

AMBS boards move to merge

Elkhart, Ind. (AMBS)—To pave the way for one president to serve two seminaries the boards of Associated Mennonite Biblical Seminaries, Elkhart, Ind., have taken action on governance changes.

The Mennonite Biblical Seminary Board of Trustees and Goshen Biblical Seminary Board of Overseers encouraged Marlin E. Miller, who becomes joint president July 1, to explore a modified consolidation of the two schools as legal entities.

The schools will explore consolidation by stages, Miller said, by "incorporating AMBS without terminating GBS and MBS and by gradually transferring more functions to AMBS."

The boards agreed that during Miller's term as president the chairperson of the AMBS boards will be appointed from the General Conference Mennonite Church. Miller's background is in the Mennonite Church and he is a member of a dual-conference church, Assembly Mennonite Church in Goshen, Ind.

The boards acted to reduce the number of student representatives to the joint boards from four to two by summer 1992. (The current student body is 204.) They will ask the GCMC's General Board and the Mennonite Board of Education to reduce the number of members on each seminary board from 10 to nine by summer 1992.

In other business the boards heard that while spending is in line with budget, the seminaries are each projecting a deficit for the year ending June 30. They acted to reduce the projected budget for the 1990-91 year by a net of \$100,000 through a combination of approving the sale of an AMBS-owned house off-campus, reducing expenses and granting only a 3 percent salary increase instead of a cost-of-living adjustment.

Marlin Miller reported that the schools' indebtedness in relation to net worth indicates an overall healthy financial picture. The boards are working on long-range strategic planning, taking into account the special stresses of the last five years in terms of enrollment, finances, and faculty and administrative transitions. At the June 4-5 meeting in Elkhart the boards will look at a three-year budget projection.

The boards postponed indefinitely construction of additional apartment buildings "until this issue can be looked at in terms of an overall campus plan and long-term financing." *John Bender*

Freeman Academy has positions open for 1990-91 for a **Bible instructor** and a **vocal and instrumental music instructor**.

Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church. To apply, send letter and credentials to Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

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By 1993, 20 percent of Hong Kong's Christians and 25 percent of its clergy and church workers will have emigrated, according to estimates by the Hong Kong Christian Institute. The British colony, which counts about half a million Christians among its 5.75 million citizens, reverts to Chinese control in 1997.

Feminist organizations in Peru have united in a decision to publicly protest the level of violence in their country. They are publicizing incidents of domestic violence, women's marginal place in society, and political assassinations and disappearances, especially of women. The risk is great. On Feb. 13, 1989, a feminist named Consuelo Garcia was brutally assassinated, and in May 1989 Cecilia Olea received a death threat from "Rodrigo Franco," the paramilitary command of the right, for her work for women's equality and the building of peace. For more information and to offer support, write Circulo Talitha Cumi, Apartado 2211, Lima 100, Peru. (*Daughters of Sarah*)

A Mennonite radio station for East Paraguay—a decade-old dream of many Mennonites there—is coming close to reality, with final approval expected soon. According to *Mennonitische Post* the purposes of the station, to be known as ZP-50, will be to help evangelize eastern Paraguay and to provide local programming for the Mennonite colonies. The project is a joint effort of Paraguayan Mennonites and the Evangelical Mennonite Conference of Canada.

NEWS

About 500 Winnipeggers celebrate 90 years of mission

Winnipeg (GCMC)—Members from 15 churches in the Winnipeg area met at Sargent Avenue Mennonite Church here March 24-25 to mark the General Conference Mennonite Church's 90th anniversary of overseas mission.

The theme, "God's Creative Spirit in the World," gave content and direction to the celebration. Colorful paper flags of various countries and several inflated globes helped create an international atmosphere.



COM missionary and resource person Jonathan Larson leads members of Winnipeg-area churches in an African dance.

About 500 people attended the events. Jake Harms, Canadian coordinator for the Commission on Overseas

Mission of the General Conference, planned the celebration. Several skits and musical numbers were performed.

Resource people included former China Educational Exchange workers George and Rena Kroeker and missionary Jonathan Larson. Larson kept the participants spellbound with his dramatic presentations. He depicted missions as a caravan seeking passageways into different cultures. "It's a story of passion," said Larson.

Speaking about his own work with African Independent Churches in Botswana, Larson said, "We do not plant Mennonite churches among these people. We have been invited to teach them about the Bible."

Volunteer service

Glencroft-North, a retirement community, is looking for a couple or an individual to coordinate a calendar of resident activities, transportation and act as backup for the resident manager on some nights and weekends.

This is a full-year position beginning Sept. 1. We provide housing and a per diem. Please forward a letter of interest to Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302, (602) 939-9475.

Are you lonely? Maybe Crossroads can help you, too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

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Western Canada 90A	July 13-24	Arnold and Rhoda Cressman
Souderton to MWC 12 in Winnipeg	July 19-Aug. 1	Hubert Schwartzentruber, Henry Landes
Western Canada 90B	July 29-Aug. 18	Jan Gleysteen, Alfred Willms

TOURMAGINATION

The advisory committee for the Anabaptist Biblical Institute met in Kansas City, Mo., March 15-17. The institute provides Bible training to Spanish-speaking students in North America through correspondence classes. Thirty-one students participated in its first year of operation. Several Mennonite Church congregations as well as Native people have expressed interest in the institute curriculum, said Marco Guete, secretary of Hispanic Ministries for the Commission on Home Ministries of the General Conference Mennonite Church.

A conference on domestic violence and sexual abuse is scheduled for Nov. 2-3 in Upland, Calif. Upland Brethren in Christ Church will host the event. "Shedding Light in Darkness: A Mennonite and Brethren in Christ Response to Domestic Violence and Sexual Abuse Among Us" is being planned by the Mennonite Central Committee Domestic Violence Task Force, MCC's Committee on Women's Concerns and West Coast MCC. Ruth Krall, associate professor of religion and psychology and director of peace studies at Goshen (Ind.) College, will be resource speaker. For more information contact MCC West Coast, 1010 G St., Reedley, CA 93654, (209) 638-6911.

The Kituba translation of the Bible has been printed and is scheduled to be shipped to Zaire for distribution this month. This marks the successful conclusion of a cooperative effort that has involved Mennonite Brethren Missions/Services, the American Baptist Foreign Mission Society, several Catholic groups and the United Bible Societies. Printed in Asia with an initial press run of 37,000, the Bibles will serve about 2 million Kituba speakers in southwestern Zaire.

NEWS

Mennonites zero in on Detroit

Elkhart, Ind. (MBM)—First steps to develop a network of new Mennonite congregations by the year 2009 in Detroit have been implemented. The first church planting, sponsored by the Indiana-Michigan Conference (of the Mennonite Church), is under way in Detroit's far east side. An average of 10 people attend a Wednesday evening Bible study begun last fall by Sam Wilson and Rod Williams, African-American ministers who live in the Motor City.

Wilson and Williams for the past year have been connected to this major inter-Mennonite initiative projected for the Detroit area. Mennonite Board of Missions (of the Mennonite Church) and the Indiana-Michigan and Ohio conferences

(MC) are sponsors in consultation with the Commission on Home Ministries and the Central District Conference of the General Conference Mennonite Church.

Plans are to have a one-week service project in Detroit this summer for 25 youth as part of Mennonite Service Venture, a joint program of the CHM and MBM.

A coordinator is still being sought for the Detroit project. This person would help implement, supervise and promote church plantings and new ministries concerned with community development, social justice and peace. Interested people should contact Brent

Foster, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Camping leaders mark 30 years of ministry

Lincoln City, Ore. (GCMC)—Mennonite Camping Association celebrated its 30th anniversary at its biennial convention at Drift Camp Creek here March 24-27. The theme was "Celebrating God's Faithfulness: Past, Present, Future." Camping leaders gathered to sing, hike and swap stories informally and in workshops.



Paula Diller Lehman

Ozzie Goering, left, and Caleb Heppner perform a skit at the camping convention.

MCC Canada invites applications for: Director—Kanadier Concerns Program

Primary responsibilities:

- Administer the Mexico Kanadier program.
- Promote and develop new educational materials for Kanadier Mennonites in Latin America.
- Develop new Kanadier programs in Latin America, in consultation with the MCC Latin America desk.
- Serve as a resource to Kanadier communities in Canada.

Key qualifications include:

- A genuine interest in and love for the Kanadier people.
- Good verbal and written communication skills.
- Administrative and leadership skills.
- Fluency in Low German. Spanish would be an asset.
- Previous experience in Latin America and/or with MCC preferred.

Starting date is negotiable. Deadline for applications is June 30.

Contact: Overseas Coordinator
Mennonite Central Committee Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
Telephone (204) 261-6381



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Mennonite Central Committee U.S. executive committee affirmed proposed regional programming guidelines at its March meetings and passed them to regional boards for discussion. These guidelines, proposed by staff, would give MCC U.S. regional offices in Reedley, Calif., North Newton, Kan., Kidron, Ohio, and Akron, Pa., freedom to begin programs in their regions. Together MCC U.S. and each region would agree on specific responsibilities and ownership of program.

Seven young people from Brazil and Paraguay are the first South American participants in a new service exchange program between Mennonites in the Federal Republic of Germany and German-speaking Mennonite communities in Latin America. The seven are spending a year working at four German institutions for the elderly. The program was sparked indirectly by the creation of the Christliche Dienst service organization by the German churches a few years ago, explains *Bruecke*, the German Mennonite magazine. Christliche Dienst provides service opportunities for German young people, including assignments overseas. But some asked, Why not a partner exchange?

The Christian Council of Mozambique has completed distribution in Mozambique of a large shipment of Zimbabwean white maize (corn). Mennonite Central Committee donated 11,760 metric tons of Canadian wheat that were exchanged for the 7,000 tons of maize in Zimbabwe. CCM and the Mozambican Department for the Prevention and Combat of Natural Calamities distributed the maize to people displaced by continuing conflict between the Mozambican government and Renamo, the 13-year-old resistance movement.

NEWS COMMENTARY

Why do women get abortions?

Kathy Shantz

Why do around 70,000 Canadian women choose to have abortions each year? Diane Marshall has identified four reasons.

1. Broken sexual relationships. We are assaulted by a hedonistic view of human relationships in the mass media, especially on TV. In this view sex is recreation rather than an act of love for another human being, with pregnancy not an opportunity to create a new life but rather a "health risk." Abortion is seen as the antidote to this health risk.

2. Violence in society. Estimates are that one of every four females is sexually assaulted, half before the age of 17. One million Canadian women are abused by their husbands or partners each year. For some women, abortion becomes an agonized solution to the violence they experience. Rather than bring a child into a hostile, violent world, they prefer to empty the womb so that the child they bear will not suffer as they have suffered.

3. Male abdication from sexual responsibility. According to Marshall, "our culture's acceptance of male sexual irresponsibility is something that Christians must speak out strongly against."

One of the issues she identifies is the reluctance of some men to use condoms to prevent pregnancy. "Men who won't put up with a little inconvenience to prevent unwanted pregnancies cannot turn around and accuse women of having convenience abortions," she says. "It's frightening that any man who has not been completely chaste or monogamous dares to oppose all abortions."

Concern about male responsibility does not end with conception. Parenting has been seen as the woman's job, while the man follows his career pursuits. A TV commercial points this up forcefully. The commercial, which intended to show how a major U.S. airline could fly a business person anywhere at any time, shows a male executive who drops everything to go where his company asks. The commercial shows him traveling on his anniversary, missing his daughter's birthday, all to serve his company better. The care of children needs to be seen as "the mutual responsibility of both parents as a calling before the Lord."

And when a marriage ends, the responsibility of men for the children they have fathered does not end. In Canada, 75 percent of court-ordered child maintenance orders are in arrears. According to one

survey of women who had abortions, one of the dominating factors in the decision to abort was their estrangement from their partners.

4. Poverty. Over 80 percent of single-parent households in Canada are headed by women. Most live in poverty. When men refuse to take responsibility

'It's frightening that any man who has not been completely chaste or monogamous dares to oppose all abortions.'

ity for their children, young pregnant women who give birth look forward to life in a welfare ghetto. Many choose abortion for survival. According to Marshall, many women have a lurking fear that "their partners will abandon the family and that they will be left in the profoundly lonely position of raising their children alone."

Where is the church? I think the call to reconciliation in 2 Corinthians 5 has significance. We need to first be reconciled to God and to each other in full knowledge of our fallenness. We need to confess our passive response to the sexual

norms advocated by many in society today. We need to ask forgiveness for meekly standing by while women and children have been abused. Some of us need to confess our participation in that abuse. Some men need to ask forgiveness for when they have failed to be good fathers, while both men and women need to confess that we have so often fallen short of God's ideal for parenting.

In Christ we are a new creation. Out of this new creation can flow concrete responses to abortion. We can show our support for life by helping women in crisis pregnancy situations, by supporting provisions for day care, by encouraging governments to enforce child support orders and by advocating for affordable housing for single-parent families.

Abortion concerns men and women. Much debate has centered around the woman's right to choose whether or not to have an abortion. The church should turn this into a debate about shared sexual and parental responsibility. The church should be a nurturing extension of the womb, a sanctuary in the deepest sense of the word.

Kathy Shantz is director of MCC Canada's Women's Concerns Program.

Three teachers appointed by Eastern Mennonite Board of Missions are at work in Djibouti, a small country on the Red Sea coast populated by a half million people. Marian Hostetler and Mike and Cindy Brislen began teaching in government schools in January under the African nation's Ministry of Education. The outreach in Djibouti comes after 10 years of discussing and praying about it with East Africa Mennonite churches and after more than a year of negotiating with the Djibouti government. Most of the population of Djibouti are staunch adherents of Islam.

Gene McNary, the new commissioner of the U.S. Immigration and Naturalization Service, visited the border area near Bayview, Texas, in February to announce a crackdown on would-be immigrants from Central America. "Here, crossing the river, are only poor, unfortunate people fleeing war, hunger and misery caused by the injustice that the rich countries are causing in the Third World," said Sister Juliana Garcia, who directs Casa Oscar Romero. "What they need to fix is not here on the border but in Washington and Central America." Lyn Raymond, a Mennonite Board of Missions Voluntary Service worker, serves at Casa Romero, a refugee shelter in Brownsville, Texas. While McNary spoke about "enforcing the law" and preventing "border crashing," he said little about U.S. immigration regulations, which since 1980 have begun to offer some protection to asylum seekers, even when they flee countries friendly to the United States.

**"I went to the woods
because I wished to
live deliberately..."**

H. D. Thoreau

Twin Firs Greenhouse, Huntingdon, B.C., a 10,000 square foot greenhouse operated by MCC BC Supportive Care Services, invites applications for greenhouse **manager** starting July 1. In addition to being a business, the greenhouse provides a work-training environment for people with mental handicaps. As such, any successful candidate will need to have previous greenhouse management/marketing experience as well as a strong orientation to training. An understanding of the overall objectives of MCC BC is also required.

Please respond by sending letters of interest and resumé to Peter Andres, Coordinator of Vocational Services, MCC BC Supportive Care Services, Box 2038, Clearbrook, VC V2T 3T8.

Goshen College seeks applicants for **assistant director of information services** with an emphasis on academic reporting beginning Aug. 1.

Responsibilities include planning, writing and editing news and feature stories, promotional pieces and advertisements to help achieve public-information goals. Qualifications include bachelor's degree in journalism, English or other relevant discipline, commitment to Goshen College's Christian liberal-arts emphasis, reporting, writing and editing skills. Salary commensurate with qualifications.

Send letter of application, resumé and the names of three references by May 25 to John D. Yoder, Director of Information Services, Goshen College, Goshen, IN 46526. An equal opportunity employer.

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Church World Service is engaged in a large housing program in Bangladesh, a country marred by Muslim cultural bias against women. CWS is building or rehabilitating more than 10,000 homes and has specified that 95 percent of the jobs created will go to women and that the new homes will be put in the names of wives, not husbands. Said a CWS official, "We expect it will create conflict, but it will be worth it."

Organizers of a major interfaith environmental gathering in Moscow believe they have planted the seeds for a broad-based approach to some of the world's most vexing environmental problems and say the challenge is now for religious, scientific and political leaders to ensure that those seeds germinate around the globe. Some 1,000 leaders from 83 countries attended the event, out of which emerged several documents underscoring the need to view the world's problems not as isolated phenomena but as parts of an interlocking whole. The New York-based Global Forum of Spiritual and Parliamentary Leaders on Human Survival organized the event.

Pennsylvania church leaders, dismayed at the escalation of racially motivated incidents in their state in the past year, issued a statement recently calling on citizens to eradicate racism and build a society based on equality. The statement cites recruiting activities of the Ku Klux Klan and other white supremacist groups, desecration of Jewish synagogues, racial unrest on college campuses and a fake bomb attempt at a state office of the National Association for the Advancement of Colored People as recent examples of how "bigotry continues to infect our communities."

RECORD

DEATHS

Ella Garber Bauman's ashes will be interred May 12 at West Swamp Church, Quakertown, Pa. "Dr. Ella," who died May 17, 1989, had willed her body to Indiana University Medical School. She was a member of First Church, Berne, Ind., and a career medical missionary to India with COM.

John C. Reimer, 95, died March 19. He was the founder and first curator of the Mennonite Heritage Village, Steinbach, Man.

Alice Claassen Suderman, 77, Bethel College Church, North Newton, Kan., died April 7 in Newton. She is survived by her husband, David H. Suderman, and two daughters, Ann Dunn and Judy Rios. The Sudermans served with COM in Asunción, Paraguay, from 1978 to 1981.

WORKERS

The General Board established a new long-range planning committee to re-envision the General Conference mission for the 21st century. Commit-

AIMM—Africa Inter-Mennonite Mission
CHM—Commission on Home Ministries
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee
NAA—North America Assignment
PDC—Pacific District Conference



Bergen



G. Boese



P. Boese



J. Bohn



Dyck



I. Friesen

tee members are *Abe Bergen*, Winnipeg; *Janeen Bertsch Johnson*, Wichita, Kan.; *Ron Krehbiel*, Freeman, S.D.; *Clare Ann Ruth-Heffebower*, Fresno, Calif.; *Alberto Quintela*, Minneapolis.

Heinz Bergen, Grace Church, Regina, returned in February from the Soviet Union after spending three months with a Mennonite Disaster Service construction crew in Armenia. He fled from the Soviet Union in the mid-1940s.

Glen and Phyllis Thomas Boese, Friedensberg Church, Avon, S.D., returned from Zaire on April 20 for a four-month NAA. The Boeses have been missionaries with COM/AIMM since 1984. Since 1988 they have served at Service de Développement Agricole in Nyanga, where Glen directed a church rural development project.

John and Tina Warkentin Bohn, Grace Church, Pandora, Ohio, arrived in the United States in April for a four-month NAA.



T. Bohn



Bontrager

The Bohns are missionaries with COM/AIMM in Lesotho, assisting African Independent Churches in Bible teaching, horticulture, sewing, cooking and bookkeeping.

Herman Bontrager is the new president of Goodville Mutual Casualty Company, New Holland, Pa. He previously worked with MCC.

Peter J. Dyck, Akron, Pa., was the Lenten speaker at West Swamp Church, Quakertown, Pa.

Leonard Enns wrote a commissioned cantata called "Psalm Cyklus" performed May 6 at the Canadian Association of Mennonite Schools' national music festival in Winnipeg. Honoring the centennial of his alma mater, Mennonite Collegiate Institute, Gretna, Man., the cantata is dedicated



R. Friesen



Garber

to Paul J. Schaefer, former MCI teacher and principal.

Ivan and Rachel Hilty Friesen, Danforth Morningside Church, Toronto, plan to return to Ontario from Gaborone, Botswana, on May 13 for a four-month NAA. The Friesens have three children and serve with COM/AIMM. Ivan teaches theology at the University of Botswana, and Rachel has been researching African Independent Churches.

Anne Garber arrived in Ontario on April 15 from Kotoura, Burkina Faso, for a four-month NAA. She is a COM/AIMM missionary linguist working with the previously unwritten Senufo language. She is a member of First Church, Urbana, Ill., and an associate member of Ottawa Mennonite Church.

Environment Minister Lucien Bouchard believes Canadians are ready to pay a "green tax" to finance environmental programs. Environmentalists have called for a carbon tax on fossil fuels such as coal, gasoline and oil to discourage their use and finance environmental programs. They said the money should be used to finance a national energy conversation program, reforest millions of acres of land and complete the national park system. Bouchard said he wants to hear the public's opinion of paying more in taxes to support environmental causes. (*The Canadian Report*)

Reconciliation work will be a key to future Mennonite Central Committee presence in Nicaragua, said Elizabeth Soto at the March 30-31 MCC executive committee meetings in Akron, Pa. Soto, assistant secretary for MCC Latin America and Caribbean programs, was part of MCC team discussions about the future of MCC in Nicaragua following the Feb. 25 elections. "Our role in reconciliation must be at the grass-roots level," Soto said. "It doesn't matter to us who was a Sandinista and who was a contra. We just want to help neighbors who fought against each other become friends again." MCC workers in Nicaragua remain committed to already established health and literacy work.

Whether they choose salt water or sweet music, high school students can get a weeklong taste of college life this summer at Goshen (Ind.) College. Interested students have two options: Marine Biology Week, set for June 10-16 in the Florida keys, and Music Week, planned for June 17-22 on the Goshen campus. For more information contact the Admissions Office, Goshen College, Goshen, IN 46526-9988, 1-800-348-7422.

RECORD



Holsopple



Hull



Jantzen



McCabe-Juhnke



Moua



Myers



J. Plenert



S. Plenert

Gladys and Leo Harder, First Church, Mountain Lake, Minn., have begun a Mennonite Voluntary Service term in Fort Collins, Colo., working with Neighbor to Neighbor. This is their response to a message *Hubert Brown*, executive secretary of CHM, gave at Northern District Conference last June.

Jerry Holsopple, Harrisonburg, Va., will be the speaker at Fast Break '90, a joint PDC-Southwest Conference youth gathering, June 21-24. Holsopple, a veteran youth minister, is a video producer with Mennonite Board of Missions.

Robert Hull, associate executive secretary of CHM, was Easter week speaker at First Church, Ransom, Kan.

Paul G. Jantzen, First Church, Hillsboro, Kan., a high school biology instructor, has been named an outstanding teacher by the University of Kansas.

Richard A. Kauffman, administrative vice president of Associated Mennonite Biblical Seminaries, and *Dorothy Nickel Friesen*, assistant dean, were named to the first joint administrative team to serve both Mennonite Biblical Seminary

and Goshen Biblical Seminary. Others on the team are president-elect *Marlin E. Miller*, dean-elect *Gayle Gerber Koontz*, and business manager *Virgil Claassen*. The appointments are effective July 1.

Jonathan Larson, Faith Church, Minneapolis, spoke at a gathering of 40 mediation trainers sponsored by Mennonite Conciliation Service (a program of MCC U.S.) in Akron, Pa. He is a COM/AIMM missionary to Botswana, now on NAA.

Don Longbottom will complete his pastorate at Eden Church, Moundridge, Kan., in July.

Parker Mavi, a South African black Anabaptist, will start a church in Northwest Philadelphia under the auspices of Eastern Board of Missions of the Mennonite Church.

Karen McCabe-Juhnke, Shalom Church, Newton, Kan., began April 30 as COM administrative assistant.

Art McPhee, Boston, was Easter week speaker at Hereford Church, Bally, Pa. Mennonite churches in Bally and Boyerstown participated in the services.

Shoua Moua will begin forming a Hmong-speaking



Nivia



Obando

congregation in Fresno, Calif., this summer. Mennonite Community Church, PDC and Southwest Conference are giving support to the effort.

Gordon Myers will become pastor at Bethel Church, Ashley, Mich., in June.

Rubén Darío Nivia and his wife, *Lina María Obando*, Bogotá, Colombia, serve as MCC volunteers in Bolivia. They are speaking in North American churches April 13-May 12. Obando's home church is Iglesia Menonita de Teusaquillo in Bogotá.

Steve and Janet Sinclair Plenert, missionaries with COM/AIMM in Kinshasa, Zaire, returned to Canada on April 12 for a one-year NAA. The Plenerts provided support services for other AIMM missionaries since 1987. They have two children and are members of Olivet Church, Clearbrook, B.C., and Saanich



Sauder



Schumm

Community Church, Victoria, B.C., respectively.

Ernie Regehr, adjunct professor in peace and conflict studies at Conrad Grebel College, Waterloo, Ont., has been named to a special United Nations study commission on the international arms trade. He joins representatives from 20 other countries.

Renee Sauder, associate pastor at Bethel College Church, North Newton, Kan., has accepted a one-year position at Bethel College, North Newton, beginning Aug. 1. She will do campus ministry and teach a course in fall and spring in the Bible and religion department.

Clare Schumm, secretary for family life education for the Commission on Education, will be the main speaker at the joint sessions of the PDC and Southwest Conference.

—compiled by Angela Rempel

Killing fields revisited

Twenty-seven years ago this spring, as a young volunteer, I visited Cambodia for the first time. The rice fields were rich. Its cities bustled. Its ancient Buddhist temples awakened the spirit.

This spring marks the anniversaries of several events that evoke a special sadness for Cambodians and for many Americans. Exactly 20 years ago, in 1970, Cambodia's precarious neutrality was definitely ended by the overthrow of Prince Sihanouk and the invasion of U.S. armed forces. Days later, six American students, four at Kent State University and two at Jackson State University, were killed during nationwide protests against the invasion.

April 17 marked the 15th anniversary of the day that the fanatical Khmer Rouge army marched into Phnom Penh and began herding its frightened inhabitants into the countryside. Thus opened one of the most terrifying chapters in modern history. Cambodia became one giant "killing field." Before the Vietnamese drove them out in 1978, Pol Pot's Khmer Rouge had starved, tortured, shot or hacked to death at least a million—and possibly as many as 3 million—of their countrymen.

It was tragic for the Cambodians that their liberators were the United States' old enemy, Vietnam. Our government has refused since then to accept the Cambodian regime that succeeded the Vietnamese intervention. For 10 years we have voted instead to seat the Khmer Rouge in the United Nations. We have financed "refugee camps" used by the Khmer Rouge to wage a guerrilla war against the central government.

Today our government still sends military aid to a coalition dominated by the Khmer Rouge. It has also supported inclusion of the Khmer Rouge in a brokered political settlement—in the country they almost destroyed.

The spite-driven course we are on is frightening. We must insist that Congress end all aid that fuels the civil war in Cambodia and that we support a settlement which excludes the Khmer Rouge. Americans must save our government from complicity in a second holocaust. *Gene Stoltzfus, 1821 W. Cullerton, Chicago, IL 60608*

Thanks

Each issue of *The Mennonite* is eagerly awaited and immediately read, and all deserve honorable mention, but I'd give a

first prize to the developmental disabilities issue [Feb. 27]. Today the evangelism issue [March 27] came. It's outstanding, too. Thanks for your good work getting out the good news. *Nancy Kerr, 575 Quebec St., Prince George, BC V2L 1W6*

Flesh for these dry bones

I would have liked to be at the Central District Conference meeting. I have spent almost 50 years, along with my ministry, practicing what I like to think of as a renewing and sustainable agriculture. I have had no formal training in agriculture, only an enthusiastic love for God's earth.

I have, with God's help and modern technology, taken hundreds of acres of semiabandoned, mostly hilly land, for which I paid \$12 to \$15 per acre, and created a rich, productive garden, growing corn and alfalfa with the no-till method. We have next to no erosion, but we do use a minimum of chemicals. I simply don't know how to pour a million gallons of liquid manure on our fields without controlling the weeds and insects. We do not contribute to underground water pollution. We also planted 50,000 trees in reforesting the hillier areas.

I applaud the renewed interest of the church in our total environment. I have been discouraged by the lack of interest among our Mennonite farmers. Along with pessimism, however, I have hope. It is true that overall we have much too much erosion, careless use of chemicals, extravagant cutting of our forests for a quick buck. But strip mining [here in Ohio] is much improved. My severest critic, as I was testifying before Ohio and Washington legislators for strict reclamation laws, is today my good friend, and making more money than ever. At the same time, in many instances he is leaving the land better, more tillable than before.

In our Judeo-Christian heritage we have overlooked God's admonition "to dress and to keep." Our more conservative brethren have allowed themselves to be sidetracked through their apocalyptic and eschatological views. God has biblically assured us that in his good time he will, with our Lord's return, establish his kingdom. In the meantime we are enjoined to preach and work at practicing the good news of the gospel of our crucified and resurrected Lord.

In the valley of dry bones God asked Ezekiel, "Can these bones live?" The

ultimate answer was an emphatic "yes," if we "hear the word of the Lord." Planet earth is in mortal danger unless we do.

Isaiah tells us that he always "had the ear of the king." Unfortunately the king paid little attention to what the prophet said, but at least Isaiah spoke, and the king heard. Solomon built his palace next to the Temple. Apparently God liked it that way.

The church's voice from the pulpit is crucial. But if we are to succeed we must also try to be heard in the halls of government. Apart from real political clout and the "eternal word of the Lord," we'll not put flesh and muscle and skin and life on these dry bones. *William H. Stauffer, Stone Creek, OH 43840*

Don't confuse

Katie Funk Wiebe [March 27] raises profound questions about the past direction of the Mennonite church and its future regarding church leadership. Unfortunately she fails to distinguish between professionalism and salaried staff. Wiebe assumes that professionalism and the pursuit of professionalism will lead to the disenfranchisement of the laity. I for one want to challenge that assumption. In fact, it is exactly the opposite. Because we have not expected and demanded professionalism from our leaders we are experiencing the disenfranchisement that Wiebe describes.

A professional is an individual committed to a lifelong process of study, to a prescribed and articulated code of ethics, and is continually open to peer review. I suggest that by adhering to these guidelines we will not only have effective leadership within the church but a leadership that is free to enable instead of one that thrives on dependency.

If the issue is salaried vs. non-salaried, then let's have that discussion in an unencumbered fashion. Let's examine the merits and the disadvantages of this form of leadership. However, let's not confuse salaried with professionalism. Ministry in its various forms calls for forming intense human relationships. These relationships have the potential for tremendous growth and an equal opportunity for devastating destruction. Unless we are committed to a leadership style that forces our leaders to examine themselves in the midst of these intense relationships, we have put all who receive ministry at risk. Only the true professional can take the step of a servant minister. *Ronald J. Hunsicker, 1170 S. State St., Ephrata, PA 17522*

How about pleasing our God?

Larry E. Wellings

We need to start teaching our young people and other singles that sex, like hunger, is an appetite and can be controlled. If you stop eating, you'll starve, but I'm not aware of anyone having died from saying no to sex (although I know of many who've died from saying yes).

The second thing we need to teach is why having sexual relationships outside of marriage is wrong and dangerous. In doing this, people must be taught the purposes (procreation is not the only purpose) for sex and why God intended sex for marriage relationships only.

Teaching people safe sex and alternative techniques is as much as saying, "Well, you really shouldn't be having sex outside of marriage, but since we know you can't control yourselves, here, do it like this." Are we really loving people by teaching them how to destroy their lives "safely"?

God didn't tell us to abstain from sexual immorality for his health; he did it for ours. Researchers are beginning to

discover the multitude of negative ramifications--spiritual, emotional and physical--of sexual relationships outside of marriage. God knew them all along. That's why he told us no.

I hope that we Mennonites are not

I shudder to see how liberal we Anabaptists are becoming as we buy into the world's standards.

beginning to be lulled into accepting and promoting secular values for the sake of pleasing some people. How about pleasing our God? It seems like we're forgetting the Scriptures' guidance in Proverbs 3:7, "Do not be wise in your own eyes; fear the Lord and shun evil." I

shudder to see how liberal we Anabaptists are becoming as we buy into the world's standards.

Could you imagine Jesus, who in John 8:11 said to the adulteress, "Go and sin more," instead saying, "I know you really can't help yourself, so here, let me teach you how not to get caught." Or can you imagine our Lord teaching people how to use condoms and alternative sexual methods so that they can commit fornication, adultery and homosexual acts "safely"? This is no more ridiculous than we Mennonites suggesting that religious leaders, or anyone for that matter, should be teaching and promoting "safe sex."

As a father, a Christian Mennonite and no-longer-married male who has abstained from sex for more years than I now remember, I cannot compromise scriptural values on this subject.

Larry E. Wellings, Box 192, Upper Black Eddy, PA 18972, is a member of Springfield Mennonite Church.

LETTERS

Wants to correspond

I'm incarcerated at the Louisiana State Penitentiary. I'm confined to a cell for 23 hours a day. I have accepted God's word into my life, and now a lot of my loneliness is turned to joy. However, I still have a desperate ache deep inside and would like to correspond with other Christians. *Floyd Carrere, #120881,*

CCR, U-B-9, Louisiana State Prison, Angola, LA 70712

Derksens in harvest field

On Jan. 4 we moved to the city of Fukuoka, about 170 kilometers northwest of Beppu-Oita, where we have served until now. "Mugino" [in our new address] literally means "grainfield," the

name of our particular area within Hakata Ward. From our sixth floor we look out over a vast area studded with apartment buildings, shops and pockets of houses. Many people are in search of meaning in life. In one apartment complex of 400 units near us a man killed his wife shortly after we moved here. Just south of us a 17-year old boy killed a 7-year old boy a few weeks ago. Pray with us that as we reach out and touch hurting and searching people with God's love they will turn to the One who heals hearts and provides the reason for living. Please pray that God will lead us to people who are already searching. *Mary and Peter Derksen, No. 602, Excellent 36, 23-11, 5 Chome, Mugino, Hakata Ku, Fukuoka Shi, Japan 816.*

Editor's note: All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.

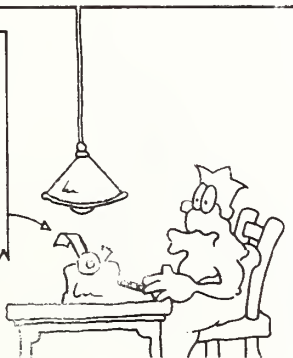


Pontius' Puddle

LETTER TO THE EDITOR:

I AM DEEPLY DISTRESSED BY YOUR MAGAZINE. THERE HASN'T BEEN A PUBLICATION WHOSE THEOLOGICAL TREATISES I'VE BEEN SO OFFENDED BY, WHOSE CANDID ACCOUNTS OF BICKERING AMONG CHURCH GROUPS I'VE BEEN SO EMBARRASSED BY, WHOSE NAGGING REMINDERS OF THE NEEDS OF THE WORLD AND CHURCH I'VE BEEN MADE TO FEEL SO GUILTY BY SINCE ... WELL, SINCE THE NEW TESTAMENT.

KEEP IT UP!!!



© Joel Kaufmann

books

Meeting God in family

One Small Plot of Heaven: Reflections on Family Life by a Quaker Sociologist by Elise Boulding (Pendle Hill Publications, 1989, 225 pages)

Reviewed by Phil Osborne, Hesston College, Hesston, KS 67062

One Small Plot of Heaven is a collection of essays Boulding wrote over the course of her life's work as a leader in the Peace Research Association, a professor of sociology at Dartmouth College, a wife and mother, and a member of the Religious Society of Friends. The collection includes a spiritual autobiography written during a year of solitude, excerpts from a history project about how female leaders in the early decades of Quakerism balanced a strong spiritual calling and the demands of family life, and an article about the "marginalization" of children in contemporary society.

The sum of all the articles is not a neatly organized how-to book for parents. However, one theme runs throughout: the home is where the witness of peacemakers begins. The goal of family life is "to enable each family member to live close to the Source of all goodness and love, the power that takes away the occasion of all wars."

The book's metaphors for the home carry this vision of family life: a center of tranquility and peace; a place of friendliness, refreshment and peace, where God becomes more real to all who dwell there and to those who visit; a "sanctuary"; a "zone of peace"; a "colony of heaven"; and "one small plot of heaven," the book's title, taken from a poem the author's husband wrote for their wedding.

Such a vision of family life is far different from the point of view of conservative Christians, championed by James Dobson, which sees the home as a battleground where children's willful challenges to parental authority must be met and won. Instead of an emphasis on the sinful willfulness of children, Boulding's view of human nature includes "the Divine Plus," which is present in everyone. When interacting with children, she "listens to God in them."

I am attracted to the kind of home Boulding describes—a place where individuals meet God, meet each other and meet God in each other.

Mennonites in general

Mennonite Society by Calvin Redekop (Johns Hopkins University Press, 1989, 397 pages)

Reviewed by Dwight E. Roth, Hesston College, Hesston, KS 67062

This book presents a historical and sociological analysis of Mennonite society especially as seen among Mennonites



Mennonite Society

Calvin Redekop



with a Germanic background now living in North America. In this regard the title is misleading, given the existence of other types of Mennonites. But I find the book useful for academic use and for lay people interested in the past, present and future of at least

one part of the Mennonite world.

Redekop writes in a readable manner while offering insights into the reality of being North American-Germanic Mennonite. The book is divided into four subparts—an overview, the Mennonite ethos, Mennonite institutional life, stresses and changes—and includes maps, charts and figures that help illustrate Redekop's ideas.

The overview includes a discussion of the origins of the Anabaptist movement with a brief reference to its leaders. Also included are a Marxist and an orthodox Mennonite theoretical interpretation of this history. Redekop then writes about how Mennonite society has been dispersed throughout the world via evangelism, population growth, migration and divisions. Special attention here is placed on the movement of Swiss German and Dutch German migration to North and South America.

In part two, "The Mennonite Ethos," Redekop focuses on socio-psychological, spiritual aspects within the structure of the Mennonite community. He defines Mennonite community in a variety of ways. The definition I found most helpful is "a collectivity of persons who have a special and cohesive system of inter-relationships, not necessarily limited to or identified with a geographical locality, but based on common experiences and common beliefs and norms." Redekop succinctly reflects on the local Mennonite congregation as the

basis of the Mennonite community. One problem in this part of the book is his treatment of the Mennonite personality. Redekop's character sketch of Mennonite personality is too simplified and too generalized. His treatment of this subject does not adequately consider the forces of North American individualism that increasingly influence much of Mennonite society.

Mennonite institutional life—the family, education, economics, the political process, and mission and service—is the focus of part three of *Mennonite Society*. The changing definition of sex roles, especially as related to equality in the family and in the life of the congregation, may be the greatest crisis and cause for change the Mennonite church has ever faced or will face.

Mennonites need to examine more explicitly the tension between their financial success and the historic teachings of Anabaptism. One area of concern here is the relationship between wealth and political involvement. As Mennonites have increased their economic well-being they have become more involved in the workings of government. This economic/political relationship, argues Redekop, should be of deep concern, since it may well affect the basic structure and definition of Mennonite society.

In the final part of the book, "Stresses and Changes," Redekop looks at threats to the more liberal and modern parts of the Mennonite world (as opposed to the Hutterites and Old Orders). In summary these threats are forces toward greater individualism that work against the concept of traditional Mennonite, Christian community.

One such religious force has been the encroachment of religious fundamentalism (with its emphasis on the individual's right relationship to God) in Mennonite circles.

A secular threat to Mennonite traditional belief and practice is the increased Mennonite social integration into the larger, dominant North American culture. An example of this is the tendency of Mennonite church structures to be hierarchical and bureaucratic rather than egalitarian, communal.

I doubt if Redekop's *Mennonite Society* will become a classic, such as we see in *Amish Society* by John A. Hostetler. In general the book tries to cover too much material in too short of a space. Still, I appreciate the historical and sociological insight Redekop offers.

Prayer of fatigue...and joy in the U.S. capital

Lois Harder

It's Monday, April 2, 1990, 11:30 p.m. Oh God, I feel so burdened and so weighed down with this world. Trouble, so much trouble everywhere. Injustice and violence and hate and fear and war and hunger and racism and godlessness.

I ache for the people of Central America.
I weep for the people of South Africa.
I remember the people of Eastern Europe.
I reach out to the homeless of North America.
And your beautiful earth, Lord,
I mourn the destruction of your earth.
I'm so, so tired.

Tuesday, April 3, 1990, 6:15 a.m. My mind is racing to keep up with everything I took in yesterday. I reflect again on the feelings I had last night. But as Beyers Naude of South Africa said, "It is a new day, a new life, a new experience of God and of humanity." We are your children.

Yes, I ache because of the injustices being done to Central America's people. But they are full of hope and full of love, which demands that I be also.

Yes, I weep for the racism and the hatred that surrounds the black people of South Africa. But by their example and their perseverance you show yourself to us, God.

And I remember hearing of the horrors of the Holocaust and the wars that burned through Eastern Europe. I cry for the pain of the oppression there now. Yet, praise God, there have been *miraculous* instances of non-violent, peaceful change. (And regardless of what the U.S. State Department says, I shall give God the credit.) Let us take strength from their solidarity.

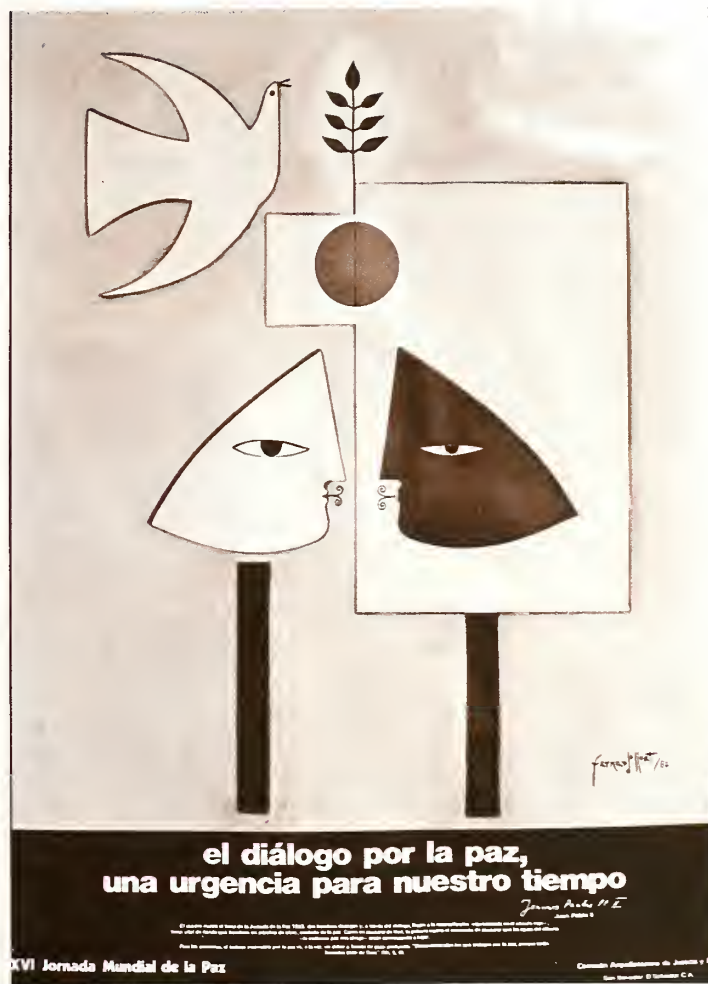
And the sins of our own nation in all of this. Almighty God, how can you remain with us? How do you keep from turning away?

But you are here. We know it. We feel your presence in the people in this room, in the rain, in the beautiful flowers all around this place, even as we look into the eyes of those we pass on the streets.

Oh God, help us understand that we have not attended this seminar to become burdened and heavy-laden, but to discover the "easiness of your yoke," to realize how much we must follow your gentle leading and listen to your calls. For if we try to move mountains alone, we only get hernias.

No, Lord, it is not our task to go home and "engage" our congregations in the laborious work of your peace and justice. It is our joy to share with them the strength of the Holy Spirit.

There is so much to do and to be concerned about. But as long as we are about your kingdom business, the members of government will follow in due time. Amen.



Lois Harder, 5101 S. Mill #115, Tempe, AZ 85282, wrote this at the close of this spring's Washington Seminar, sponsored by Mennonite Central Committee Peace Section. See news story on page 204 in this issue.

Murrel T. Sackley

EDITORIAL

Wisdom in the inmost place

It has taken me more than half my life to learn that every family, when you scratch the surface just a bit, has some agony. I used to think that my parental family was unique. Little by little I was comforted by those willing to be open about their pain and have thus grown in my willingness to be honest and vulnerable about mine.

My predecessor as editor of this magazine, Bernie Wiebe, Winnipeg, was one of my teachers. He demonstrated in his editorials that when you speak the truth about the facts of your life, your community opens its arms rather than its judgment. He taught the General Conference Mennonite Church that openness invites more openness. I am grateful.

Some of us need a long time to learn this and to learn how God can redeem agony. I like Amos Herr's phrase, thanking God for "the lengthening of his days" (*Mennonite Hymnal*, 479), presumably to have more time to learn.

One thing I am learning is that, given a prior and enduring commitment to God, our family circumstances can be recycled into wisdom. And that wisdom in our inmost place qualifies us and gives us permission to reach out to the next person in a similar circumstance.

Who would ask for the painful or challenging experiences that come to us? Who would not run from the future if it were known?

If Jesus of Nazareth was born at the end of December, we can at this time of year mark the first trimester of Mary's pregnancy. These are the months of the year in which the angel would have announced to her that she was chosen to bear a child who would grow up to suffer.

Had she known about all that was coming, would she have been so willing to carry this child? If she were living now and if Joseph had rejected her, would she have brought the holy child to term? Would there have been a congregation to support her, to hold her in their arms?



Courtesy of the British Museum

Had Mary known all that was ahead, would she have been so willing to carry this child? "The Annunciation," a late 12th-century German art piece.

When you decide to have a child," says Michael Dorris in *The Broken Cord*, "you are hostage to an uncertain future. The fine print of the contract is invisible—it appears, as if inscribed in lemon juice, only under the heat of the bright light of unfolding experience. Control is a delusion, and the only absolutes are retrospective."

Dorris' book is about "fetal alcohol syndrome" and "fetal alcohol effect." It is a weighty treatise (and useful for families coping with addictions). The book is also made irresistible because it grows out of Dorris' love for his adopted son. He adds his voice to those who can say, Whatever it is we have to go through in our families, it is worth it because it teaches us more about love. I believe that. But given the increasingly revealed cruelty within families, I have to add a qualifier to that affirmation: *If* family members have made a prior and enduring commitment to each other's well-being, it's worth it.

Like a good parent, God orders us but does not force us to do what is

right. We are free to be disobedient, God does not prevent us from injuring each other, but God's justice insures our punishment if we do not repent and change.

"God sets the lonely in families..." (Psalm 68: 6a NIV). Handle with care, with prayer. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:10 MAY 22, 1990

Inside:

**Baptism: four
statements**

**Render taxes
to whom?**

**It's time for
new structures**

What does baptism mean to us?



Pentecost Sunday is June 3, often a time of baptism in our congregations. In this issue is J. Herbert Fretz's account of Jim McKee's personal Pentecost. Read it with tears and with joy, remembering the One who said, "You shall receive power when the Holy Spirit has come upon you, and you shall be witnesses" (Acts 1:8).

Like bookends, the articles that hold that story up move appropriately from personal conversion (page 219) to discipleship (page 239, by Rudy Froese). Just so we emphasize that baptism embraces both new faith *and* commitment to a faith community, both conversion and discipleship, both baptism and becoming a church member.

As Frank Horst quoted in the church newsletter (of First Mennonite Church, Aberdeen, Idaho): "I am part of the fellowship of the unashamed. The decision has been made. I have stepped over the line. I am Jesus' disciple. I trust the Holy Spirit to lead me. I won't let up, back down or be still."

The next issue, dated June 12, will focus on our schools and the environment. *mts*



Get ready for Assembly 12 of Mennonite World Conference: World membership for Mennonite and related churches now stands at 802,900. *Mennonite and*

Brethren in Christ World Directory, compiled by Mennonite World Conference, shows members in 164 organized bodies or groups in 60 countries. This compares with 774,000 members in 145 groups in 57 countries in 1986.

The three-year-old faith and life study process will be completed at Assembly 12, July 24-29 in Winnipeg. The study book, *Witnessing to Christ in Today's World* by Helmut Harder, invites response to questions about congregational concerns and evangelism. The Faith and Life committee is receiving responses and will invite more during the assembly. These will then be made available.

General Conference Mennonites on the 13-member committee, in addition to Harder, are Lydia Harder, Toronto, and Elizabeth Yoder, Elkhart, Ind.

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Cover: Mr. Lau was baptized by missionary Ira Kurtz in Hong Kong in 1985. The photo is courtesy of the Commission on Overseas Mission.

Correction: The artwork on page 195 of the May 8 issue is by Carlos Dias of the Evangelical Mennonite Church of Colombia.



THE MENNONITE

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The Mennonite is available on cassette tape. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106. Circulation: 10,725

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How do you know you've passed?

Jim Egli

Mom, I passed! I passed!" Vicki's and my 7-year-old bounded into the house. It was the last day of first grade. He proudly presented his report card as he repeated the joyful news.

Was there any doubt? All year long his grades had been far from failing, and we were proud of his academic work. We discovered that older children had told him he couldn't know for sure until the last day of school, when he would get his report card. All year long he carried lingering doubts as to whether he would go on to second grade.

My son's experience reminds me of many Christians. They go through life with swirling doubts about their relationship with God and their destiny beyond this life. They wonder where they stand with God and whether they'll "pass." As with our first grader, their doubts come from misunderstandings and are unnecessary.

I have observed two reasons that individuals are confused and uncertain about their relationship to God. The first is that many misunderstand how we "pass," how we are acceptable to God. I am thankful that my relationship with God does not depend on my achievement. If it does, I have already failed. As the apostle Paul wrote to his friends at Rome, "All have sinned and fall short of the glory of God" (Romans 3:23). In other words, on our own we all have flunked. Through our own choice to do wrong we have broken our relationship with God. "There is no one righteous, not even one" (Romans 3:10).

But where we failed, God has generously provided the way to be restored to fellowship with himself. God sent Jesus to shatter all the barriers of rebellion that stood between us and God. "For the wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord" (Romans 6:23). Our salvation does not depend on what we do for God (What a relief!) but on what Christ has done for us.

The second cause of confusion is that people often don't understand how we receive what Christ has done for us. They don't know how to accept the forgiveness that God so freely offers. To enter the life God offers us we need to receive Christ as the Lord of our lives. The apostle John tells us, "To all who received him, to those who believed in his name, he gave the right to become children of God" (John 1:12). In Greek, the language it was written in, "to believe in his name" means to "surrender allegiance." Receiving Christ means accepting his complete forgiveness, cleansing and presence. That transaction begins in coming to God through prayer. "For everyone who calls upon the name of the Lord will be saved" (Romans 10:13). It is sealed when we confess "with our mouth" to others that Christ is now Lord of our life (Romans 10:9; Matthew 10:32).

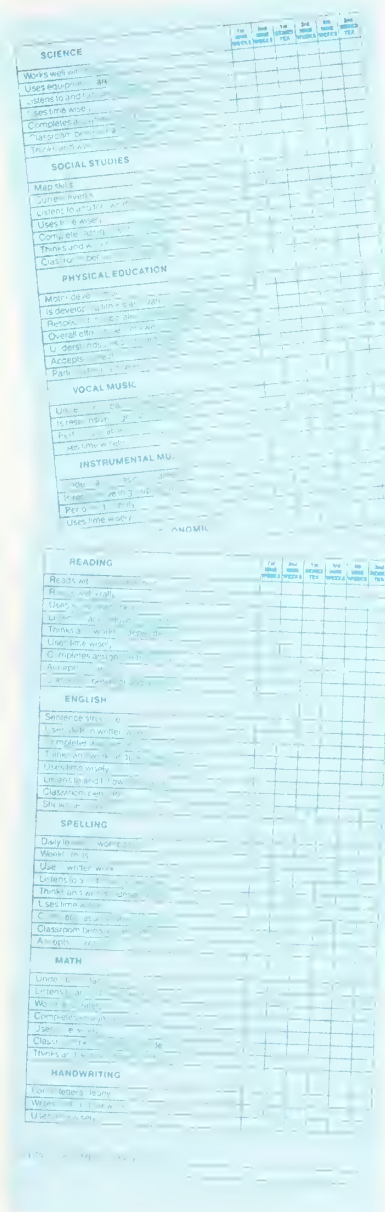
God wants our relationship with him to be confident and joyful. The apostle John wrote his friends: "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1 John 5:13).

Is your relationship to God confident and sure? Are you relying on your work to make you acceptable to God? Or have you discovered the freedom that comes from accepting that Christ died for you? Have you received him personally as the Lord and Savior of your life?

If you are uncertain about your standing with God, today is a good day to come to God and receive the forgiveness, assurance, purpose and life that God generously offers you. You can have a confidence of belonging, based on God's Word. You can discover a joy that far surpasses what our first grader felt on that last day of school.



Jim Egli has pastored at Flanagan (Ill.) Mennonite Church since 1984. He and his wife, Vicki, have three boys. Jim is on the staff of LIFE, *Living in Faithful Evangelism*, the successor to the Friendship Evangelism program. He can be reached at Box 217, Flanagan, IL 61740, (815) 796-2600.





Baptism: FOUR STATEMENTS

Timothy Sprunger (center) and newly baptized member (right) of Living Stones Grassroots Church in Hong Kong.

The dilemma of infant baptism

Ryan Ahlgrim

When I was in seminary I worked as an assistant minister at a United Methodist church. My first dilemma was when the senior minister asked me to assist in an infant baptism. Initially I was hesitant; after all, my spiritual forebears were burned at the stake for renouncing infant baptism. But as I discussed the issue with the senior minister, and as I observed a few of the infant baptisms, my attitude became more open.

Infant baptism among North American Protestants is quite different from the infant baptism practiced by the state church in 16th-century Europe. First of all, at that time churches baptized infants because of the widespread belief that baptism was necessary for salvation, that an unbaptized infant might die and be spiritually lost. Virtually all of Presbyterian, Lutheran and Methodist denominations reject this idea. They baptize infants as a first step in their Christian nurture—not as fire insurance.

Also, in the 16th century the state church baptized infants because citizenry in a “Christian kingdom” and membership in a church were not clearly divided. Since the boundaries of the church and state were virtually the same, infants were regarded as citizens of a given kingdom and as members of that kingdom’s official church. We can thank the Anabaptists for introducing the radical idea that the boundaries of the church and state cannot be the same: people are born into the state, but they must *choose* the church.

This Anabaptist principle is now adopted by the vast majority of Protestant denominations in North America. Those that baptize infants recognize that this ritual does not make the infant an actual member of the church. Rather the parents are promising to nurture the child in a Christian environment until he or she can make that confession as a

teenager or adult. We Mennonites should celebrate the fact that our radical proposal has been accepted by so many Christians.

As a result, I see little theological difference between a Mennonite infant dedication and believer’s baptism on the one hand, and a Protestant infant baptism and believer’s confirmation on the other hand. The difference is when the water gets used, but the underlying theology seems to me to be similar.

As a Mennonite pastor I neither practice nor advocate infant baptism. The symbolism of water and cleansing makes more sense to me during believer’s confirmation than during infant dedication. But I am now more open to accepting the infant baptism/believer’s confirmation of Christians wanting to join my church from another denomination. Some have been confirmed believers a long time, making rebaptism perfunctory. Although I encourage them to experience the powerful symbolism of believer’s baptism, I do not force it.

This agrees with one of the recommendations proposed in the new Confession of Faith [see the proposed statement on baptism below]. However, one question remains: Does this openness to not requiring rebaptism also apply to those seeking ordination or leadership in the church? On the one hand, leaders serve as models for a congregation and should therefore have a believer’s baptism. On the other hand, requiring a different “baptism standard” for leaders is foreign to the New Testament and makes believer’s baptism legalistic rather than freely chosen.

I believe that a church leader who has been baptized as an infant, confirmed as a believer, not rebaptized but who faithfully teaches and practices believer’s baptism, can also be a good model for the church and a good witness to our sisters and brothers in other denominations.

Ryan Ahlgrim, 1000 W. Gift, Peoria, IL 61604, is pastor at Peoria-North Mennonite Church.

Baptism and communion

Else Kemp

On the day of my baptism I felt a great sense of humility and fulfillment. I remembered a child who loved Bible stories and songs; who accepted it all in child-like innocence; a child who grew into a teenager, confused and seeking a path and accepting Christ as her Savior and Friend. She believed in God to guide the path, a path with love and forgiveness.

My life’s experiences have only strengthened my faith and beliefs. I am that child, even today in my faith, forever learning and growing. I needed to find a “home” to share my faith.

My baptism was a renewal and stronger confession of faith, witnessed and shared with new friends of that long-sought-for “home.” This filled my sense of fulfillment, but the humility is felt time and time again—and more pointedly at baptism and communion.

It is there when I reflect on my relationship with others around me—at work, at play, my family and friends and my relationship with myself, coming to terms with my strengths and weaknesses, but above all my relationship with God. The commitment to God is to me like marriage vows, the beginning of a relationship to grow, and the remembrance to reinforce is like the anniversaries of those vows, the commitment and the relationship.

I feel so full of love. Sharing communion (which was my first experience and felt strange and formal) gave me a sense of gratefulness and humility, sharing together that renewed commitment with others beside me. I hope everyone feels loved.

Else Kemp is a member of Bethel Mennonite Church, 870 Carter Ave., Winnipeg, MB R3M 2E2. Her statement was printed in Bethel Bridge, the congregation’s newsletter.



Gary Loewen baptizes believers in Brazil.

COM



George Milton Jacob baptizes a believer at the Raipur (M.P.) Mennonite Fellowship in India.



Bernice Kusinskas

Betty and Lee Hochstetler, former pastors at Grace Community Church, Chicago, baptize a parishoner in a neighborhood swimming pool.

COM

Examine our theology of baptism

George Richert

When I think of baptism I have the image of a person kneeling and water being poured over the person's head by a minister. This pouring is symbolic of the "pouring" out of the Holy Spirit. To me the ordinance of baptism is a public declaration on the part of the baptized that (1) there has been a previous commitment to walk with God (that an inner cleansing has taken place and the inward self has died) and (2) the

person is formally joining a community of believers and agrees to be subject to that community's will and discipline.

I was appalled at the cover picture on *The Mennonite* at Pentecost [May 10, 1988, of Honduran Mennonites], which had a picture of baptism by immersion and these words: "Be baptized and wash your sins away..." [Acts 22:16]. I was offended by both the picture and the theology implied by the words.

The cleansing or forgiveness is through the blood of our Lord, not the water of baptism; we Mennonites believe that such cleansing and the commitment to

follow Christ must occur prior to the ordinance of baptism. Theologians from our church generally state that the form of baptism is not really important; our denomination has chosen "pouring" as its form. In my opinion, persons or churches who do not adhere to the prescribed form are, in fact, saying that form is important. All General Conference churches, in all countries, should utilize pouring. Frankly, I am alarmed at the number of churches that are installing tanks so that immersion can be practiced and that many of our missionaries practice immersion. This is an indication that form is important. (In many countries, immersion in lakes and rivers can be a health hazard.)

I believe that we need to seriously examine our theology of baptism, and I hope that it will soon be on the agenda of both the Conference of Mennonites in Canada's annual conference and the General Conference triennial.

George Richert, 3504 Gordon Road, Regina, SK S4S 2O4, is dean of the department of social work at the University of Regina, vice chairperson of the Conference of Mennonites in Canada and a member of Grace Mennonite Church, Regina.

From the proposed statement of faith

Recommendations in areas of differing practice: (1) The mode of baptism may be by pouring, immersion or sprinkling of water. Each of these signifies the cleansing of baptism. Immersion emphasizes the believer's participation in the death and resurrection of Christ (Romans 6:3-4; Colossians 2:12), while pouring and sprinkling emphasize the pouring out of the Holy Spirit upon the believer (Acts 2:17; Titus 3:5-7). (2) People who have been baptized as infants and wish to become members of a Mennonite congregation will normally be encouraged to request water baptism as a sign of accepting the meaning of Christian baptism. If applicants for membership who were baptized as infants have since publicly confessed or confirmed faith in Jesus Christ, have long been living a life of faith and Christian witness, have been actively participating in a Christian congregation and commit themselves henceforth to teach and practice baptism for those of an age of accountability who freely request it, churches may consider the transfer of membership unaccompanied by baptism. *Draft for testing, Joint Confession of Faith, Mennonite Church and General Conference Mennonite Church*

I will never forget an 11-year-old boy named Juanito, whom I met at [the orphanage overlooking San Salvador]. A few years ago he was found beneath the bullet-ridden bodies of his mother, grandmother and three older brothers. Juanito was covered with blood but unharmed. The other survivors of this massacre brought Juanito and his sisters to the orphanage. According to his sisters, Juanito tries to keep his spirits up, but he still spends entire days totally withdrawn, without speaking a word to anyone.

Sojourners, April 1990

I have little doubt but that the shell casings at the massacre proudly boasted the origin of their manufacture, "Made in the U.S.A." I also have little doubt but that the manufacturing,

result of Christ's ascension to the right hand of God, where we also reside. We can see examples of this authority in Jesus as he presented himself before Pontius Pilate as the King of the Jews. Peter and the apostles rejected orders from the Sanhedrin, the moral and religious authority of the Jewish people, saying, "We must obey God rather than men" (Acts 4:19; 5:29). The early Anabaptists—Menno Simons, Balthasar Hubmaier, Jacob Hutter and Peter Rideman—all spoke out on the proper attitude of a Christian toward government, on paying taxes used for war and on the production of weapons of violence. For Anabaptist Christians the issue to pay or not to pay war taxes has a significant history.

Jacob Hutter wrote, "For how can we be innocent before our God if we do not

discussion of war tax resistance among Christians, the words of Jesus are almost always quoted, "...render to Caesar the things that are Caesar's and to God the things that are God's." However, if we look closely at the political and historical context of these biblical texts, we have to ask ourselves how we can apply Jesus' response in Matthew 22:21 to ourselves in our political and historical situation.

Trick question: Ancient Palestine, in the time of Jesus, was a territory held captive under Roman rule. Foreign powers hostile to Judaism had occupied Palestine, installed a puppet ruler, King Herod, and sought to form alliances with certain Jewish factions. The Pharisees, on the other hand, reflected the thoughts and feelings of the majority of the poor and middle-class Jews, feelings of resentment and anger. The Pharisees, who had been plotting to do away with Jesus on any grounds possible, were seeking to trick Jesus. On the chance that Jesus might make some incriminating statements, the Pharisees sent their disciples to Jesus along with representatives from Herod. That way, if Jesus said something self-incriminating to the religious people or to the political regime, he could be arrested. As it was, neither truth nor justice were being sought by this group when they asked Jesus the question about paying the tax. It was a trick question, and Jesus responded with a trick answer. "And Jesus said to them, 'Render to Caesar the things that are Caesar's and to God the things that are God's.' And they were greatly amazed at him" (Mark 12:17).

But what does his answer say to us? What direction does it give to those who are not asking trick questions but whose motives are truth and justice? We must take seriously that we do not live in a political situation anything like ancient Palestine. We live in the 20th century, the latter half of which has witnessed amazing revolutions of democratization. Democracies seek to do away with the dichotomy between the government and the people. In a democracy there is no Caesar. Since we are not ruled by a monarch, we have no "caesar" over us. If there is a caesar over us, so to speak, then we are caesar.

The U.S. Constitution begins by naming our caesar, "We the people." Abraham Lincoln elaborated on that phrase from the preamble of our constitution by claiming that our government essentially is and must remain, a "government of the people, by the people and for the people."

In our democracy, we have no divinely

Render Taxes To Whom?

Craig Morton

the issuing and the rifles used to fire these bullets were financed by you and me. Our tax dollars at work.

Looking at our Anabaptist heritage and looking at our Scriptures in light of contemporary political realities, we do not have to be pressed to pray for peace while paying for war. Our spiritual authority in Jesus Christ, as expressed by apostles and Anabaptist forebears, allows and empowers us to make the difficult decision to withhold war taxes. Balthasar Hubmaier, writing about taxes paid to an unjust government, states, "...to come to the point, God will excuse us for nothing on the account of unjust superiors..." (*Anabaptism in Outline*, Klassen, p. 246). The U.S. government has become unjust, and when a government is unjust, it has forfeited the right to expect my taxes.

As Christians and Anabaptists, we have a rich tradition of conscience. In some ways we even have a tradition of anarchy. Anarchy in the eyes of the world, that is, for we may claim a greater authority—God. Paul expresses this authority in the New Testament as a

go to war ourselves but give the money that others may go in our place? We will not become partakers of the sin of others and dishonor and despise God" ("Plots and Excuses," Klassen p. 252). While this may refer to the practice of paying one's way out of military service by supplying a replacement, it still holds true that aiding the carrying out of violence indirectly indicts the taxpayer as a participant in the violence enacted. Similarly Peter Rideman asserts that one has a responsibility not only for what one produces but also for how those products are used by others. Rideman states that Christians cannot build weapons of violence, even if they do not use those products themselves. The one who produces weapons is responsible for the violence inflicted.

But the issue of our history as Christians and as Anabaptists concerning the issue of war tax resistance is made more difficult because of our reading of the biblical texts relating to government, particularly Matthew 22:21 (and other texts referring to government, e.g. Romans 13 and 1 Peter 2:14). In any

laws and empowers us to make the difficult decision to withhold war taxes.



U.S. tax dollars at work: Salvadoran soldiers on patrol

established authority set over us. What we do have is public servants set under us. We, as responsible citizens, are the political and moral authority of the United States. If our nation blunders and falls, if it is unjust and violent, if it has misplaced priorities, then the blame is on us and not merely upon those we have elected to represent our concerns.

Living in a democracy, we actually pay taxes to ourselves. We are responsible for setting the budgets. We are responsible for policies. One of our greatest problems is that we have surrendered democratic government to bureaucracy, allowing others to make decisions for us. We are the caesar to whom we are to render our taxes, not some authority outside ourselves. As such, it is up to us to decide what we will or will not render. It is this freedom of conscience that makes democracy both attractive to those who live without it and a headache

to those who must operate with it. For this reason, Plato said, democracy is the best form of a bad government and the worst form of a good one.

A restraint of evil: Those of us who withhold a portion of our taxes are trying to reorient our national spending priorities by saying we will not pay for war or violence. The portion we do not pay we give away to those who will use it for peace. While we recognize that we are breaking a law of the people (willing to take responsibility and to be accountable for our actions), we are not breaking a law against caesar. What we are trying to do is give ourselves what we need to function as a government, that is, to function as a restraint of evil and to be a supporter of good (1 Peter 2:14).

Menno Simons wrote that the task of government is to "do justice...to deliver the oppressed,...without tyranny...

without force, violence and blood" ("Foundation of Christian Doctrine," *Complete Writings of Menno Simons*, p. 193). Government ceases to be legitimate when it ceases to be a force for order in both foreign and domestic realms, when it ceases to provide for the needs of all and when it ceases to be a body of law for carrying out justice without violence and bloodshed.

Would we continue to give our tithes and offerings to a ministry that has been proven to be unethical, caught in scandalous dealings and clearly immoral? If we held our government up to the same standards as we do televangelists and their ministries, the government would not be able to finance its bureaucracies. Our government has been caught in one scandal after another, involved in or supporting one war after another. And because we are caesar, we are responsible for this scandalous behavior. Even though we have given away our democratic rights to bureaucratic powers, we still will bear God's judgment. The majority of our federal budget pays for the operations of the world's largest military system, which prepares for war with scarce resources. It finances low-intensity conflicts throughout the world by supplying and sponsoring surrogate armies. It has yet to finish paying for past wars. Thus we must come to terms with the reality that we are producing and indirectly using weapons of violence. Living in a democracy, we are, as citizens, weapons producers by providing through our taxes the capital needed for the production of BI-Bs, MX "Peacekeepers," Apache attack helicopters, bullets, rifles and on and on.

The Scriptures, which determine the right function of government, the witness of our Anabaptist forebears and our democratic freedoms force us to act in ways that affect the political process. For many, tax resistance is a way to bring about a change in federal spending priorities. But much more importantly, it is a way to make one's life have integrity and to align one's life with God's gospel of shalom.



Craig Morton, Box 68, Elbing, KS 67042, is pastor of Zion Mennonite Church, Elbing, Kan.

Jim McKee: my refreshment and rebuke

J. Herbert Fretz

The freshness and freedom of a newborn Christian is "a thing of beauty and a joy forever" (borrowing from the poet John Keats).

A newborn Christian is God's masterpiece among us. We who have walked long with the Lord have often lost our first love. We need the refreshment and rebuke of one who has just become "dead to sin but alive to God in Christ Jesus."

Jim McKee was one of these people in my life. I shall not forget his enthusiasm the year he lived among us at the seminary in Elkhart, Ind. He never knew this old German hymn, but he lived it: "My God, I am determined,/ To follow you always;/ I cannot be without your peace,/ Nor live without your praise."

The day in January 1985 when Jim and June Pousley McKee arrived on campus, I sat across the table from June. When she hesitantly told me she was from a place called Perkaspie, in Pennsylvania, I pricked up my ears, for only those who have lived there know how to say it. I cross-examined her further and discovered I had been her pastor when she was a small child at Deep Run Mennonite (West) Church near Bedminster, Pa. For this reason I took a shine to June, but soon it was Jim who caught my attention. That summer at our home he told me his story. Here it is.

"I was born near Philadelphia but moved often. At age six I was run over by a coal truck while sledding. It took six months and three operations to get my leg repaired. During that time the black man who drove the coal truck never missed a day to come and spend an hour with me. He would tell me how his whole life was changing because of prayer. He taught me how to play checkers, and when I would get tired of playing he would read me stories out of the Bible.

"By the time I got out of the hospital, my mother and father broke apart, and my mother moved us to Chester, Pa. We were now on relief, food was scarce and beer was plentiful. I got tired of being hungry, so I built a shoeshine box and went out on the streets to earn money for food. When my mother met the man who was to become my stepfather, things got worse. One night near Christmas I came home with \$20 in tips. My drunken step-

father asked me for the money. I handed him what I had and he said, 'Where's the rest?' I said, 'That's all there is,' and he hit me so hard that my feet left the floor and the back of my head hit the wall. From that day on I did not like my home. The streets and bars of Chester were nicer to me. I would stay out as long as I could at night shining shoes just to avoid being home.

Agnostic: "We did a lot of moving and finally settled in West Chester. I was now 13. A school buddy invited me to go to his church, the Bible Presbyterian Church. In four weeks I learned more about the Bible than I had ever known before. By the fifth week the teacher called for a show of hands to accept Christ. I could not keep my hand down. I left that church with more joy in my heart than I had ever felt before. But the joy was short-lived. When I told my parents what I was doing, they had a fit. To please them I went back to the Catholic church and became a bad Catholic. I joined the navy at 17. That helped me get away from my alcoholic parents only to find myself sliding into the very pit of alcohol I hated. When I came out of the navy, I was calling myself an agnostic.

"Years later, when I found my current wife, June, life began to change. I was looking for someone who felt at least some commitment to marriage vows. I ended up with one who has more than a commitment to marriage; she also has a commitment to God that she lives by.

"I had become a tool-and-die maker and was doing well at Teleflex Corporation, Limerick, Pa. One fellow in the shop kept working on me to become a Christian. His tool chest was covered with salvation stickers, but his attitudes went against me. I noticed another worker who seemed to be the strangest person in the shop. He would read his



June and Jim McKee

Bible during lunch break and lived it. I saw the Lord in this man's eyes to the point that I had to ask him, like Philip in Acts 8:30, 'Do you understand what you are reading?' To my surprise, his answers opened me once again to the ways of God. With his encouragement I started reading my Bible again. One night I lay in bed reading the Gospel of John. Suddenly my whole life came pouring down on me like a river of sin. I knew how many times I had been beaten unjustly by my stepfather, so I could identify with the cross and whiplashes that Christ suffered for my sins. That night, as soon as I asked forgiveness, the burden was lifted from my heart. A new river of joy and peace has taken over my life ever since.

"But this was just the beginning. I had a lot of questions and a lot of growing to do. I wanted and needed the church. It was Jim Davies, the fellow tool-and-die

Jim was so excited about Anabaptism that he sold his house, jewelry and other possessions to go to seminary and prepare to be a missionary.

maker, who had led me to the Lord. He was and is a Mennonite at Hereford Mennonite Church, Bally, Pa., but that congregation was far away. My wife, June, had come from Deep Run (West), but that was even farther. We were living at Malvern, Pa., so the next Sunday we went to the nearby Frazer Mennonite Church. We soon joined there and have been growing in our faith and love with those wonderful people. We now want to serve somewhere as missionaries for the Mennonite church, but we need training. Our pastor, Ray Geigley, encouraged us to come to seminary. We are happy we did. Last winter I studied Psalms, Revelation, mission-peace issues, the Old Testament prophets and now, this summer I am taking elementary Greek. This fall I plan to take mission courses and Anabaptist history and theology."

This was Jim's story to me that summer day in 1985. In the meantime he and June had become enthusiastic participants at Hively Avenue Mennonite Church, Elkhart, Ind. This same enthusiasm carried over into Jim's classes that fall. He was still asking his probing questions when it happened. During a faculty meeting in mid-December word came that Jim and June had been in an auto accident. Professor Gertrude Roten and I went immediately to the hospital, where we met June and our pastor, Marcia Yoder-Schrock. Jim was in surgery. During the next days we were able to talk with Jim, who struggled in intensive care. Not long after, the doctors decided to operate again, but his heart stopped. He was revived, but he never responded again. Tests showed that he was brain dead. The Jim we loved had left us, even though his body remained. They force fed him and kept him alive for 3 1/2 years with no response.

Death came as a welcome friend last Aug. 22, and his tired body was laid to rest back home in Pennsylvania. At the Hively Avenue Mennonite Church memorial service Marcia Yoder-Schrock spoke movingly of Jim's love for the Psalms and the book of Revelation,

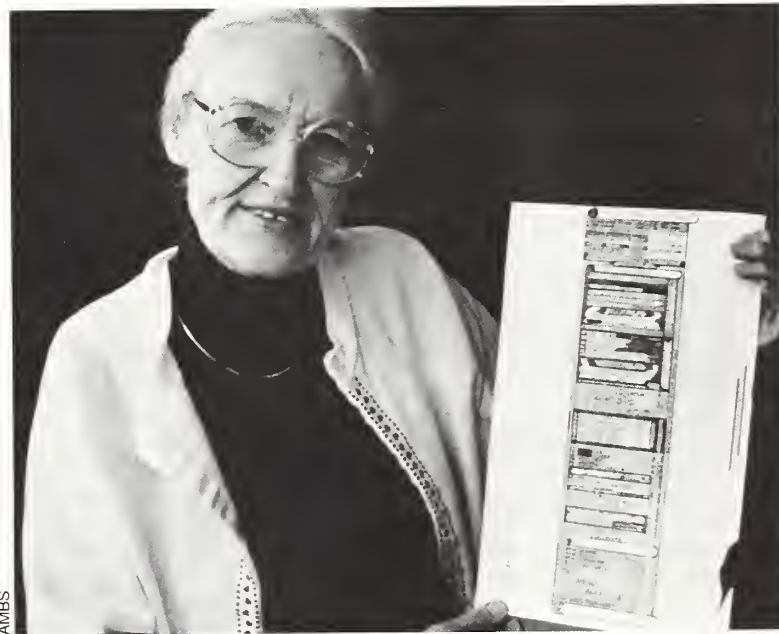
which he was studying at the seminary. As she read aloud from Psalm 18 and Revelation 7, it seemed that Jim's voice mingled with hers, "The cords of death entangle me. I cried to my God for help. He reached down from on high and took hold of me." Marcia added, "Jim is now with the redeemed before the throne of God,...where there is no hunger nor thirst,...where the Lamb, Jesus Christ, is

find a useful purpose...for my wife and self."

Judgment seat: Did the Lord find a "useful purpose" for Jim in his few years as a Christian and his short time at the seminary? One could speculate if Jim had lived and become a missionary, would he have been any more effective than the many other missionaries who

have left the seminary and are serving the Lord? But that is not the issue. We are accountable before the judgment seat of Christ only for that which we have done *while in the body* (2 Corinthians 5:10).

To those of us on campus at the seminary Jim was a delightful rebuke. The freshness and freedom of this newborn Christian sometimes



Gertrude Roten holds Jim McKee's class chart of the book of Revelation.

the Shepherd, leading to springs of living water,...where the compassionate and loving God wipes away all tears from their eyes."

Jim McKee's life is still mingled with ours. Jim Davies remembers his keen mind on Anabaptist issues, their shop discussions on the Holy Spirit and the time he roasted deer meat in a steel heat-treatment oven at lunchtime for all the tool-and-die shop to enjoy. Emery King and Horace Hartshaw of the Frazer congregation remember Jim as an "everyday Christian in work clothes," ready to witness and sacrifice.

This note of sacrifice stands cut in the memory of Ray Geigley, his former pastor, now at Steelton (Pa.) Mennonite Church. "Jim was like the man in Matthew 13:44 who found treasure in a field and with joy went and sold all that he had to buy that field. He was so excited about Anabaptism that he sold his house, jewelry and other possessions to go to seminary and prepare to be a missionary."

On his seminary application Jim wrote, "I believe the Lord has called me out from the world to go into the world for his glory. I believe...the Lord will

challenged my bureaucratic inhibitions. He carried none of my Mennonite baggage, yet he embraced all Anabaptists as brothers and sisters in the Lord. He was a first-generation Anabaptist who chose to identify with established congregations rather than start another following. We needed Jim. He needed us.

When we closed the Hively memorial service by singing his favorite hymn, I could not escape the first-person singular. Each of us was making our own personal testimony as we sang. Jim would have liked that.

"When he shall come with trumpet sound, O, may I then in him be found.... On Christ, the solid rock, I stand; All other ground is sinking sand."



J. Herbert Fretz is a retired special fund raiser for Associated Mennonite Biblical Seminaries, Elkhart, Ind. His address is 625 S. Seventh St., Goshen, IN 46526.

It was the sight of plastic grocery bags blowing around a Winnipeg landfill that first prompted Rhoda Rempel to think about what she could do to clean up the environment. What she did was create a reusable Ecobag, which consumers can take to the grocery store with them every time they shop. With the support of Mennonite Central Committee in Manitoba, Rempel has sold over 1,400 of the rip-stop nylon bags and has orders for 4,000 more. Rempel, who attends Winnipeg's Fort Garry Mennonite Fellowship, designed a bag that will fit in a grocery store check-out counter rack. The bags are available from MCC Manitoba, 134 Plaza Drive, Winnipeg, MB R3T 5K9, at \$5.95 each, \$4 for non-profit groups. The patterns are free.

Rhoda Rempel and her daughter Laura with the Ecobag



Bruce Hildebrand

NEWS

Asking, How can our cities be redeemed?

Mennos fourth largest group at SCUPE

Chicago (SCUPE)—A seventh biennial congress sponsored by the Chicago-based Seminary Consortium for Urban Pastoral Education, April 2-6, attracted 950 people, of which 180 registrants were from outside the U.S. They represented 90 denominations, 32 countries and 40 states. Focused on the theme "The World Comes to the City: Challenges for the Church," congress speakers noted the opportunities for proclaiming grace and doing justice.

The music of Christian recording artist Ken Medema provided continuity and celebration throughout the week. Daily Bible study helped delegates search for the soul of their cities and discern the church's role in healing and redeeming that soul.

Raymond Fung, secretary of evangelism for the World Council of Churches, addressed the congress on "Speaking the Truth: the Prophetic Ministry of Evangelism and Justice in the City." He used stories from Hong Kong to illustrate the power that comes to powerless, wounded people when they answer Jesus' call to "take up your own cross and follow me" in the company of other believers.

Moss Ntsha, general secretary of Concerned Evangelicals

in South Africa, spoke on the topic "Partnering for Radical Transformation of the City."

Alfonso Navarro, director of the System of Integral and New Evangelization based in Mexico City, issued a strong call to city

"We need to pull together the urban practitioners to nurture each other at events like this."

Brice Balmer

churches to seek unity and engage in spirit-directed evangelism.

Susan Johnson, pastor of New York City's Mariners Temple Baptist Church, using the feeding of the 5,000 as her text, exhorted participants to use what appears to be limited resources to feed the multitudes "right where we are. The city's redemption not only begins with God but with us."

Ninety seminars and workshops, 16 neighborhood visit options, and multicultural worship sessions offered resources from urban ministries around the world. Presenters came from ministry settings ranging from the slums of

Nairobi to the state church in Copenhagen to the streets of Montreal and Chicago.

This year's congress was preceded by a consultation for urban researchers and resource collectors that attracted 70 participants. A Theological Education for Urban Ministry Symposium, which drew 95 theological educators, followed the Congress.

Mennonite Caucus: Mennonites constituted the fourth largest denominational group at this congress. Over 60 Anabaptists congregated. Representatives from the General Conference Mennonite Church, the Mennonite Church, the Mennonite Brethren Church and the Church of the Brethren were present.

Eugene Seals presented a report on a major metropolitan initiative in Detroit with the cooperation of several Mennonite conferences. The planning group chaired by Seals hopes to see 20-30 Mennonite churches planted in the Detroit area over the next 10 years.

Allan Yoder, area minister for the Council of Anabaptists in Los Angeles, told how local leadership has been developing over the last 10 years in Los Angeles as the number of

Mennonite churches has increased from four to 18 and diversified from two ethnic groups to seven. Yoder named the following as characteristics of these emerging urban Anabaptist leaders: vision-driven, totally committed to the task and to Jesus Christ, accountable within a team, developed through on-the-job training, continually inclusive of new leaders, interested in networking with the larger Anabaptist family, and clear in knowing who they are and what they believe as Mennonites.

Urban ministers are concerned that more institutional staff than urban pastors were present. We "need to pull together the urban practitioners to nurture each other at events like this," said Brice Balmer, pastor at First Mennonite Church, Kitchener, Ont. "We also need to make churches more aware of urban agenda."

Eastern Mennonite Board of Missions, the General Conference Mennonite Church Commission on Overseas Mission and Commission on Home Ministries, and the Mennonite Board of Missions all served as partner organizations in planning this 1990 congress. Sally Schreiner, member of Reba Place Church, Evanston, Ill., and congress administrator

"Mennonite Biblical Seminary not only trains students in sermon writing but encourages them in delivery," said seminary dean Jake Elias at the March 22-24 sessions of Central District Conference in Bluffton, Ohio, and his smile hinted at what followed. "Precisely at sermon time, 9:31 a.m. on March 4, Marcia Yoder-Schrock [pastor of his congregation, Hively Avenue Mennonite Church, Elkhart, Ind.] and her husband, John [associate pastor at Eighth Street Mennonite Church, Goshen, Ind.], welcomed the birth of their first child, Isaac John."

An American archbishop said on March 13 that priests and nuns volunteering to test an experimental AIDS vaccine are part of a "heroic" church tradition of helping the sick, and he rejected the view that the church was seeking to appease critics of its policies on AIDS prevention. Roger Mahony, the Catholic archbishop of Los Angeles, also said he hoped the massive public attention focused on the new AIDS experiment would offset the "tremendous ignorance" that surrounds the deadly disease. Mahony sent letters to roughly 3,800 priests and nuns in the Los Angeles archdiocese asking for 10 volunteers over the age of 65 to test a new AIDS vaccine designed by Dr. Jonas Salk, the creator of the polio vaccine. At least six nuns and one or two priests have responded so far in the Los Angeles area, he said. (*Washington Post*)

Mennonite Voluntary Service has over 20 service opportunities available this summer, including community service workers at the Welcome Inn Community Centre, Hamilton, Ont., and staff for the Pleasant Valley Outdoor Center, Woodstock, Ill. MVS is a program of the Commission on Home Ministries. For more information contact David Orr, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Taiwan Mennonites put down roots in Argentina

Newton, Kan. (GCMC)—Members of the Taiwanese Mennonite church in Buenos Aires, Argentina, are adapting to Latin American culture, said Sheldon Sawatzky in a telephone interview after his visit there March 24-April 7.

"They feel that Argentineans are generally easy to get along with and are not prejudiced against them," said Sawatzky, a missionary in Taiwan with the Commission on Overseas Mission of the General Conference Mennonite Church. He is on North America Assignment until August.

"People in Buenos Aires appear to be relaxed and leisurely. There is more bustle and stress in a city like Taipei [Taiwan]," he said, noting that the shops in Buenos Aires are closed from 1-5 p.m. every day.

Indeed, many of the Taiwanese Mennonites moved to Argentina because they wanted a better life for themselves and their children. "They like the lack of pollution and all the fresh fruits and vegetables that are available," said Sawatzky. "Some of them see Argentina as providing a stepping stone to North America for their children. Others left Taiwan because they were afraid of the possibility of Chinese rule."

One thing this group of Mennonites, which includes acupuncturists and restaurant and grocery store owners, hadn't counted on was high inflation. Last year's inflation

rate was 6,000 percent. In addition Argentina has a foreign debt of \$62 billion. "With the deterioration of Argentina's economy, some of the Taiwanese are choosing to

Argentineans are generally easy to get along with and are not prejudiced.

move to greener pastures," said Sawatzky.

Those who choose to stay, however, are anxious to build ties with other Mennonite groups. They already are members of the Fellowship of Mennonite Churches in Taiwan. They also meet in the building owned by the Spanish-speaking Floresta Mennonite Church. Tito Gutiérrez, pastor of the Floresta Church, preaches twice a month during their worship services.

Sawatzky assessed the relationship between the Taiwanese and Argentinean Mennonites as "good and mutually beneficial." He noted that they are learning from each other in areas such as music. The Argentineans frequently use many instruments, while the Taiwanese sing primarily with the piano.

Members of the Taiwanese church are thinking about

whether they should join the Argentine Mennonite Conference, especially as their children are becoming fluent in Spanish. They are also wondering what Mennonite agencies may be able to give them financial support.

During his visit Sawatzky provided pastoral counseling to the members of the Argentina Taiwan Mennonite Church. The church has been without a pastor since its inception three

years ago. The Fellowship of Mennonite Churches in Taiwan plans to send a pastor to Argentina this summer.

Sawatzky believes the 40-member church has potential for growth because only 4 percent of the 25,000 Taiwanese living in Buenos Aires are considered Christians. It's "a tremendous opportunity and challenge for evangelism," he said. *Carla Reimer, news service editor*

Conference of Mennonites in Canada invites applications for Conference Treasurer

Personal Qualifications: • a keen interest in and commitment to God's work through the CMC; • educational background in accounting and business administration; • skills in communicating with individuals and groups.

Responsibilities: • management of finances for the CMC; • development and promotion of budget; • management of benefits plans; • coordination of office systems and computer services; • financial resource services to CMC boards, committees and churches.

Application deadline: receipt by June 15. Starting date: August 15 preferred.

For further information, phone (204) 837-5385. Please send letters of application, including resumés, to Neil Heinrichs, Search Committee, c/o Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Camp Friedenswald is seeking a full-time **executive director**. Management level position with responsibilities including, but not limited to, long-range planning, fund raising, personnel management, fiscal oversight. Salary commensurate with experience.

Resumés should be sent prior to June 15 to James Kirkton, 1127 Straford Rd., New Haven, IN 46774, (219) 493-4116.

The number of journalists murdered last year—53—was double those killed in 1988, the monitoring group Committee to Protect Journalists reported in April. Fifty others were kidnapped and 329 arrested. Not only are journalists—especially those working abroad—constantly at risk, from governments on the right and left, they also face dangers from drug lords, terrorists and armed gangs, the report said. (*National Catholic Reporter*)

A study and service program is being offered in Colombia June 30-Aug. 20 for approximately 10 young adults. The program is sponsored by the Commission on Overseas Mission of the General Conference Mennonite Church. Participants will spend the first four weeks in a seminar designed to raise awareness about Latin America. The following four weeks will be spent in a work project for the Colombian Mennonite Church. Cost for the study and service program is \$588 U.S. plus airfare to Bogotá, Colombia. COM contributes \$350 U.S. toward each participant's costs. For more information contact Bruno or Wanda Derksen Bergen, COM, Box 347, Newton, KS 67114, (316) 283-5100.

Mennonite Voluntary Service has over 20 short-term service opportunities available, including a carpenter with Latino Youth, Chicago, and a preschool coordinator in Winnipeg. Short-term assignments generally require a minimum term of one month and include room and board. Mennonite Voluntary Service is a program of the Commission on Home Ministries of the General Conference Mennonite Church. For more information contact David Orr, MVS, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Historians examine civil religion

Goshen, Ind.—The seventh Mennonite Experience in America conference drew about 100 people Feb. 15-17 at Goshen College here to learn about "American Civil Religion and Pacifists, 1830-1930" and to celebrate the publication of the two most recent volumes in the MEA series.

The two newest books in the history project, guided by members of the Mennonite Church, General Conference Mennonite Church and Mennonite Brethren, are *Land, Piety, Peoplehood: Mennonites and Amish in Nineteenth-Century America* by Goshen professor of history Theron Schlabach, and *Vision, Doctrine, War: Mennonite Identity and Organization in America, 1890-1930* by James C. Juhnke, professor of history at Bethel College, North Newton, Kan.

Speaker Ronald A. Wells, professor of history at Calvin College, Grand Rapids, Mich., analyzed the development of a "national religion" in the pre-Civil War era and the role of evangelicals in the abolitionist movement and in the Civil War.

"What had gone wrong was the whole notion of a civil religion," Wells said. "It was always a wrong theory to have said that, in the post-Resurrection era, a mundane and secular nation-state could

possess the attributes of God's kingdom."

Wells did not restrict his remarks only to the role of evangelicals in American life.

"If Calvinists have much to repent of, i.e. inventing and

perpetuating the national religion, the 'Historic Peace Churches' also must repent of their isolation from the larger social questions played out in the history of this nation," Wells said.

Toward an alternative history

Mennonites have published an impressive body of denominational, ethnic and local church histories. We are truly a history-formed people. We have used history to build up the walls of our special Zion.

But Mennonite historians have given little attention to interpreting national and world history in Mennonite ways. Where is the American history book written with a commitment to non-violence, to the Believers' Church and to discipleship? It doesn't exist.

My son's fifth-grade text had the following typical passage: "The minutemen at Lexington that early morning had no uniforms and only a little training. But they were brave and determined. Their captain warned them not to fire first. 'Don't fire unless fired upon,' he ordered. 'But if they want a war, let it begin here.'"

In public schools our children read textbooks filled with military heroes. They learn that the truly great achievements in American history came by the force of arms. Through warfare, the texts say, America won independence, freed the slaves and protected democracy from Naziism and Communism. If our children learn the truth of non-resistance in Sunday school, they unlearn it in public schools.

Historians of other persuasions have fashioned their understanding of American history. In our libraries we can find American history books written from the viewpoints of Marxism, feminism, liberalism and American civil religion. Mennonites, a humble and separatist people, have let others write American history for us.

An alternative historiography is possible. We could celebrate peace heroes. We could highlight those moments when America avoided war. We could portray war for the awful failure it truly is. We could acclaim those who had a vision of shalom.

We have spent much ink on denominational history. Perhaps now it is time to put our time, imagination and resources into writing worldly history from an Anabaptist perspective. *James C. Juhnke*

"The Historic Peace Churches have, in truth, given a marvelous and—to them—costly witness to the power of God's peace. Yet, as we must know, peace goes together with justice....By this definition, the mere participating in war, does not consider the problem of justice."

At the celebration of the MEA books, Robert S. Kreider, North Newton, Kan., who chairs the MEA governing board, spoke on Schlabach and Juhnke's experiences in researching and writing their books.

Juhnke ended the conference with an inspiring appeal [see excerpt on this page] to the participating historians to re-examine American history through a pacifist perspective and to use their new insights to challenge prevailing textbook truisms. *From a report by Lois Landis Kurowski*

Goshen College seeks applicants for the position of **admissions counselor**, to begin July 1990. Duties include representing the college to prospective students and their parents and helping meet overall Admissions Office goals. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, bachelor's degree and, preferably, related experience.

Send letter of application, naming three references, and resumé to Marty Lehman Hooley, Office of Admissions, Goshen College, Goshen, IN 46526. Application deadline June 1, or until position is filled.

THE MENNONITE

window to mission edition



MAY 23, 1990



GIVING
DEEDS,
LIVING
WORDS

THE OPEN WINDOW

What significance do our actions have? Is there any value in washing the car, preparing a meal, or shopping for clothes beyond the immediate benefit to self and family? Do activities like teaching a class, visiting a shut-in, serving on a committee have more than social meaning? Would a Christian perform any of these, or hundreds of similar tasks, in a different manner than an unbeliever? Possibly not.

A recent reading of Romans 12:1 in William Barclay's translation brought me up short. "Brothers (sisters), I call upon you, by the mercies of God, to present your bodies to him, a living, consecrated sacrifice, well pleasing to God—for that is the only kind of worship which is truly spiritual." In his commentary Barclay teaches that when our bodies and every task they perform are consciously offered to God, worship is taking place. In fact, the verse quoted above says that such an offering is the *only* worship which is truly spiritual! But surely, prayer and meditation seem more spiritual. Does physical activity really have spiritual significance?

I confess that I need to experiment more with this concept. What would happen if I were fully God-conscious as I dispose of the trash, feed the sheep, or play tag with my grandson—doing those things for God? I expect all one's thought patterns would be affected. Perhaps even a renewal of one's mind could result, with subsequent proof that God's will "is good and well-pleasing and perfect."

Anette Eisenbeis

COVER

"It is in giving that we receive" (from the Prayer of St. Frances).



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Editor: Lois Deckert
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The preacher has breasts

and prays in liquid
voice, breathing
tenderness into the world.

Her words shake
the rocks packed hard
in my guts, melting them
smooth and clear to glaze
the glaring glass stains.

Now her voice slides
contours sand hills
and valleys,
curves,
landscaping scarred terrains.

It molds my will
with worn hands
telling me the story of the world
firming my listless spirit
to stand upright
on its finger-pressed base.

And then, coaxing,
the womanvoice pulls
at the plug which grips
itself at the pit of my being,
loosening, now plucking it
to release the thrashing currents
and still my soul.

Raylene Hinz-Penner

Yet NAMELESS Known

Renee Sauder

A couple of months ago, I visited with a woman who is a member of my congregation. Though married to a Mennonite she was not from a Mennonite background and, in fact, had a very unusual maiden name. My interest in her name moved our conversation into a discussion of her family history. Suddenly she paused and said: "You know, this is terrible, but I don't know my maternal grandmother's maiden name." And then to my embarrassment, but probably to her consolation, I realized that at the moment I couldn't remember my maternal grandmother's maiden name either.

I wondered then as I wonder now how many women throughout the pages of history have remained nameless. That is not to say that they have not been remembered. My maternal grandmother was adored by her children and grandchildren. She was the best-person-on-earth kind of grandmother. I could not name a kinder, more generous person than she.

There are other women whom I remember because of the impact they have had on my life though I have no names for them.

I remember a dental hygienist I went to as a nine- or ten-year-old. After cleaning my teeth, she said: "All the Renee's I have ever known, I've read about in the newspaper because they have all been famous. So, just in case you get to be famous too I'd like to have your autograph." There in the dentist's chair I signed my name for her. I don't remember her name but I'll never forget what that did for me and my self-confidence. I have no aspirations to achieve fame. I haven't been asked to sign an autograph since. But I'll always remember that moment and what it felt like to be believed in.

I recall a story my pastor once told me as I sat in Sunday school with my teenage peers. We must have been having a discussion on the topic of stewardship or simple living when he told the story of his mother-in-law in Pennsylvania. Every Christmas, after gifts had been unwrapped, she would gather the wrapping paper. Then she would carefully iron and fold each piece so that the paper could be used again the following Christmas. I have no name for her but the story of her actions so inspired me that to this day I am still

thrifty about the use and reuse of wrapping paper.

You probably would have your own stories to tell about nameless women in your life histories who had a significant impact on your life.

Nameless women. They have walked through the pages of history without the most personal identification that human beings can have—their own names.

In the biblical story they are identified as: “a certain woman,” “a woman with a coin,” “a woman who was a sinner,” the wife of this man, the daughter of that man, the mother-in-law of another. Is their significance to us unimportant because they had no name? Does it blur their faces and impersonalize their lives?

I think not. The stories of these nameless women in the Bible are as personal as the stories of women who are named—Sarah, Ruth, Esther, Mary, Martha, Lydia and Phoebe. They are nameless but their stories still speak to us if we but listen.

“One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house, and sat at table. And behold, a woman of the city, who was a sinner, when she learned that he was sitting at the table in the Pharisee’s house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment” (Luke 7:36-38 RSV).

Some speculate that her name was Mary. No one knows for certain who this woman was who sat at the feet of Jesus. The story appears in the oldest gospel and is probably the oldest tradition about this remarkable action: the anointing of Jesus by a woman.

In this anointing there was such an outpouring of love that Jesus himself was moved to say: “She is forgiven; she may go in peace, for she is loved

Nameless women.

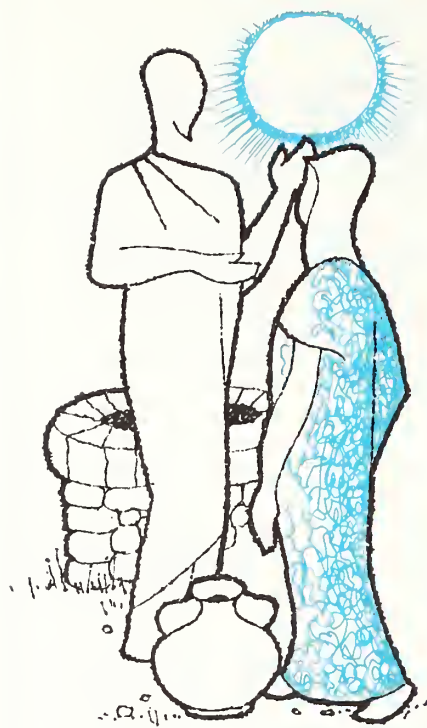
They have walked through the pages of history without the most personal identification that human beings can have—their own names.

much. Wherever the gospel is preached in all the world, what she has done will be told in memory of her” (Mark 14:9, adapted).

She remains nameless but is she unknown? No, for are we all not familiar with the story of the anointing? The alabaster flask, the woman among a circle of men, the sayings of Jesus that her action would never be forgotten? Unknown? No, for she is bold and unashamed, tender and compassionate. It does not trouble her to break with tradition and any sense of propriety. She goes against accepted manners to do something good for Jesus. She anoints him in the same way as one anoints a dead body and in so doing shows up the disciples who are in love with success and who still cannot see that the way of Jesus will lead to death.

The unknown woman is a prophet who anoints the Messiah, consecrates and equips him for his task. It is she, not the disciples, who understands that Jesus’ arrest, suffering and death is imminent. Anointing him, she then disappears into the darkness of history as one of the most generous and most obscure feminine figures in the New Testament.

In memory of her I tell her story again, this nameless woman. A sinner? Yes. But one who knew how to love



quiet. Oh that we too could always have ready a room for the passing prophet.

"There came a woman of Samaria to draw water. Jesus said to her, 'Give me a drink' . . . The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria? For Jews have no dealing with Samaritans.' Jesus answered her, 'If you knew the gift of God, and knew who it is that is saying to you, Give me a drink, you would have asked him, and he would have given you living water' " (John 4:7,9,10 RSV).

In the heat of the noon-day sun this woman of Samaria made her way to the well of Jacob to draw water. She happens upon Jesus as he rested at the well. In the conversation which followed, about her life, about worship and about the One who is to come, Jesus discloses the fact that He is the Messiah. The only person to whom he frankly confessed his Messiahship was not a loving disciple but a strange woman, a woman of a despised race, a woman who was a sinner.

This woman, whom we know only as the woman of Samaria, leaves her water jar and runs into the city telling everyone she met about Jesus. "So they arose and followed the woman out of the city." And we are told that many Samaritans believed in Jesus because of this woman's testimony.

We are surrounded by a great cloud of witnesses. We are surrounded by nameless women, but not forgotten women. Their stories are still being told around the world. Their stories widen the circle of our understanding of God and of ourselves and of who we are called to be.

For all the goodness that has been passed from these women's lives into ours, we give thanks to God as we remember, each of us, women named and unnamed, who have inspired our lives.

Thanks be to God.

deeply because she knew her own deep need for forgiveness.

"Whenever Elisha went to Shunem he ate at the home of a wealthy woman who lived there. The woman said to her husband, 'Behold now, I perceive that this is a holy man of God, who is continually passing our way. Let us make a small roof chamber with walls, and put there for him a bed, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there'" (2 Kings 4:9-10 RSV).

An outpouring of hospitality by this nameless woman centuries ago is bestowed upon the prophet Elisha. It is the wife, not the husband who saw Elisha's need and provided a simple room within her home.

This wealthy woman, as the text calls her, knew what a holy man of God needed—a place to eat and sleep, a place where he could find rest and

Letter to an Unnamed Woman

Dear Name Withheld,

Brew yourself a cup of tea and join me as I brew one too. I wish we could sip our tea across the table from each other instead of across the miles. I wish I knew your name.

Your letter reflects the loneliness of struggle but you aren't alone. You reach out for assurance, and so do I, in a world that seems to have no supports any more. The nurturing role we women were once so sure was ours has been reduced to a cameo appearance. We, who found purpose in raising a family, in caring for others, are confronted with our daughters who find less meaning in domesticity. We mothers sometimes feel as though we are worth nothing. Let's remind ourselves and each other that God views us as worthy. If that is so, we must act in ways that demonstrate God's presence in our lives.

You are concerned about children who seem to slough off parental values in the same way a cicada sheds its skin. It is hard to hold the empty shell which seems too dry and lifeless. But remember that the newly-emerged cicada sings in the tree above you. Raising children to love God is not a task we do alone. God's spirit is with us and God's love sustains us. We cannot possess our children, we can only hold them briefly. Their encounter with God must be theirs, not ours. Our job as parents is to love them as God loves us.

You express concern about family worship and family times together. I spent most of my grade and high school years in boarding school. During vacations my mother made room for family times but she didn't treat

them as if they were committee meetings with set days and hours. She was open to the moment. As mothers we must open ourselves to those unexpected times when our faith can be shared naturally. Picnics, walks, making fudge, planning together for guests were all times my mother shared her wisdom and her faith. Bible stories came alive during our family worship, not with morals attached but simply told. The Bible stories speak for themselves.

You are concerned about revitalizing your women's group. I share your concern and wish the answers were easy ones. Maybe here, too, we must cease possessing an organization and allow God's spirit to lead us into ways of service best suited to our needs and the needs around us. God's spirit does not operate on formulas and equations. It is like a freshening breeze, a new-lit lamp, a sudden joy.

Before the spirit can speak through us we need to sit still and listen. How can we tell what we have not heard? How can we point to the light if we keep our eyes closed?

You and your friends are concerned about many things. I challenge you to answer your own questions by writing articles or stories about the problems you face. Share your struggles with all of us and do not be afraid to tell us your names. As sisters in Christ we need to be ready and willing to listen to each other.

In Sisterly love,



Lois Deckert



Giving Deeds, Living Words

Summary—Program VI

Women were prominent among Jesus' followers as mentioned in the New Testament. We read of two such women, Dorcas and Lydia, in Acts.

In "Giving Deeds, Living Words," Gladys Buller intersperses the stories of these two early Christian women with the stories of two modern-day Christian women in Zaire who are also learning to live their faith.

Dorcas was a woman in the church of Joppa who was well-loved and respected. She was active in the church, selflessly helping the poor, widows and children by sewing garments for them. At her sudden death the congregation was grief-stricken. They sent for Peter. Peter entered the room where Dorcas' body lay and prayed over her; he took her by the hand and called her to arise. She was restored to life, got up and was presented to her fellow believers. Thus Dorcas was able to do much more work for the needy.

Next we hear of Sengu, a woman whom the writer knew personally in Zaire. Sengu's talent was cooking and she made use of this by shopping for and preparing food for people in the hospital (Zairian hospitals do not provide meals for patients). Her visits were times of encouragement to the ill

to whom she ministered.

Back again we turn to the book of Acts and the account of Lydia, a cloth dealer near Philippi. She believed in God but did not know of the Savior Jesus Christ. While she and a group of women were praying by the riverside, they met Paul, who preached of Christ's saving grace. Lydia's heart was opened and she became a believer in Christ. She was excited at the good news and asked for baptism, along with all of her household.

A modern parallel is then drawn with the story of Manango, a teacher in a Mennonite church in Zaire who ministers among widows, singles and prostitutes. In her own words Manango tells how she grew up in a non-believing home and eventually became a Christian at a youth camp. Today she teaches at the Campus Crusade for Christ training center in Kinshasa. Like Lydia in the Bible, Manango found an encounter with Jesus a life-changing experience. Her greatest desire is to live for him.

This lesson can be presented by two or more readers. It includes two optional dramatic monologues to enhance the characters' stories.

Amy Dueckman



April Yamasaki

Widening the Circle Through Prayer

Introducing the 1990-1991 Program Year

Irene Bechler

The WM literature committee is pleased to present April Yamasaki as the writer of the 1990-1991 program and devotional guide. April is the author of *Where Two are Gathered: Readings for Shared Devotions*. Her writing has appeared in *Rejoice!*, *The Upper Room* and other Christian periodicals. She holds a Master of Christian Studies from Regent College, Vancouver, British Columbia, and has spent the past year as Writer in Residence at Union Theological Seminary, Richmond, Virginia. She is a member of Peace Mennonite Church, Richmond, British Columbia.

The theme "Widening the Circle through Prayer" is developed in studies based on the prayers and lives of biblical women. The studies are based on prayers of specific women. They will include a suggested form of prayer such as intercessory prayer, corporate

prayer, guided silent prayer, meditation and journaling, and sharing and praying as prayer partners. These studies address two deep desires of women: to enrich their own devotional lives and to find ways to reach out to those who need Christ.

These devotional programs will be included in the program packet prepared by WM and Women's Mission and Service Commission (WMSC) of the Mennonite Church. They will provide versatility for use in various kinds of WM groups. Those who desire will find enough material for an in-depth study. A shortened form is included for those who prefer a meditation. A summary will also be printed in *Window to Mission*.

To assist WM groups in planning, the themes and scripture passages are as follows:

Miriam: With Timbrels in Our Hands, Exodus 15:1-21

Deborah: Friends of the Lord, Judges 4:4-10, 5:1-31

Hannah: Our Souls Poured Out, I Samuel 1:1-20

Mary: Rejoicing in God Our Savior, Luke 1:39-56

A Canaanite Woman: The Household of Faith, Matthew 15:21-28

The Persistent Widow: A Life of Prayer, Luke 18:1-8



A CUP OF SHARING

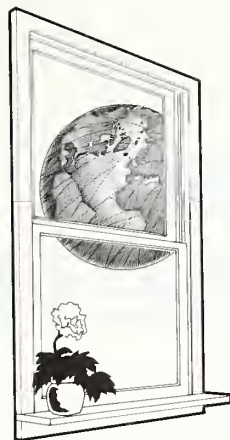
Lois Deckert

Storytellers sit in almost every shop window around the old city square of Taos, New Mexico. The seated motherly, or fatherly clay figures hold from two to six children in their arms. Children sit or drape themselves in whimsical poses along and over the outstretched legs. An open O on the clay face leaves no doubt that mouths are meant to speak the lore of the tribe, thus passing along history and belief. Figure groupings are as small as two inches and as large as 18. The rust, ochre and red colors of Hopi pottery or the sparkly-tan of Taos Pueblo pottery painted in black and white proclaim origins and possibly decide legends. I wish I owned a storyteller.

Owning a storyteller may not be financially possible for me but I can *be* a storyteller. So can you. Our astonishing story is the history of God's people from creation until now. The long story of God's redeeming love has no end.

So, open your arms, sit with legs outstretched to make more lap room and become God's storyteller.

Window on the World



COM

Suanne Sprunger

Children are forced to grow up quickly in Hong Kong. Once potty trained, they are suited up in uniforms and sent off to kindergarten.

By the time a child hits primary school, she will have one to three hours of homework each night. In most low income families the mothers work long hours and grandma isn't educated enough to be of any help. Who is left to answer the small student's questions and help her out?

Tutoring primary students on a daily basis seems a good way for our emerging church to meet a need while enabling us to minister to families in the neighborhood. A small fee helps pay the expenses for a room that the new church meets in. Wendy Choi, a gifted and experienced person in our midst inspired this idea. She manages the Helping Hands Center.

Four years ago Wendy tutored in another center with a friend, Connie Pang, a member of the Lok Fu Mennonite Church. Connie invited Wendy to church. She started attending regularly. "I gradually began understanding the Bible and God's love. Then I committed my life to Christ at an evangelistic meeting," Wendy told me. Six months later she was baptized at Lok Fu.

During these years Wendy learned to know a fun loving young man named Jeremiah. He eventually summoned up the courage to ask Wendy to attend a movie with him. This was the first of many dates. They were married in Jan-

uary 1989. Soon after their wedding, Jeremiah enrolled in a part-time seminary program that will take him six years to complete. He also began pastoring the small but growing, new Hope Mennonite Church.

Wendy's one hour ride on a double decker bus brings her to the Helping Hands Center in Kwai Fong. This is a low income factory district of Kowloon. She helps 12-24 students daily with their homework and supplements this by teaching them additional English and math. In order for Wendy to answer their questions she must obtain each of their school books, skim through the lessons and write out the answers in the workbooks before the students arrive.

Wendy's biggest frustration is helping difficult-to-handle students and those with learning disabilities. Sometimes she is the only one available to help a child who needs more attention than she can give. One child, for example, comes from a home where both parents are deaf.

The families notice how Wendy cheerfully greets their children, makes sure their lessons are getting done, and along with the church, plans family outings and parties for them. These neighbors feel the church's presence and know Wendy's influence on their children. Her role is an essential outreach of the Hope Mennonite Church, Hong Kong.



CHM

Violeta Ajquejay

Una Voz Amiga is a five-minute daily radio program dedicated to the Hispanic family. Coordinated by Marco Guete, Secretary of Hispanic Ministries, this program is part of the outreach of the Commission on Home Ministries. It began airing in March 1989.

The program is being broadcast in 13 different cities in the United States and Puerto Rico and on seven different radio stations in Central and South America. We are negotiating with four more radio stations in the United States and Puerto Rico.

Hundreds of letters from the United States, Mexico, Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica, Argentina and Peru have been pouring in to our office in the last few months. The letters either tell us about a problem or just tell us of the blessings the writers have received by listening to *Una Voz Amiga*. One listener from Peru says, "Through your program I have found some peace and happiness in my heart because now I know Jesus Christ is my Savior and through him God blesses me." A listener from Mexico says, "We are a family who delights in your programs, *Una Voz Amiga*, and receives many blessings from it. We do not have a church where to gather, so you are our church. We very faithfully listen to your programs every day." And from El Salvador a listener says, "I hear your program *Una Voz Amiga* that is very uplifting for Christians and non-Christian homes .

. . . The programs have been the source of many blessings."

Other letters that we receive are the ones where people trust us with a problem and seek advice, for instance, regarding spouse infidelity, divorce, drugs, alcoholism, teenage pregnancy and abortion. When the program started we did not expect such response so we are still looking for a volunteer counselor to help us answer the many letters we receive.

A person heard our program on a visit to Lima, the capitol of Peru, wrote us and said: "On one of my trips to Lima I listened to your program and I was impressed by the way that the Gospel was presented through the advice given while responding to the problems the Hispanics are facing today. I am taking the liberty to write you and inquire how I can obtain your program *Una Voz Amiga* and committing ourselves to broadcasting it every day in 'Radio Horizonte'."

Each morning I find letters from many different countries lying on my desk about the radio program *Una Voz Amiga*, I rejoice in those telling us of the many blessings that people have received by listening to our program. I try to remember in my prayers the people who write telling us of a problem. Some of these problems need particular attention.

I feel happy to know that our radio program is making a difference for someone out there. The letters encourage me in my work in the office.

COE Prisms

Commission on Education

proclaim
enable
nurture

Rosella Wiens Regier

Venture Clubs: The Miracle

"Venture Clubs is a miracle!" the voice at the other end of the telephone declared. "In my mind, there's no doubt about it. With everything that's happened, I know the program is the Lord's."

That was Diane Froese from Hofnongsau Mennonite Church, Inman, Kansas, on the telephone. She named six miracles: 25 children showed up for club meetings, kids *want* to come, evangelism is happening with two neighborhood children coming, different adults take responsibilities based on their natural gifts, babysitters for leaders were provided, several children accomplished memorization in short order.

Venture Clubs: The Yeast

While she talked, I remembered Venture Club beginnings in 1984. Venture Clubs was like yeast then. Yeast waiting to be mixed and stirred, waiting to rise, to be given shape, to have a chance to grow, to become the energizing nourishment for children and adults in congregations.

Venture Clubs: The Experience

Venture Clubs groups vary. Most are for children third through eighth grades. Some include first and second graders. A few use it for fifth through eighth graders only. Some churches combine everyone into one group; others go by ages.

Leaders are drawn from all ages and

experiences. Many are mothers and fathers of the participants. Retired people offer excellent expertise for single sessions or as a stabilizing presence throughout the year. Adults find new challenges to express their faith as leaders. They feel a clear sense of call and mission to lead a Venture Club.

Listen to some of their voices:

"Our Venture Club is going well. Twenty kids are coming—seven from our church, two from other churches, and eleven non-churched kids. Praise the Lord!"

"After considering goals for our children, Venture Clubs seemed to be exactly what our congregation needed. We'll try it!"

"Venture Clubs came at a good time in our church. We have many children. And we have ready leaders who saw a need and are enthusiastic."

"We are parents of a deaf child and we're so happy that the Venture Clubs pledge uses sign language."

Venture Clubs: The Potential

Venture Clubs is a program of learning, fun and spiritual growth. Twenty-eight sessions per year focus on seven important concept areas in children's lives. Sessions have a Circle Time (devotions) and an Activity Time (hands-on experiences). PEPs (Personal Exploration Projects) encourage skill development and friendships with adults. Venture Clubs is a time for children to put faith into practice.



The Office Window

Sara Regier

At Home With One Another is the theme for the next WM Learning Tour, being planned with CHM for February 6-20, 1991. Brochures and information are available from district/provincial WM officers or contact WM Office, Box 347, Newton, KS 67114 (316) 283-5100.

The WM Advisory Council met during Council of Commissions, March 1-5, 1990, to hear reports from district/provincial WM officers, discuss program plans and make decisions for the future. A financial goal of \$200,000 was accepted for 1990. The mission statement adopted a year ago helped determine priorities.

WM Program 55,000
Staff salaries, travel and office expenses are needed to keep the WM program going. Brochures, displays and slide sets are produced to tell about WM programs.

Publications 26,000
The second program packet, *Widening the Circle through Prayer*, is being produced jointly with Women's Mission and Service Commission of the Mennonite Church and will be sent to each WM group this summer. *Window to Mission* is now published quarterly.

COM.....74,000
Local groups are encouraged to *Adopt-a-Missionary* from their district or province. *Adopt-a-Missionary* guidelines are found in the 1989-90 program packet.

CHM.....11,000
WM supports ethnic and language minority church ministries, church planting and evangelism seminars. The Learning Tour will help WM members become more aware of cross-cultural ministry.

COE—Family Life Ministries .10,000
WM provides a major part of GC support for this program. Family life seminars are being offered to give support and provide resources for congregational teams. Clare Schumm serves as staff person.

AMBS.....5,000
Six scholarships are offered to GC women attending AMBS. The recipient of the Peace and Justice Assistantship is available as a resource for retreats or workshop settings.

Women's World Outreach 9,000
This fund provides study and travel grants for women connected with GC mission programs.

Africa Inter-Mennonite Women's Auxiliary.....7,000
Contributions go for women's seminars and building and operating costs for a girls school in Zaire. Furnishings are provided for missionary childrens' hostels and guest houses.

Contingency 3,000
200,000

contributors

Vada Snider (Cover) is a photojournalist for the *Wichita Business Journal* and the *Ark Valley News*. Her photos have won state, regional and national newspaper awards. A resident of North Newton, Vada is also a flutist and performs with two ensembles that are included in the Kansas Arts Commission touring program.

Anette Eisenbeis (The Open Window) and husband Larry are farmers in South Dakota. Anette is chairperson of the WM Literature Committee.

Raylene Hinz-Penner (The Preacher Has Breasts) teaches Literature and Creative Writing at Bethel College, North Newton, Kans. She and her husband Douglas live in Newton and attend Bethel College Mennonite Church.

Renee Sauder (Nameless Yet Known) has recently completed seven years of ministry as Associate Pastor of the Bethel College Mennonite Church in North Newton, Kans. Renee and husband Fred Loganbill live in rural Newton.

Lois Deckert (Letter to an Unnamed Woman, Cup of Sharing) edits *Window to Mission* from the WM office at 722 Main, Box 347, Newton, KS 67114.

Amy Dueckman (Giving Deeds, Living Words: Summary Program VI) is a member of the WM Literature Committee. Amy, husband Wayne and sons, James and Noel, live in Abbotsford, B.C.

Irene Bechler (Widening the Circle Through Prayer) is Vice President of Women's Mission and Service Commission (WMSC) of the Mennonite Church, and lives in Florida with husband LeRoy.

Suanne Sprunger (Window on the World) has been a missionary in Hong Kong for nine years along with her husband Tim. They are involved with church planting ministries. Suanne is kept primarily busy with her two active boys.

Violeta Ajquejay (Looking In Looking Out) comes from Guatemala and is a graduate of Bethel College, North Newton, Kans. She works as administrative assistant to Marco Guete, secretary for Hispanic Ministries.

Rosella Wiens Regier (COE Prisms) is Secretary for Children's Education with the Commission on Education. Her husband Harold is the director of Offender-Victim Ministries (OVM) in Newton, Kans. Rosella's interests include antiques and family histories.

Sara Regier (The Office Window) coordinates the work of WM from her office at 722 Main, Box 347, Newton, KS 67114.

Helen Hildebrand (Window Shopping) lives in Winnipeg, Man. She is the WM Canadian Vice President.

Anna Neufeld (Window Shopping) lives in Alberta and is a member of her small but active Ladies Aid.

credits

Art: John Hiebert, pp. 3, 4, 6

Vada
Snider



Anette
Eisenbeis



Raylene
Hinz-Penner



Renee
Sauder



Lois
Deckert



Amy
Dueckman



Suanne
Sprunger



Violeta
Ajquejay



Rosella
Wiens Regier

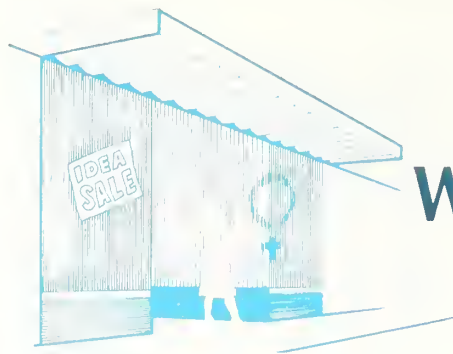


Helen
Hildebrand



forecast

Starting with the next issue *Window to Mission* will be published quarterly. Widening our circle through prayer, our 1990-91 program theme, leads us to pray for peace living in times of crisis.



Window Shopping

All my life I heard and read about missionaries. I listened to their reports, fascinated by their stories. I learned "Jesus Loves Me" in a foreign language. Within the last eight years I learned to know a missionary family in more personal ways.

The program committee of our women's group suggested that we each adopt a missionary family for a year. We were to make contact with them and support them in prayer. Each of us received a page torn randomly from the COM prayer directory. My page featured Shirley and Dennis Ries and their children David, Sarah and Rachel.

I began by sending a Christmas card and letter. I promptly received a Christmas letter from them. I sent David, Sarah and Rachel things like Valentine cards or books. Imagine my surprise and joy when I received drawings and pictures from them. Although we had never met, Dennis and Shirley always added a personal note to their form letter. When I experienced personal grief they sent words of comfort.

They returned to South Dakota. I assumed our contacts would end. Not so. In October 1985, the Ries family motored to Winnipeg. They included me in their round of visits. I enjoyed having them in my home and seeing the children's excitement over the first snowfall they had seen after living in tropical Zaire.

We still keep in touch. Last year David, Sarah and Rachel sent me cop-

ies of their school pictures. I have been richly blessed because I adopted a missionary family.

Helen Hildebrand

In Tofield, Alberta, the senior Ladies Aid group hosted the Alberta Women in Mission Conference in May, 1989. Anna Neufeld tells about that experience.

We as a Ladies Aid asked our congregation at our annual meeting whether they would help us host the Alberta Women in Mission conference.

The church lunch committee assigned everyone to a turn at providing and serving meals. The church billing committee looked after lodging. Glenys Neufeld took photographs and operated the sound system. Two young women, Lois Thiessen and Carrie Janzen made the posters. Kathy Peters and her three daughters provided the special music. As president of the local group, I opened the meeting, was the emcee and gave the closing. Other members of our group decorated the church and ushered.

There are only seven members in our group. The support we got from the church members brought us together in work and thought. We appreciated Pastor Eric Rempel's helpful presence. We still make quilts, are involved with the women's shelter in Camrose, Alberta, and make baby and children's afghans and quilts for the Ronald McDonald House in Edmonton.

Anna Neufeld

Associated Mennonite Biblical Seminaries, Elkhart, Ind., are matching congregational conference grants of up to \$500 for students in their supporting constituents who enroll full time, according to financial aid officers Henry Poettcker and Ruth Ann Gardner. The matching funds are given in addition to all other forms of financial aid and are available each year of seminary study. For more information write to Gardner at AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999.

The United Mission to Nepal executive committee met in Kathmandu, Nepal, April 26-27, reviewed the recent political developments in Nepal and issued a statement in three parts. First, the committee rejoiced in the prospects of religious freedom in Nepal and prayed for the release of prisoners of conscience. Second, the committee invited Christians worldwide to join in their prayers for peace in Nepal and to support unity among Nepali Christians without imposing denominational or foreign organizational divisions on the church there. Third, UMN declared its respect for the laws of Nepal and its commitment to continue working with the people there in Nepal's development.

Tiskilwa (Ill.) Bible Church has voted to withdraw its membership from the Central District Conference and from the General Conference Mennonite Church. Active membership in the church, which began in 1911, has dwindled to about a dozen people.

NEWS

Women gather to 'go and tell'

Fresno, Calif.—"Go and tell!" were the parting words of the 10th Women in Ministry Conference held here March 30-April 1. One hundred twenty-five women and men traveled from Kansas, Nebraska, Colorado, Oregon, Pennsylvania, Indiana, Arizona, Alberta and Manitoba, as well as many parts of California, to explore the theme "Women telling the story."

One participant said she was humbled and filled with hope as

she saw different groups from the Believer's Church tradition having communion together.

Katie Funk Wiebe, Hillsboro, Kan., drew on three biblical characters for her presentations: the prophetess and judge Deborah, the bent woman healed by Jesus and Mary, a follower of Jesus.

Brenda Isaacs, associate pastor from Calvary Mennonite Church, Pasadena, Calif., used the image of the rose to say that the church and the world are in God's hands and are being continually rearranged and reshaped to fulfill God's purpose and mission. Rebecca Slough of El Cerrito, Calif., and



Nancy Brubaker Bauman

Roberta Linscheid (left) and Ataloo Woodin prepare to lead worship.

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Dale Taylor, Fresno, guided the worship.

Workshops included church administration, family life, biblical study, multicultural inclusiveness, the dynamics of ministry, spirituality. Pastors met in a preconference session.

Twenty women artists brought visual arts, quilting, reader's theater and poetry. Notes from the artists expressed their attempts to "tell the story."

The first Women in Ministry Conference was in Lombard, Ill., in 1976. The conferences, diverse in nature, are planned by the initiative and invitation of a local group and create opportunities for women to express leadership and

creativity. The Fresno conference has been the one held farthest west. The next one will be March 15-17, 1991, in Lansdale, Pa. *Nancy Brubaker Bauman, pastor, First Mennonite Church, Reedley, Calif.*

Music director, 1/4-time, mostly evenings and Sundays, experience in church music preferred, ability to accompany, music education background desirable. Responsibilities: Development of music program, coordinate special music, choir director.

Send resumés to Music Committee, Maplewood Mennonite Church, 4129 Maplecrest Road, Fort Wayne, IN 46815.

The first Christian business conference held in the Soviet Union drew some 165 Baptists, Pentecostals and Mennonites who are involved in "cooperatives," the Soviet term for private businesses. They came to talk about business and Christianity as well as possible assistance from the two dozen or so visiting businessfolk from Canada, the United States and West Germany.

American prison administrators could learn from Soviet counterparts about motivating prisoners, says Charles Colson, Prison Fellowship founder. "Morale was higher than in the typical U.S. prison," Colson, an evangelical Episcopalian, said after visiting Soviet prisons. "It was because the inmates have work to do.... The Soviets have one of the best work systems I've seen. Everybody in the prison has a job," he said, noting that idleness is a major problem in U.S. prisons. Colson also acknowledged negative aspects of Soviet prisons. "Their punishment cells were very repressive," he said. (Religious News Service)

Mennonite Voluntary Service urgently needs volunteers for the following positions: home-care assistant, Reedley, Calif.; elementary teachers, Hopi Mission School, Kykotsmobi, Ariz.; crisis support worker, Beatrice, Neb.; social worker aide, Denver; transitional housing case manager, Arvada, Colo.; residential receptionist, Winnipeg; women's shelter staff, St. Catharines, Ont.; and case worker for Big Brothers, Saskatoon. For more information contact David Orr, MVS, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Led by a cloud of dust and pillar of fire, Salvadoran refugees go home at last

Colomoncagua, Honduras (MCC)—Like the children of Israel, the Salvadoran refugees of Colomoncagua, Honduras, have returned home to their "promised land." While the Israelites followed a pillar of fire and of cloud, these Salvadorans were led by a cloud of dust by day and by aerial rocket fire at night.

The difference between the Salvadorans and the Israelites is that the Salvadorans were not put into slavery in Honduras. Instead they fled brutal bombings and massacres in the early 1980s from their own

military and government death squads.

Since Nov. 18, 1989, the 8,400 refugees of Colomoncagua have been returning to their place of origin, Meanguera, Morazan, El Salvador. The move was completed in early March. With accords between their government and the United Nations High Commissioner on Refugees broken and later renewed, these refugees have fulfilled their wish, which some have held for at least 10 years—to return to their war-torn home in peace.

The group has built creative



Like Salvadoran refugees, these Guatemalans asked to be able to go back home after being in camps in Mexico.

provisional housing of bamboo in their new location. They will stay in these homes until they build houses using lumber they carried with them from the camps in Honduras.

The people have also built a mechanic shop, clothing and shoe factories, arts, crafts and carpentry shops and more. The shops are like ones they had in the camps.

This "promised land" is a land of donated powdered milk and natural honey, as well as canned beef from Mennonite Central Committee.

But the ugly remains of the long, low-intensity, U.S.-sustained war in El Salvador also exist. Old adobe houses, many from which the refugees fled, have their walls and roofs blown out. M-16 shells can be found all over the ground.

Recently there was even an early evening attack by U.S.-supplied A-47 fighter planes

and Huey helicopters. They bombed within two kilometers of the resettlements and shot off rounds of ammunition and rocket fire from above them, sending terror into the new community and international visitors. This happened the same day El Salvador's Vice President Francisco Merino visited the resettlements, promising governmental aid for their development as well as "freedom and democracy." One former refugee commented, "These [the rockets fired] must be the first lights that our government promised to install."

With the remnants of war and threat of the infamous Salvadoran military, the former refugees have begun to build over the scars and demonstrate a new, non-violent, peaceful example for El Salvador's complex situation. Phil Borkholder, MCC Honduras

MCC Canada invites applications for: Director—Kanadier Concerns Program

Primary Responsibilities:

- Administer the Mexico Kanadier program.
- Promote and develop new educational materials for Kanadier Mennonites in Latin America.
- Develop new Kanadier programs in Latin America, in consultation with the MCC Latin America desk.
- Serve as a resource to Kanadier communities in Canada.

Key Qualifications include:

- A genuine interest in, and love for, the Kanadier people.
- Good verbal and written communication skills.
- Administrative and leadership skills.
- Fluency in Low German. Spanish would be an asset.
- Previous experience in Latin America and/or with MCC preferred.

Starting date is negotiable. Deadline for applications is June 30.

Contact: Overseas Coordinator
Mennonite Central Committee Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
Telephone (204) 261-6381



**Mennonite
Central
Committee**
Canada

The 1990 budget for Mennonite Central Committee calls for a total income of \$34.4 million, a 2.2 percent increase over 1989 income. 1989 saw a 25 percent increase in applications and a 5 percent increase in placements, according to Bill Loewen, director of personnel services for MCC. According to Hershey Leaman, food aid coordinator, MCC has more requests for Canadian Foodgrains Bank food than it can fill. "In 1990 we will likely need to say no to some legitimate requests for food," he said.

Mennonites may choose from at least four evangelism training seminars this summer. Congregational coordinators for LIFE (Living in Faithful Evangelism) are among those invited to attend evangelism academies at the University of LaVerne (Calif.) July 16-19; Manchester College, North Manchester, Ind., July 23-26; Warner Pacific College, Portland, Ore., July 30-Aug. 2; and Bridge-water (Va.) College, Aug. 6-9. The academies are sponsored by the Church of the Brethren, in cooperation with the General Conference Mennonite Church and the Mennonite Church. For more information contact Ruth Horst, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Mutual aid in the General Conference Mennonite Church received a boost during 1989 from Mennonite Mutual Aid, Goshen, Ind., through more than 440 grants totaling over \$92,000. The grants were part of a total of over \$604,000 distributed nationally in more than 2,300 grants to members of MMA's programs through the Sharing Fund and other programs. The grants help meet needs beyond those covered by MMA's health and life plans.

NEWS

Mennonite seminary starts in Colombia

Newton, Kan. (GCMC)—The Mennonite Biblical Seminary, Bogotá, Colombia, held its first classes Feb. 5. Robert "Jack" Suderman, fraternal worker with the Commission on Overseas Mission of the General Conference Mennonite church, is the director and principal instructor.

"The seminary has met with good response in terms of attendance and interest," said Peter Stucky, executive

secretary of the Evangelical Mennonite Churches of Colombia, which approved the beginning of a new seminary at its annual assembly in January.

"I am happy to be able to learn about God and his Word so that I can prepare to serve God and my church better," said Priscila Pérez, one of 43 students enrolled.

The Mennonite Biblical Seminary, which functions on a university level, offers a title in theology with 110 credits or a certificate of theology with 40 credits. All the classes are held in the evening to accommodate those who are employed.

Glendon Klaassen, secretary for Latin America, Commission on Overseas Mission

Jantzen named WM coordinator

Newton, Kan.--Susan Claassen Jantzen, 35, Newton, Kan., has been named coordinator of



Jantzen

Women in Mission, succeeding Sara Regier. She begins Sept. 1.

Jantzen is a 1976 graduate of Bethel College, North Newton, Kan., and managed Faith and Life Bookstore in Newton from 1980 to 1983. She and her husband,

Jim, worked for Mennonite Central Committee in Chad from 1984 to 1987. Their congregation is New Creation Fellowship in Newton.

Service opportunities

Home care assistant. Provide assistance with household chores, yard work, meal preparation and transportation for elderly and disabled persons in Reedley, Calif. Requires basic household skills.

Elementary teachers. Hopi Mission School has several teacher vacancies for 1990-91. The school serves day students grades K-6. Excellent opportunity to work in a unique cross-cultural setting.

Case worker. Work with all aspects of a Big Brother program in Saskatoon. Responsible for application, home visits, counseling and referral. Related education or experience desired.

Social worker aide. Denver MVS has several openings. The social worker aide will do interviews and home visits. Will also coordinate mother's support group and children's program. Ideal for individuals considering social work careers.

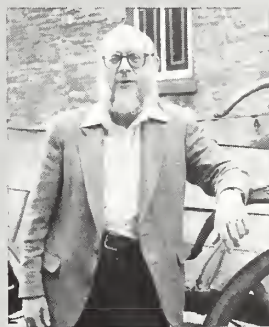
Women's shelter staff. St. Catharines, Ont., needs someone to do shelter orientation and provide support and counsel. BSW helpful. Must be female.

Call or write David Orr or Barb Unruh for information on these or other voluntary service opportunities. Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100.

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Europe 90A	May 14-23	Arnold Cressman, Henry Landes
Europe 90B	June 11-30	Jan Gleysteen, Neal Weaver
Europe 90C	June 25-July 3	John L. Ruth, Wilmer Martin
Western Canada 90A	July 13-24	Arnold and Rhoda Cressman
Souderton to MWC 12	July 19-Aug. 1	Hubert Schwartzentruber,
in Winnipeg		Henry Landes
Western Canada 90B	July 29-Aug. 18	Jan Gleysteen, Alfred Willms

TOURMAGINATION

How costly is military conversion?

According to recent study, conversion of 37 percent of U.S. military bases to civilian production after World War II kicked off a two-decade economic boom. That's because, contrary to popular assumptions, military spending does not create employment. In fact only 34 cents of each dollar goes to jobs. In the retail trade, 51 cents of each dollar goes to job creation. Human-service industries are the most effective way of creating jobs—85 cents of every dollar generates new positions. (*The Other Side*)

The gap between poor and rich in the United States is wider now than any year since World War II. According to the latest federal figures, the poorest 20 percent of U.S. households are garnering only 4.6 percent of national family income, while the wealthiest 20 percent are taking 44 percent, the largest share on record. From 1980 to 1989, incomes of the poorest 20 percent dropped 3 percent, and their net federal taxes rose 16 percent. Over the same period the richest 20 percent saw a 32 percent increase in income and 5.5 percent decrease in their net federal tax rate. For the top 5 percent of U.S. families—whose income is \$206,100 a year or more—income was up 46 percent, taxes down 9 percent.

Mennonite Board of Missions workers in Liberia have decided to leave that West African country temporarily because of increasing political tension and unrest. Peter and Betty Hamm left April 29 for Winnipeg. Stephen and Dorothy Wiebe-Johnson and their sons, Julian and Michael, were scheduled to fly to Accra, Ghana, on May 3. Their departure is in response to ongoing fighting between troops supporting President Samuel Doe and rebels led by Charles Taylor, a former top civil servant. The Wiebe-Johnsons are mission partners with the Commission on Overseas Mission.

RECORD

WORKERS

Karen Bachman, First Church, Newton, Kan., has accepted the position of secretary for the administrative section of the Division of General Services of the General Conference Mennonite Church. She previously worked as administrative assistant for the Newton Region Mennonite and Brethren Marriage Encounter.

Jonathan Beachy and his wife, **Gloria Hegge**, are completing their work for COM in Japan this summer. Gloria served as an Overseas Mission Volunteer in Japan from 1982 to 1984, and since 1986 as a missionary involved with church planting in Kobe. Since their marriage in 1988 Jonathan has assisted in church planting and taught English.

John Bender, **Dave Linscheid** and **Carla Reimer** won a top DeRose/Hinkhouse Memorial Award of the Religious Public Relations Council for the best national public relations campaign for the communications work they did for Normal '89. Bender is director of information services at Associated Mennonite Biblical Seminaries. Linscheid and Reimer are communica-



Bachman



Beachy



Hegge



Landis

tions director and news service editor, respectively, for the General Conference.

Evelyn Bertsche, associate pastor at Mennonite Church of Normal, is serving as chairperson of the Illinois Committee for Inter-Mennonite Coordination.

Hugo Boschmann, Hesston (Kan.) College biology professor, will speak May 26 at the Freeman Junior College/Freeman Academy 1990 alumni banquet. He will tell what has happened to the Paraguayan Indians since colonial times, including their interaction with Mennonites.

Robin Crews, Newton, Kan., has resigned as director of the Kansas Institute for Peace and Conflict Resolution at Bethel College, North Newton, Kan., effective July 1. He will be executive director of the Peace Studies Association in Boulder, Colo., and teach in the sociology and peace and conflict

studies departments at the University of Colorado.

Bret Ewert, Markham, Ill., and **Marla Gascho**,

Grand Island, Neb., students at Hesston (Kan.) College, were two of the three best student presenters at this year's conference of the Kansas Section of the Mathematical Association of America.

Reta Halteman Finger, First Church, Oak Park, Ill., is on the awards committee of the Associated Church Press. *The Mennonite* is one of 173 denominational publications that are members of ACP.

Millard Fuller, director of Habitat for Humanity, spoke at the 1990 Christian Emphasis Week at Bluffton (Ohio) College. Last fall Bluffton College became the 94th Habitat chapter.

Marco Guete, Shalom Church, Newton, Kan., produces a Spanish-language radio program for the Hispanic Ministries department of CHM that is ranked in the top 10 programs broadcast by a secular radio station, Radio Variedades, in Dallas, Texas.

Paul Hiebert has been named professor of mission at Trinity Evangelical Divinity School, Deerfield, Ill., beginning this fall. A widely respected

anthropologist and cross-culturalist working in the field of missiology, he has served in India with the Mennonite Brethren Church and is currently a professor at Fuller Theological Seminary, Pasadena, Calif.

James Huxman, First Church, Newton, Kan., has resigned as director of admissions at Bethel College, North Newton, effective June 30. He has accepted the position of director of public support at Kidron-Bethel Retirement Services, North Newton.

Neil Klassen and **Terry Widrick** produced a joint art exhibit for the Mennonite Heritage Center Gallery, Winnipeg. Their work was on display through April.

Kathy Landis, Tunkhannock (Pa.) Fellowship, has been appointed Mennonite Voluntary Service associate director for western United States, effective May 1. She replaces **Susan Ortman Goering**.

John Paul Lederach, codirector of Mennonite Conciliation Service, Akron, Pa., was the featured speaker at the Brussels Mennonite Centre in Belgium on Jan. 30.

Paul M. Lederach from the Franconia Conference in Pennsylvania was the speaker for the pastor-spouse retreat held jointly by the Northern District Conference and the North Central Conference March 15-18 in the Fargo, N.D., area.

Suzanne Lind, director of

CHM—Commission of Home Ministries
COM—Commission on Overseas Mission
MBM—Mennonite Board of Missions
NAA—North America Assignment

Bernie Wiebe, former editor of *The Mennonite* and currently professor of conflict resolution studies at Menno Simons College on the University of Winnipeg campus, is in Paraguay May 20-July 12 to preach evangelistic services. The outreach ministries commission of the Conference of Mennonites in Manitoba is encouraging people to pray for these services, which will be held in seven different churches under the theme "Following Christ More Closely in Your Life." Wiebe served as moderator of CMM in 1980-82 and 1986-88.

A Mennonite attorney takes his infant son with him to work in Washington, and that caught the attention of *Washington Post Magazine*. Featured in a recent issue were Philip Baker-Shenk and his 5-month-old son Jesse, who has accompanied him to the office several days a week since the infant was three weeks old. Baker-Shenk's schedule is more flexible than that of his wife, Charlotte. "I can be a lawyer the rest of my life, but I can only be a dad like this for a little while," he says. Baker-Shenk works for a law firm that represents several Native American tribes.

The amount of sex, violence and profanity on all three major television networks dropped 32 percent last fall from that in the previous spring season, says Billy Melvin, executive director of the National Association of Evangelicals. He attributes it in part to the effect that a group called Christian Leaders for Responsible Television, with its threat of national boycotts against offending programs, is having on the industry. Melvin chairs the watchdog group, whose members include leaders of many denominations.

RECORD



J. Peterson



N. Peterson



Ruth-Heffebower



E. Regehr



M. Regehr



Schrag



H. Sprunger



J. Sprunger

Service Ministries for MBM, and Barbara Reber, director of the Inter-Mennonite Council on Aging, have called together an advisory group of older adults to think of ways to provide service opportunities for people in that age group. They work in the offices of the Mennonite Church, Elkhart, Ind.

Gregg Luginbuhl, Bluffton (Ohio) College associate professor of art, has completed a series of raku ceramic plates that illustrate the creation story in the first chapter of Genesis.

Luke Martin, Montreal, and **Wai Tat "Allen" Wong**, Saskatoon, were among the six people who participated in Church Planters Career Discernment Days, March 15-17, in Elkhart, Ind. **Noel Santiago**, MBM, was the coordinator.

Neville J. and Joan E. Peterson were installed as pastor and assistant pastor, respectively, at Faith Church, Geneva, Neb., Feb. 11.

Dwight R. Platt, professor of biology at Bethel College, North Newton, Kan., is one of 10 U.S. recipients of the 1990 Chevron Conservation Award. Platt was recognized at a banquet in Washington on May 16.

Eldo and Mary Ann Regehr, Bethel Church, Inman, Kan., have been recognized by the Goodyear Company for their farming conservation work.

Renate Roeser, member of the East German Mennonite Church board, helped plan the East Berlin 25th annual World Day of Prayer service attended by 50 women from Catholic, Methodist, Moravian, Mennonite and Lutheran churches.

Duane Ruth-Heffebower was ordained to the ministry at Peace Community Church, Clovis, Calif., on April 29.

Kathy E. Schrag, Faith Church, Newton, Kan., was awarded an honorable mention by the Associated Church Press for her poem "Life to Life Resuscitation," published in the November 1989 issue of *With* magazine, edited by **Susan E. Janzen**.

Frank Shirk retired from Goodville Mutual Casualty Company, New Holland, Pa., after 30 years with the company, the last eight as president. He was also a bishop in the Lancaster Conference of the Mennonite Church.

Ronald J. Sider, Diamond Street Church, Philadelphia, attended the World Council of Churches convocation on

Justice, Peace and the Integrity of Creation, held March 5-13 in Seoul, South Korea. He proposed an amendment that "people alone have been created in the image of God." The amendment passed after "alone" was deleted.

Miriam Smith, Hereford Church, Bally, Pa., was named "outstanding educator of the year" by the Boyertown (Pa.) Junior Chamber of Commerce.

Ed Springer will begin Sept. 1 as pastor at St. Louis Fellowship. He is currently pastor at Albany (Ore.) Church.

Hugh and Janet Sprunger, First Church, Berne, Ind., began a six-week NAA on April 26. The Sprungers are COM missionaries in Hong Kong. Hugh is program coordinator for Mennonite ministries, and both of them are involved in outreach to factory workers.

John W. Sprunger, Scottdale, Pa., was the speaker for "spiritual renewal services" at Grace Church, Pandora, Ohio, April 8-12.

Mathew and Becky Jackson Swora, Faith Church, Minneapolis, have terminated their service with COM/Africa Inter-Mennonite Mission. They went to Burkina Faso in 1985 and were involved in theological

education by extension and maternal health care.

Erland Waltner, Elkhart, Ind., spoke at Menno Church, Ritzville, Wash., May 5-6 on "Aging as a Spiritual Journey" and "Preparing for Retirement."

Helen Willms, Coaldale (Alta.) Church, missionary to Taiwan with COM since 1957, was to arrive in Canada on May 15 for several months of NAA prior to retiring from COM service.

During most of her career in Taiwan she has been involved with nursing ministries at Mennonite Christian Hospital in Hualien. She has also worked as bookkeeper and treasurer for the New Dawn Development Center, a school for developmentally disabled children. This fall she will return to Taiwan as a COM Mission Partner, substituting for a German missionary as a nurse and dorm supervisor at Yu-shan Theological College, a college near Hualien for tribal people.

—compiled by Angela Rempel



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Winnipeg, MB R3T 5K9

An estimated 2,000 volunteers will join former U.S. President Jimmy Carter and Rosalynn Carter June 17-23 to build 107 low-income houses in San Diego, Calif., and Tijuana, Mexico, in a binational effort mounted by Habitat for Humanity. Volunteers from both sides of the border will raise 100 houses in the Matamoros Centro community of Tijuana and will be housed in a tent city located within 150 yards of the building site.

Of the 46 duplex units planned for Kidron Bethel Village, 24 are completed, reported president Thomas C. Wentz at the annual meeting of Kidron Bethel Retirement Services March 20. Applications have been received for all the units. Of the 36 condominium apartments under construction, 22 have been sold. These are scheduled for completion on Oct. 1. Construction of a wellness center, to be located at the center of the village and to house a fitness center, swimming pool, doctor's clinic, restaurant, chapel and activity room, was to begin at the end of April, Wentz said. Capacity of Kidron Bethel Village is to be 250 people when completed.

"Cost of Commitment: International Perspectives on Christian Health and Healing" is the theme of Medical Assistance Program's International Conference on Missionary Medicine, to be held June 2-5 on St. Simons Island, Georgia. More than 700 Christian health professionals are expected to attend the 12th triennial ICMM. For information contact MAP International, Box 50, Brunswick, GA 31521-0050.

RESOURCES

Films

Getting Your Act Together (\$29.95, \$35 in Canada) is a four-part series on videocassette that focuses on different aspects of spiritual growth from a young single person's perspective. Produced by the Commission on Education of the General Conference Mennonite Church and Student and Young Adult Services of the Mennonite Church in cooperation with MBM Media Ministries, it is available from SYAS, Box 370, Elkhart, IN 46515-0370, (219) 294-7523, or the Congregational Resources Board, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

New audiovisuals from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151 are **The Healing Community: Mennonite Health Services Psychiatric Division** (11 minutes), **Sharing Stories, Sharing Strength** (20 minutes), **Everyone Counts** (20 minutes), **Clayton Kratz: Can We Depend on You?** (28 minutes), **Environment Under Fire** (28 minutes), **The Debt Crisis: An African Dilemma** (20 minutes), **Conserving Creation—Creating Employment** (12 minutes), **The Unforgettable Pen Pal** (28 minutes), **Mary of Mile 18** (12 minutes), **AIDS: the New Epidemic** (36 minutes), **Family Farm Under Receivership** (24 minutes) and more, all available for free rental.

Local Heroes, Global Changes, which was to air on public television in May, is designed to show how people can help shape policies to end world hunger. Study guides and a videocassette prepared by the Interreligious Coalition for Breakthrough on Hunger are available—the guide for \$3, the cassette \$8, both for \$10—from Alternatives/Coalition, Box 429, 5263 Bouldercrest Road, Ellenwood, GA 30049, (404) 961-0102. A 15-page study guide for the TV series is available free from MCC Global Education Office, Box 500, Akron, PA 17501-0500, (717) 859-1151.

Two new films from Gospel Films are **Who Do You Listen To? Sex in the Age of AIDS** and **Without Reservation**.

A Question of Faithfulness (MBM Media Ministries, 28 minutes, \$24.95, \$29.95 in Canada), the 11th edition of the "All God's People" video series, shows stories of Christians serving God and others as well as how people can maintain inner strength and a spiritual base for mission. Call 1-800-999-3534.

Four for You, Parent Sign Series and Introduction to American Deaf Culture are videos available from Sign Media, Inc., 4020 Blackburn Lane, Burtonsville, MD 20866, (301) 421-0268.

In the video **The Authority of the Laity** (\$24.95) Verna Dozier offers a four-session course to church groups. It is

available from The Alban Institute, Inc., 4125 Nebraska Ave., NW, Washington, DC 20016-0999, 1-800-457-2674.

Thru the Cracks (45 minutes, \$21.95), **Go for Bad** (60 minutes, \$24.95), **Grandpa "Grio" the Bible Storyteller** (\$19.95) and **Crackdown** (77 minutes, \$29.95) are videos that focus on the experience of African-American teens and children. They are available from Urban Ministries, Inc., 1439 W. 103rd St., Chicago, IL 60643, (312) 233-4499.

The Vision Interfaith Satellite Network (VISN) continues to televise programming provided by the Mennonite Church but with a different name and schedule. Now called **One in the Spirit**, the program airs the first Monday (7 p.m., EDT), Tuesday (2 p.m.) and Wednesday

(8:30 a.m.) of each month. Material for the program comes mainly from the "All God's People" video.

A Passion (9 minutes, \$25 rental), a dramatic interpretation of the passion of Christ, written and performed by Mennonite Board of Missions worker Stephen Shank, is available on video from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, 1-800-999-3534.

books

By Way of the Heart: Toward a Holistic Christian Spirituality by Wilkie Au (Paulist Press, 1990, \$14.95) shows how psychology and spirituality can work together to serve human growth and Christian maturity. —compiled by Gordon Houser

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Because of a health-care crisis, a call to our churches

It's time for new structures

Donald R. Steelberg

A crisis in health care faces the United States today. Health costs are skyrocketing. Ethical questions confront patients and doctors alike regarding care and the continuation of life. Employers find health care their fastest-growing cost. Doctors increasingly find their practices monitored and curtailed by Health Maintenance Organizations and insurers. In some communities as many as a third of the people are uninsured.

A retired couple in my congregation, on a yearly income of \$10,800, pays almost one-fifth of their income to Mennonite Mutual Aid (MMA) for their health care: \$2,008.

Widespread criticism suggests that our medical care is more reactive to illness than it is proactive toward health, a sickness model rather than a wellness model. MMA and other insurers are trying to correct this by offering reductions in their premium costs to those who pledge to follow a wellness regimen.

Is there anything the church can do? We could begin by considering two texts which have been more or less ignored by the wider church.

"Are any among you ill? Let them call for the elders of the church, and let them pray over them, anointing them with oil in the name of the Lord; and the prayer of faith will save the sick, and the Lord will raise them up; and if they have committed sins, they will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of the righteous has great power in its effects" (James 5:14-16).

"...those who eat and drink without discerning the body, eat and drink judgment upon themselves. That is why many of you are weak and ill, and some have died" (1 Corinthians 11:29,30).

Granger Westberg and other pastoral counselors have suggested that physical illness has spiritual roots in church life. In fact, they have gone so far as to say that if a pastor is spending a lot of time making hospital calls, the church should begin looking at the spiritual health of the church and its acceptance of spiritual guidance in its life together.

This is a foreign way of thinking for most of us. Is it possible that we have so divorced body and mind, body and spirit, that we are not able to tap a great resource for health?

Clearly the crisis in health care and the intimation of Scripture calls us to action. Just as clearly it is no little task that we face. Fortunately we have a model that can help us on our way.

That model is Mennonite Central Committee.

Mennonite Central Committee has justly become our most respected institution. Rising above our various church boundaries, it serves us in our relief and development ministry worldwide. At critical periods in our recent history it has been able to speak for us in a united voice to the governments of the United States and Canada. On occasion, as with the translation and publication of the Bible commentaries into the Russian language, it has facilitated a ministry for the wider church outside its relief and development mandate.

Another area under MCC care has been the establishment and direction of a nationally recognized mental health hospital and community care system, the outgrowth of the alternative service experience in World War II. That direction has now grown to include programs for mental health education, Developmental Disability Services, management services to Mennonite hospitals and homes, as well as other programs.

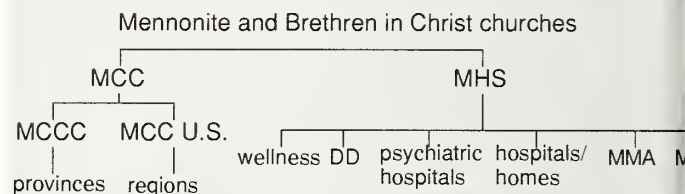
The growth of the programs has been such that MCC U.S. has recommended that Mennonite Health Services now establish its relationship to Mennonite and Brethren in Christ churches independent of MCC in the next four years. Planning to this end is under way.

My hope is that this new direction will bring health and wellness concern to a new prominence in our church life, not only philosophically but institutionally. I

hope MHS may become an equal partner with MCC, serving the church prophetically in the area of health concern as MCC has served us in relief ministry.

In this planning I hope that two other organizations may become uniting partners at the beginning: Mennonite Mutual Aid and Mennonite Health Association and its professional members. In this way all areas of health, wellness, welfare and ethical reflection could be approached wholistically.

A new configuration would then exist in our institutional church life. MHS would be an incorporated board made up of representatives of the churches, as is MCC, and representatives of the various divisions under its direction: wellness, MMA, DD, psychiatric hospitals, hospitals and homes, MHA. As a board it would enjoy the same access to and support from the churches as does MCC. It would look like this:



The mission of the MHS board would be to give oversight to the various programs now under MHS, to help churches reflect on ethical issues in health care, to strengthen the participation of churches and institutions in mutual aid, particularly to use one medical insurer, MMA. The combined wisdom of church representatives and the representatives of the divisions could bring good counsel to the churches.

Some reflection on the history of MCC may be helpful in considering this new body. MCC was born and in part has flourished because of crisis. Help was needed by the family of faith suffering famine in Russia. Refugees were resettled. War sufferers received relief

in World War II. Civilian Public Service gave birth to the mental health program.

We forget how slowly the institutional aspects of offices and buildings and warehouses grew. It came naturally with program, as did the constituting of boards of representation. In the 1920s who would have thought of MCC Canada (MCCC), MCC U.S., provincial and regional boards, sale committees,

Self-Help Crafts, Peace Section?

It all grew in response to crisis and to the needs workers found in the places where they sought to minister.

Today our crisis is health. Our growing need is for hard ethical decisions with regard to that care. This calls us to form the structures that will best help churches meet a new need and struggle with understandings of body and soul.



Donald R. Steelberg is pastor at Lorraine Avenue Mennonite Church, 655 S. Lorraine Ave., Wichita, KS 67211. He is a General Conference member of MCC and MCC U.S. vice chairman.

LETTERS

Driving out of Fort Ord

When I returned from Panama Jan. 31, the letters on my desk were from all parts of the United States and a few from Canada. They were all encouraging. All offered prayer support. Many testified that their own pilgrimage in faith had taken them through similar struggles. One couple even invited us to visit their church and community. Reaching out was the theme of the Jan. 23 issue of *The Mennonite*, and these many people have, through their letters, reached out to me. I am appreciative.

It is my intention to respond personally to each of these letters. And I am grateful that *The Mennonite* was used to introduce me. On May 10 we start our journey. We are anxious to drive out the gate of Fort Ord, leaving the military behind. *Brian D. Arbuckle, 99 Luzon Road, Fort Ord, CA 93941*

U.S. exports disease

There is agitation in the Orient now, I think, because probably most of the Asian countries (Taiwan, Japan, Korea and Thailand) are more advanced economically and perhaps more advanced educationally and in a better position to fight than other countries. The fight is against the U.S. government in its trade policies.

Over the past two years our mission has been in correspondence with the U.S. trade representative. We have been raising moral and ethical objections to the U.S. government pushing its trade partners to accept U.S. cigarettes, and not only accepting them but with advertising practices that have never been here before. When the U.S. cigarettes came in, Marlboro with a cowboy on a horse, as well as Kent and others, was plastered all over Taiwan, and the incidence of junior and senior high school boys' smoking had a marked

increase. No recognition is given to the damage being done by this policy. It is no better than the opium trade because it will reap millions of deaths from the effects of tobacco products.

I'm happy to see the American Cancer Society beginning to pressure against this practice, but it's going to take nationwide pressure from people realizing the terrible things that the United States is doing. John Seffrin, chairman, American Cancer Society, says, "In the last decade we have become the world's greatest exporter of death and disease. The tobacco industry has put it into their own trade magazines that the Asian Pacific is the marketplace, in large part to offset the lost sales in the United States."

Now the U.S. government is pressuring for U.S. alcoholic beverages to be admitted [to Taiwan] with only a nominal tax. This will be followed by U.S. alcoholic advertising, the kind that is not permitted in the United States. Taiwan already has enough problems with alcohol and its effects. Taiwan has the highest traffic accident rate in the world, much of it alcohol related. Taiwan has a high incidence of cirrhosis of the liver and the social problems that come with alcohol. After all the high-pressure advertising, the U.S. government would still say, "They don't have to drink. We just want them to have equal access to American alcohol."

I hope the Mennonite constituency throughout the United States will join in the pressure on representatives in government to correct these terrible actions. The U.S. government's position is that these are necessary to help balance the trade imbalance. The trade imbalance wouldn't be such a problem if Americans exerted more self-control, or should I say pocketbook control, buying from foreign nations to the eventual high cost to those nations in terms of disease and death. *Roland P. Brown, M.D., Superintendent,*

Mennonite Christian Hospital, Meilun, Hwalien, Taiwan, 97047, R.O.C.

Thanks

The last issue [March 13] was worth reading, and I appreciate particularly the articles by Susan Classen and by James Schrag. *William Klassen, Toronto United Mennonite Church, 1772 Queen St. E., Toronto, ON M4L 1G7*

Use Klaassen's articles

We would like to know if it is possible to receive copies of Walter Klaassen's articles on Mennonite history (12 in 1989 and more in 1990). We would like to use these articles. *Donna Toews, Cedar Hills Mennonite Church, 12246-100 Ave., Surrey, BC V3V 2X1*

Editor's note: Copies of *The Mennonite* are available for \$2 each, or \$1 each for five or more copies.

Print more about Russia

Thank you so much for printing the article "Perestroika Hits Soviet Baptists" [April 10]. It was nice to see 47 candidates lined up for baptism. I am sorry you missed the big celebration of the 200 years of Mennonites in Russia in Saporoshje and Chortitza in August-September. A delegation from Canada, the United States and West Germany, including Peter and Elfrieda Dyck, was there. I did not see anything from the report of Jake Harms about his visit to the far east of our mission fields. *John Sawatzky, 709 Fifth Ave., Mountain Lake, MN 56159*

Editor's note: We mentioned the delegation in our March 13 issue (page 114). Readers of *Der Bote* have been enriched by the German reports of Jake Harms, COM Canadian coordinator.

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REVIEWS

books

Moral questions

Christian Faith, Health, and Medical Practice by Hessel Bouma III, Douglas Diekema, Edward Langerak, Theodore Rottman, and Allen Verhey (Eerdmans, 1989, 352 pages)

*Reviewed by Anne Hershberger, 64328
Lamberlost Drive, Goshen, IN 46526*

"There just are no good solutions" has for too long been the response of concerned people to the difficult bioethical dilemmas brought about in part by advances in medical technology. The five authors of this book who served as Fellows of the Calvin Center for Christian Scholarship at Calvin College, Grand Rapids, Mich., in 1985-86 to jointly explore the topic of this book, have shown in this report of their year's study and collaboration that "Christian convictions can guide and limit the new medical powers." The authors' stated purpose for this book is "to express our faith in God in the context of the new powers of medicine and to suggest what faithfulness to God requires of those who deliver and receive medical care."

These scholars acknowledge that although Scripture does not give direct answers to what we ought or ought not do in specific ethical dilemmas, it does speak with authority to questions about the dispositions, intentions, principles and convictions that should form our character and finally shape our conduct.

Initially the authors share their convictions about God and about the human beings who image God. Then they consider the place of these convictions in a pluralistic society and the relationship of such convictions to medicine and medical technology. The moral questions that emerge from medicine's ever-increasing power are presented in careful detail. These are questions about the allocation of resources, technologically assisted reproduction, abortion, genetic control and counseling, and appropriate care for the dying. A helpful element in these discussions is the authors' willingness to state their carefully considered position on these difficult issues—not in absolute terms but in a manner that recognizes the need for varied responses in given circumstances.

The last chapter becomes a test case for the concepts presented in the previous 10 chapters as acquired immunodeficiency syndrome (AIDS) is examined.

The reader is reminded in considering AIDS that despite medicine's extraordinary new powers, it is not as powerful as supposed. After describing the disease, the appropriate human and Christian responses to it are discussed by restating some of the affirmations and conclusions of the previous chapters.

This book provides a unique and a valuable addition to the growing literature on bioethics with its carefully reasoned and well-articulated Christian response to difficult dilemmas. It is valuable for scholars as well as lay people.

films

The price of glory

Henry V, adapted and directed by Kenneth Branagh, produced by Bruce Sharman

Reviewed by Gordon Houser, assistant editor

Few plays of Shakespeare get made anymore, and fewer still are done as well as this one. Kenneth Branagh, the brilliant, brash young actor/director pulls off a stunning performance in the play Laurence Olivier also directed and starred in 45 years earlier.

This version of Henry V is fast-paced, filled with superb acting. The director likes to use closeups to show the feelings as well as the telling glances of each character. In the long, climactic scene of the battle at Agincourt the camera slows the action and focuses on the crowded, hand-to-hand fighting.

While Shakespeare's play lauds the English army with patriotic fervor, these battle scenes show the price of that glory with scene after scene of war's horror, the indiscriminate slaughter on the muddy battlefield.

One experiences a sense of dislocation in viewing *Henry V*, not only from the eloquence of these rough men's language, which is the Bard's magic, but also from the many religious references. As the men call on God and pray before going into battle to face almost impossible odds, one feels conflicting emotions: disgust at imploring God's help for such an ungodly deed, and respect and awe at their faith and courage.

The final scene, in which King Henry woos Katherine, when neither knows the other's language, is hilarious, as the themes of love and death are played out in this magnificent adaptation.

Walk with the Lord

Rudy Froese

Do you like to walk? Are you conscious of walking, of going in a given direction by moving your feet? Just putting one foot in front of the other in a forward locomotion?

Have you ever watched others walk? Just stand aside and watch them walk as they go by. Some people walk fast, as if someone is following them. Others walk slowly, as if moving fast would strip a gear. Some walk with a limp. My dad does. We used to imitate his walk. It was fun. He thought it was fun, too. Some walk with short steps and use many of them. Some take long strides so that just a few go a long way.

Have you ever watched a man who is tall and a woman who is short walk together? He walks, she runs.

Some people walk as if their shoes pinch. Some shuffle along as if their shoes will fall off. Some kick back with every step; others walk stifflegged.

Why all this talk about walking? Why am I walking and talking? It's fun to walk alone or with a friend. Those who have pain or a short leg or stiff joints from rheumatism are always aware of walking. It hurts to walk. Those who use wheelchairs would like to walk.

The Bible talks of walking, walking consciously, carefully, aware of direction, alert to obstacles, with a goal in mind. The Bible tells the story of many walkers, people who had to walk through life. Some walked happily; some ran madly down the road. Some walked with pain. Some in blindness felt their way. Others walked on lame, sore legs. Some walked with God.

How we walk is important. God said to Abraham, "Walk before me and be perfect." That's hard to do. The writer of Proverbs says, "In all your ways (in all your walking) acknowledge God, trust in God." Jesus said, "I am the way." It is not at the end of the way that we find Christ. He is the Way. He is the road under our feet. The road begins where we happen to be.

If we are in a hole of struggle or depression, the way to walk with God begins right there. When we set our feet in God's direction, we walk with God.

We all have our own way of walking. The way we walk is how we move through life. Whatever way we walk through our day, through our whole life, is important to us, to our friends, to our family, to people we meet, and it is important to God.

Can we walk through life with purpose, seeing those who walk with you, helping those who at times stumble, allowing someone to help you, stopping to talk to the walker beside you?

We are called to walk with God, in God's way, for God's purpose, with joy and with love.



Rudy Froese is pastor at Rosthern Mennonite Church, Box 519, Rosthern, SK S0K 3R0.



Jesus Christ of Nazareth has not suffered for us or made satisfaction for us in any way unless we stand in his footsteps, walk the way he blazed before us and follow the command of the Father as the Son, everyone in his measure. Jacob Kautz, 1527

editorial

Are you still a Mennonite?

We Mennonites are the folks who exemplify "the most nearly faithful form of Christian witness," says United Methodist theologian Stanley Hauerwas.

We are the group that holds with the idea (radical and illegal in 16th-century Europe) that the current Christian community *is* the apostolic (or past) community and *is* the eschatological (or future) community. In other words, what Jesus said in the first century applies to us now. This, says Southern Baptist seminary professor James William McClendon, is the key Anabaptist idea.

Hauerwas and McClendon are quoted in the March 5 issue of *Christianity Today*. The article is "The Reformation Radicals Ride Again," and its author is Seventh-Day Adventist pastor Charles Scriven.

Many of us—like immature and insecure people since the beginning of time—have a tendency to feel OK about ourselves only when someone we respect says we're OK. We tend to look to others for approval. Until we feel approved of we tend to be quiet, even invisible, often adapting to the crowd. In extreme cases we are ashamed of our theological ancestors and try, in one way or another, to change our names. If we find ourselves in this frame of mind, the name "Mennonite" embarrasses us. We wait for someone to tell us who we are.

My sense is that currently we are on a downward slide. I feel this when congregations (and at least one denomination) drop the word "Mennonite" from their names or signs. I feel this when I hear people say they don't want to receive the denomination's magazine or support the denomination's schools or use our denomination's church school curriculum. This self-hatred attitude says, "If it's ours it can't possibly be good."

When my colleague Daniel Hertzler (editor of *Gospel Herald*) reported on the beginnings of the now-annual meetings of Mennonites and Presbyterians to talk about peace, he concluded like this: It remains to be seen if Mennonites can keep from falling off the peace bandwagon while other Christians hop on. Similarly, it remains to be seen if the spiritual sons and daughters of Menno will stay in the family of radical Christianity while others ask to be adopted in.

Here's a checklist of who we are, according to Hauerwas, McClendon and Scriven. Check yourself. Are you

still a Mennonite? If not, do you want to be?

- We are the spiritual descendants of a tiny group of Swiss people who disagreed (in Zurich, Switzerland) with Reformer Ulrich Zwingli on the subject of the Lord's Supper. They decided to sort things out by meeting for home Bible study. This was against the law.

- They said that Scripture must be central, but they guarded against worshiping the Bible.

- These same dissidents (by then called rebaptizers or Anabaptists) considered their loyalty to Jesus Christ more important than loyalty to any other cause or practice or institution or person.

- They understood Jesus' resurrection to "certify" compassion and non-violence. They decided that they, too, should act with compassion and non-violence.

- They figured that their life together *was* Jesus' presence in the world, and they should act accordingly.

- They offended their society by breaking from it. They said that people were *not* Christian by birth. Rather, one should *decide* whether or not to be a Christian. (For that insight they were executed by burning and drowning. After all, they were eroding the state church's tax base.)

- They said the church and the state were *not* integrally linked (a piece of wisdom that much of the world now takes for granted).

- They said that the church must challenge worldly assumptions and strive to change the surrounding society.

Is this a heritage we want to live up to? With or without the approval of the "outside," it *is* the taproot of this magazine and those called Mennonite.

Would you like to join—or renew your commitment to—this group? Beware, we're earthy, faulty. We've been ripped by divisions. Baptism, for example, as spoken of in this issue (page 220), is one of them. Particularly in Canada the form of baptism (immersion versus pouring) among different branches of Mennonites resulted over the years in deep rifts in families and congregations. Some pain lingers, even after confession and forgiveness and increasing maturity.

Nevertheless, let us aspire to live up to our heritage.
Muriel T. Stackley

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:11 JUNE 12, 1990



Inside:

**Lord, save us
from cynicism**

**How much land
is enough?**

**This seed grew
in Katie's Woods**

DEATH OF THE PRAIRIE

Ray Epp stands at the base of one of Fort Riley's 40-foot cannons on the Kansas prairie. See his indictment of the military and agribusiness on page 246.



PROLOGUE

Among the many gifts from our schools is help in sorting out current events in the light of the gospel. The "current event" on people's lips just now is the environment. Listen to Tom Lehman (page 248), Sally Weaver Sommer (page 255) and Bob Regier (page 263). I invite you to join the conversation. *The Mennonite* is a place to converse.

Periodically I must give you an accounting of the several special funds that this magazine has. "Prisoners' subscriptions" now stands at \$59. (We had another request from a prisoner in May.) "India subscriptions" has \$23 in it. Four subscriptions begun a year ago are up for renewal. Pastors in Bharatiya General Conference Mennonite Church receive *The Mennonite* with funds from the Commission on Overseas Mission, but these four people are not pastors. The cost is \$34 per year, an astronomical amount compared to Indian salaries. The third account is "gift subscriptions," used when people in Canada or the United States say they want *The Mennonite* but can't afford it. That fund now has a smashing \$.95 in it. If any of these catches your imagination, send earmarked dollars to Doris Yoder, circulation secretary, Box 347, Newton, KS 67114.



Get ready for Assembly 12 of Mennonite World Conference. "Our youth group still has its normal Bible studies and continuous fun, but our first priority is

Winnipeg," write Fanaida Chavez and Carlos Gonzalez in the *Houston Mennonite Church Newsletter*. They recycled glass, aluminum, and newspapers and "are trying to get a school bus to fix up for cheaper transportation."

The results of stories like this will be evidenced July 24-29. Let us pray much for one another, for those traveling, for those who would like to come but can't.

At least two specific "love-of-creation" events are included in Assembly 12, which celebrates "Witnessing to Christ in Today's World." These are an afternoon service, July 25, on "Justice, Peace and the Integrity of Creation" and a Christian Peacemakers Teams worship on private land near an intercontinental ballistic missile site in North Dakota, this on the afternoon of July 27. One of the largest gatherings of peace churches in history is taking place only a three-hour drive from one of the greatest concentrations of military might in history. May God help us as we discern the spirits. *Muriel T. Stackley*

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Cover: Photo by Brooks Anderson

Correction: James William McClendon (quoted in the May 22 editorial) teaches at the Church Divinity School of the Pacific, an Episcopal seminary.



THE MENNONITE

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The academic building of Mennonite Collegiate Institute in Gretna, Man.

MCI hits the century mark

Laurie Schellenberg

Few people make it to this ripe old age. However, George K. Reimer, an MCI graduate of 1916 and respected retired teacher from the Steinbach area, is only a few years younger. Speaking to the students, he said, "I wouldn't say life is unfair. I think life is an ongoing series of interesting, challenging experiences."

This attitude has kept the Mennonite Collegiate Institute young in spirit. This residential school for grades 9-12 celebrated its 100th birthday during the 1989-90 school year. Although its name was changed twice during the first 17 years of its existence, the "Gretna school" was the first post-elementary Mennonite school established in Canada, the second oldest in North America—second only to Bethel College in North Newton, Kan.

When the school opened its doors in 1889, its primary purpose was to educate teachers for Manitoba Mennonite community schools. From 1891 until the early 1960s, MCI provided hundreds of teachers and community leaders with a thorough academic education taught from a Mennonite perspective. When high school graduation ceased to be the minimum requirement for teacher training in Manitoba, the school's focus shifted to preparing young people for

Christian service in a variety of professions.

MCI has changed considerably since the student days of George K. Reimer. It introduced intervarsity athletics, developed a flourishing music program and broadened academic programs to include French, computer science and career preparation. But even MCI's founders would feel at home in the Bible and church history courses, daily chapels or at a choir practice.

Events during the past year commemorated MCI. The Centennial Speaker Series, with a theme of "Christian Perspectives on Peacemaking," featured five guest speakers from across Canada and the world, including Father Elias Chacour, a Palestinian Arab Christian working toward a peaceful resolution to the Middle East conflict.

The Centennial Concert Series showcased the generous musical talents of many MCI alumni and current students. Concerts took place throughout Manitoba. Three commissioned works were written by alumni for this special year: the musical "CrossRoad" by Tim Wiebe and Esther Wiebe, the drama "Elizabeth" by Erica Ens and the cantata "Psalm Cyklus" by Leonard Ens.

All three of these commissioned works

will be performed at MCI's climactic Centennial Homecoming July 20-22, when an estimated 1,500 friends and alumni (with their families) will return to Gretna. A new history of MCI by Gerhard J. Ens, *Die Schule Muss Sein* [The School Must Be], is expected to be available by the homecoming weekend.

Also during this centennial year, MCI is embarking on a fund drive to raise \$2.3 million for a new residence and cafeteria. Alumni and current students enthusiastically agree that the residence is a vital part of their MCI experience.

The new facilities are essential to MCI's continued role in providing the Mennonite community with young people of spiritual and personal strength committed to Christian discipleship. Gifts to the campaign now total well over \$1 million.

We at Mennonite Collegiate Institute look back over its rich beginnings and thank God for grace and guidance. MCI looks toward a promising second century of service to the church and community.

Laurie Schellenberg, Box 250, Gretna, MB R0G 0V0, is on the staff of Mennonite Collegiate Institute and has coordinated the considerable publicity surrounding its centennial.

Lord, save us from

CYNICISM

Ann Minter



We must help students tie their old idealism to their newfound realism.

Rumor has it that a graduate of one of our Mennonite colleges threatened to file a lawsuit against his school. The charge? He claimed that the campus where he had spent the previous four years of his life—exposed to academia's rigors and the world's realities—had given him a negative outlook on life.

A silly proposition? Maybe so. But this student's claim needs to be taken seriously. Are there structures (implicit or explicit) on our campuses that foster negativism among students, that sow the seeds for a cynical mindset?

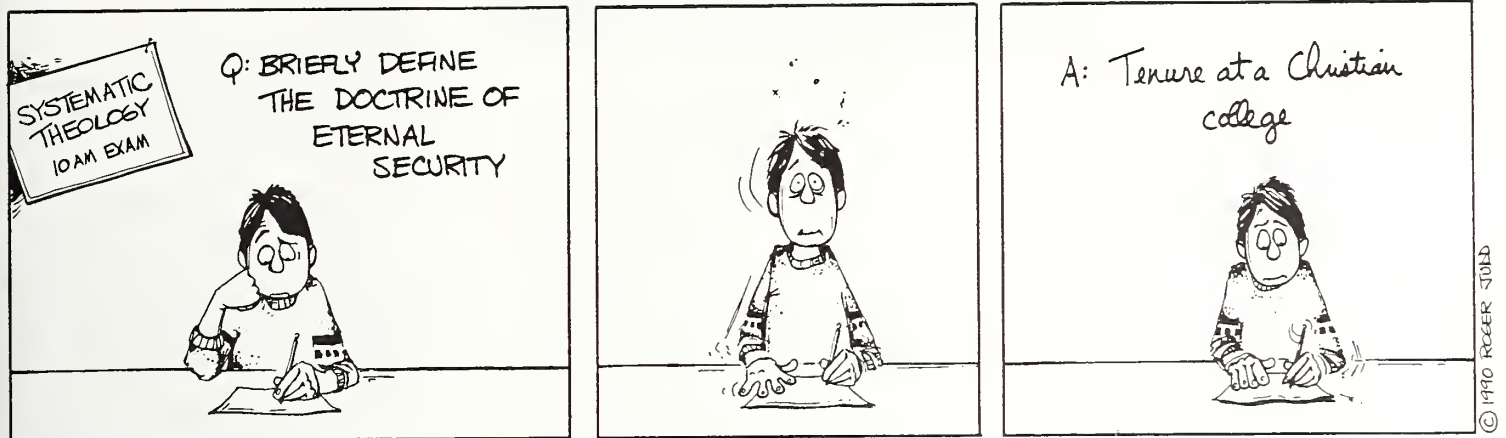
Of course, it is natural for the college years to be full of grappling with life's incongruities and injustices. The reconstruction of idealism is a healthy pruning

process in each person's journey towards a deeper understanding of the world. Students and professors need intellectual freedom to search for truth—be it ugly or even sacrilegious.

I would like to see more energy given to helping students tie their old idealism with newfound realism. I fear that we throw crucial issues and questions at students and then (in the name of "intellectual freedom" or perhaps fear of indoctrination) leave them to wallow in the abyss of this foundation-shaking uncertainty. They try to find meaning to it all on the basis of a Sunday-school-answers-faith.

How can we as faculty best assist students in this process of reshaping their faith in relation to new thought?

BEYOND BELIEF



It's a winding, narrow road. No two journeys are the same. But isn't it what can make the Christian college experience dynamic, agonizing and inspiring?

What I think we teachers need to do is be more willing to take part in those journeys. We pose challenges, yes, but we should also share answers we have found on our own journeys. These answers offer options, directions, possible roads. If we have no sense of journey, no sense of faith to share, then we should seriously question whether we're teaching in the right place. Perhaps our journeys aren't smooth ones, perhaps we feel as if we are still searching for answers. That's OK. In fact, such vulnerability makes it that much easier to relate to students.

I remember, from my student days, listening to the naked honesty of my psychology professor during a chapel address. "I have doubts, many doubts, and my faith isn't strong right now. But I do stand on it," he said. "And that's my message for you today." He was flooded with notes and letters: "Thanks for your openness," students wrote him. "You lent me encouragement."

My concern about negativism focuses on our college campuses because they are the seedbed for thought in our church now and in the future. Negativism leads to cynicism. Allowed to infiltrate one's thinking and living, it is like a crippling disease. Indeed, it is the antithesis of the hope we have in Christ.

I find it hard to empathize with those

who call themselves cynics. Cynicism stems from arrogance. Who are we, who enjoy freedoms and middle-class lifestyles, to complain about our lot in life? Isn't it ironic that the most needy people in the world (I have seen it in the eyes of a Central American refugee) are often the most grateful for what they have and strong in their faith? Yes, we have much to learn from such people about cynicism, gratefulness and faith.

Let us examine our own understandings of "reality" and how they affect our ideals. Let us hold fast to our faith as we

deliberately live it out, both on our campuses of higher learning and in our church as a whole.



Ann Minter teaches English at Hesston (Kan.) College. This summer she is working at Camp Friedenswald, Cassopolis, Mich.

No thought imposes

Anita Speer Smith

It seems a silent speaking back and forth,
and not a blending. I, yet not I, invisible
but upward seeing, am addressed:
"Are you there?"

Shaken as if the cloud-curtained distances
with a first kiss conferred their sudden knowing,
I take the wordless vow no thought imposes:
"Yes, I am here."

There storms in me then the truth of all I lack
of steadfastness and grace and clarity
as these are shown to me here in the dark
there in the light.

Anita Speer Smith is a member of First Mennonite Church, Indianapolis.

To the military and agribusiness:

How much LAND is enough?

Ray Epp

Nothing focuses the mind like contemplating death. You give little effort to the non-essentials so that you can address important matters with utmost care. Overlooking Fort Riley, a military base in northeast Kansas, I contemplated death one night—not my own but the death of over 300 farm families' relationship to their land, their churches, their community and their history.

Peace is costly. It's nice when someone else picks up the tab. After reading through the Western District Conference (1989) Resolution on Fort Riley, I was concerned that the costly way of peace was being hidden from our eyes. I firmly oppose the expansion of Fort Riley; wherever evil seeks to divide and destroy, it must be resisted. My concern is that the increased technological capability of new equipment was not mentioned in the resolution. Understanding the impact of technological changes on people, land and communities will offer us fresh opportunities for peacemaking in the future.

The Western District resolution acknowledges that "a dramatic and tragic increase in the displacement of farm families from their land and homes," has taken place in "recent years." "Displacement has led to the decline of a once healthy rural economy and to the demise of many rural communities." Protecting natural resources is also acknowledged as vital to "local, regional and national interests." Fort Riley is being "grossly irresponsible" in its use of natural resources and is polluting streams.

So what is the solution: The resolution says, in so many words, Fort Riley, clean up your act. Congress, block the land purchase. Environmental Protection Agency, launch an environmental impact study.

To me this is not enough. A "spirit" is at work among us to divide us from the earth. We need only look at agriculture, as it is being practiced by most North American farmers to see another manifestation of its destructive nature.

Agriculture has done more to destroy people and rural communities than the expansion of Fort Riley ever will. Agricultural technology and policy has

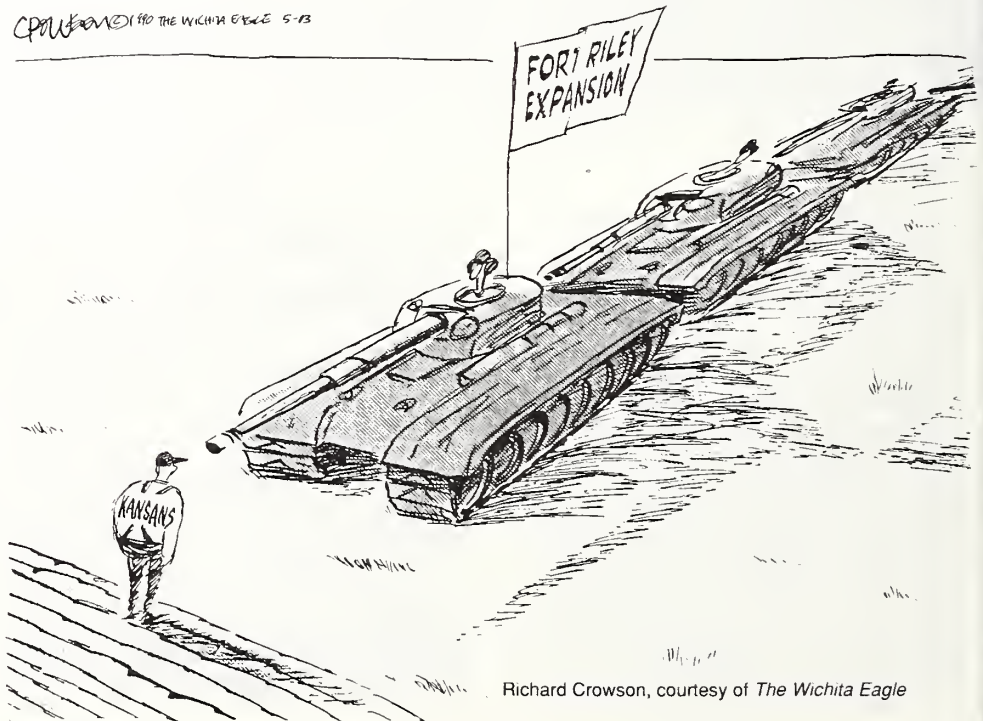
displaced 20 million people and 4.8 million farms from rural America in the last 50 years. That works out to 1,800 farms per week for the last 50 years. Where was the uproar over this loss?

The economy of rural America, it could be argued, has never been healthy. From its beginning agriculture has exploited the abundant fertility of the prairie soils, which took 25,000 years to accumulate. The plow initiated the oxidation of organic matter in our soils, making large stores of fertility available to plant growth. We have convinced ourselves that spending this ecological inheritance for the sake of a present high standard of living is just. If it is not thought of as just, it is probably not thought of at all. We need only to remind ourselves of an earlier ecological disaster on the prairies, the Dust Bowl. Speculation was one of the driving forces in the development of the Great Plains from 1900 to 1929, when 49 million acres of prairie soils were broken by the plow in the eight principle plains states. Much of this

should never have been broken. The Dust Bowl was a manmade disaster—the failure resulting from ignoring the limits of the land.

When the natural fertility goes and the local economy and community fails, it is so easy to find a scapegoat. Then it was the weather; today we blame Fort Riley. We too must take responsibility for destroying our land. Right behavior can come only when we acknowledge our own failures.

It can be argued that agriculture has done more to undermine the security of this nation than the expansion of Fort Riley ever will. Soil loss during the Dust Bowl years was 3 billion tons a year in the United States. By the 1980s soil loss had increased to over 4 billion tons annually. That is the equivalent of nearly 20 tons of soil for every man, woman and child in this nation every year. How long can such a tragedy continue? We are creating a land that may become uninhabitable. Prudence calls us to look after the welfare of our



Richard Crowson, courtesy of The Wichita Eagle

children's children and not hope that Christ's return will save them from our lack of foresight and care.

How do we respond to this ecological damage? Do we tell farmers to just clean up their act? Do we tell the U.S. Congress to block farm program payments until ecological damage is eliminated? Do we ask the Environmental Protection Agency to launch an investigation? Agribusiness (treating farming as a business, not as a way of life) is just as guilty of displacing people, destroying rural communities, failing to protect the soil and polluting the land as Fort Riley.

Jesus wept over Fort Riley with me that night as he had over Jerusalem. "Would that even today you knew the things that make for peace. But now they are hid from your eyes" (Luke 19:41). Recognizing our participation in the destruction of the world seems to be what is hidden from our eyes. We have been undoing the integrities of nature while destroying our land and our home. We cannot continue to focus on growth and progress without facing the eventual destruction of our land and, consequently, ourselves.

Bigger machines: What is called for in these times is the moral strength to name the spirit at work in the technology we use. The technologies that we use are a reflection of our relationship to the land. We can ask, "Is my action serving to enhance the life and security of the land, the community and myself? Or is it destructive?"

As in agriculture, Fort Riley has been



preoccupied with progress. In 1989 they have received 165 Bradley Fighting Vehicles to complement the 250 M-1 Abrams tanks they received a few years earlier. Eighteen Black Hawk helicopters have been delivered as well as an unknown number of Apache Attack helicopters. Now Fort Riley officials are requesting more land because of the equipment's ability to drive faster and shoot farther. The need of machines is the underlying reason for base expansion. This must be resisted as evil.

"Technology, though the product of man, tends to develop by its own laws and principles," says E.F. Schumacher in *Small Is Beautiful*. "These are different from...nature. Nature always...knows where and when to stop. Greater even than the mystery of natural growth is the mystery of the cessation of growth. There is measure in all natural things—in their size, speed or violence. Technology recognizes no self-limiting principle."

Bigger machines need more land. Be it the need of large-scale agricultural

machines or the military, people are beginning to see what violence is being done by technologies. Healthy communities and a healthy nation depend on a large majority of people loving and caring for the land.

The land itself is also groaning with the burdens of pollution. Nitrates and pesticides are showing up in groundwater all around the country. Fort Riley has 6,000 acres of land that will cost \$12 billion to clear of shrapnel and undetonated bombs. Be it from agriculture or the military, land abuse cannot go on. Nature's justice will be carried out.

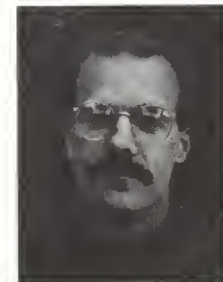
Security comes in belonging to a place and to a people. I hope we can recover our biblical roots and pronounce, "Woe to him who adds field to field." And, "Blessed are the meek, for they shall inherit the earth."

The prophetic voice is to ensure that the land is not polluted or destroyed; to do so is to dishonor the gift as well as the Giver. The prophetic voice ensures that the land is a place of belonging and security for all people; not just the possessors of power. In short, the land is holy and ought to be treated as such.

My hope is that in our experience we begin to see that the way of peace involves more than opposing military service and expansion. Peace involves building just relationships between people, land and God. This may mean getting involved in ways we are unaccustomed to in addition to building strong communities at home.

We have within us the ability to choose our future. To disregard this broader understanding of peace is to condemn the land, ourselves and the Christian community to destruction.

Ray Epp, 211 Home St., Winnipeg, MB R3G 1X2, grew up on a farm near Henderson, Neb. He studied at the Land Institute in Salina, Kan., before returning to Winnipeg, having graduated earlier from the University of Winnipeg and Mennonite Brethren Bible College.



One of the proposed areas of expansion for Fort Riley includes parts of three Kansas counties—Chase, Marion and Morris. The following data is from Jerry D. Will, superintendent of school district #397:

Number of acres: 30, 720

Appraised value (for tax purposes)*: \$5,039,680

Market value (what it's worth)*: \$10,253,480

Assessed value*: \$1,271,040

Homesites*: 49

School-age children: 26

* information received from county appraiser on April 2

The Kansas Farm Bureau Marketing Division in Manhattan measured the agricultural economic impact of Fort Riley expansion into the different possible areas:

Mitchell, Ottawa and Cloud counties: \$15.53 million

Clay and Dickinson counties: \$31.5 million

Morris, Marion and Chase counties: \$13.94 million

Lincoln and Ottawa counties: \$11.44 million

For more information write to the following addresses:

Preserve the Heartland, Box 127, Burdick, KS 66838

Preserve the Flint Hills, Keith Asher, Box 607, Junction City, KS 66441

Preserve Rural America, Diane Dodds, Box 344, Riley, KS 66531

Tom Meek, Route 5, Clay Center, KS 67432

How will we make electricity?

How much will we make?

Thomas Lehman

The demand for electricity in the United States has been met in part by nuclear generation since 1955. Today it supplies about 18 percent of the electricity produced in the United States. In Canada the figure is 11.5 percent. Civilian uses of nuclear energy grew out of techniques developed for the production of terrible weapons. As a result, we respond more keenly to real or assumed nuclear problems than to those that arise when the steam that makes electricity is produced in other ways.

The mining and burning of coal cause problems. Deaths due to mine accidents are a tragic reminder that some give their lives to meet our energy demands. Extraction of oil also takes lives, as in refinery fires and on drilling platforms at sea.

Nuclear generation of electricity makes no direct contribution to the greenhouse effect, and the mining of uranium has caused a miniscule number of deaths. These and other factors in favor of nuclear energy are argued by Petr Beckmann in *The Health Hazards of Not Going Nuclear*. He points out that the construction of a weapon from stolen nuclear materials is sufficiently difficult that anyone bent on terrorizing a large population would find other methods far easier to implement. The nuclear industry is also dogged by the misperception that an explosive nuclear blast can occur within a nuclear plant in case of severe malfunction. The explosion at Chernobyl was chemical, not nuclear. The escape of radioactivity was a consequence of the rupture of the plant structure.

Why then is the use of nuclear energy to make electricity perennially controversial? One reason is its ties, both historical and operational, to military activity.



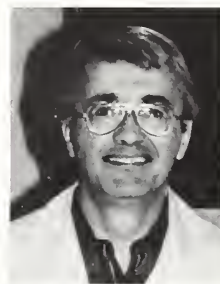
Fear of catastrophe: Three-Mile Island nuclear plant and a nearby farm in Pennsylvania

Richard A. Kaufman

People are wary because they don't expect to hear all the news when disclosure might somehow be tied to weapons production. Second, any enterprise based on enormously expensive equipment will do its best to minimize the impact of bad news in order to protect the investment. Third, many people believe that nuclear plants present a *tiny* risk of an *enormous* and sudden catastrophe. Our burning of vast amounts of carbon-containing fuels (oil, coal, natural gas) is probably a far greater threat because of the greenhouse effect. Fourth is the fear that stored radioactive wastes will not stay where they are buried. This issue may now be more political than technological. Fifth, we don't know the total cost of nuclear plant operation because we have not yet had to lay to rest those that are no longer usable. Sixth, the nature of radioactive materials is inherently frightening because harmful amounts can easily go undetected. The same is true of the most dangerous toxic substances in the environment.

Ours has been called "a civilization addicted to abundance." The research commitment to nuclear energy has far surpassed our commitment to alternative sources. It's as if we're discarding geothermal options. But no technology, nor all of them together, can meet indefinitely sustained growth in demand for electrical energy. It follows that reduc-

tion of demand is ultimately more important than increase in production. Surely Christians can combat the "more is better" syndrome by proclaiming a gospel of spiritual, not material gains.



Thomas Lehman, graduate of Bluffton (Ohio) College, is chemistry professor at Bethel College and a member of Bethel College Mennonite Church, both in North Newton, Kan.

Anabaptist saints with feet of clay

Third
in a
series
of six

Anna Jansz of Briel, 1510-1539

Walter Klaassen

Anna Jansz was led to her execution by drowning in Rotterdam on Jan. 24, 1539. On the way she handed her baby son to an unknown man who promised to look after him.

Anna was baptized early in 1534 at a time when virtually all Anabaptists in the Netherlands expected Christ to return soon, and everything they did was related to that expectation. The most dramatic event of 1534 and 1535 was that Anabaptists gained control of the city of Münster, which was to be a refuge for God's endtime church. When they had to undertake the defense of the city because it was besieged by the army of the bishop of Münster, they developed the view that they were God's elect, marked with the sign of *tau* (Ezekiel 9:4, Revelation 9:4) and chosen to carry out God's vengeance on all unbelievers.

During this time Anna composed a song entitled "I Can Hear the Trumpet Sounding." The trumpet heard by Anna was the seventh trumpet of Revelation 11:15, which announced rewards for God's suffering servants and the destruction of his enemies. Stanza 11 reads thus:

The Lord is preparing a feast
From the flesh of kings and princes....
Come all you birds, come quickly,
I will feed you the flesh of princes.
As they have done, shall be done to them.

You servants of the Lord, be of good cheer.

Wash your feet in the blood of the godless;

This shall be the reward for those who robbed us.

Anna had become a follower of David Joris, an important Anabaptist leader of the time. After the Anabaptist kingdom of Münster was destroyed in 1535, Joris and his followers, like Menno Simons and his followers, were fiercely persecuted. Joris went into hiding and for a time lived with two women, one of whom was Anna. Joris and Anna fell in love with each other, although they avoided a sexual relationship. But Anna was

already married, and there was some excitement when her husband, who had fled to England, returned to claim his wife. Anna refused to talk to him, and he, understandably, accused her of unfaithfulness. A reconciliation was effected, and Anna joined her husband in England. In November 1538 she returned without her husband but with a 15-month old son named Isaiah, in order to consult with Joris, whom she hailed as a prophet and as the "most godly" of the Anabaptist leaders. On her way to Delft she and a female companion were arrested.

The testament Anna wrote for her son is preserved in the *Martyrs Mirror* (pp. 453-54). Some echoes of the "Trumpet Song" can still be heard, but by 1538 the vision of naked vengeance had disappeared among the followers of Joris. Instead there is an emphasis on patient suffering, the lot of all true followers of the Lamb.

It was likely this tone of her testament plus the typical Anabaptist admonitions to be faithful to Christ alone that led to the inclusion of Anna among the martyrs. For the editor of *Martyrs Mirror*, had he known Anna's whole story, would never have included anyone who advocated vengeance as Anna did, nor anyone who was known to be a follower of David Joris.



Walter Klaassen, Site 12A, C. 23, Route 7, Vernon, BC V1T 7Z3, continues his search for feet of clay among our Anabaptist forebears.

Mennonite Urban Ministries staff remembered with gratitude Joyce Holsopple Guatsche (1959-1990) in the Arvada (Colo.) Mennonite Church's newsletter. She was on staff only two years before she died, having contracted AIDS during a Mennonite Central Committee assignment in Jamaica. Among other tasks on staff she conducted a study of all food banks in Colorado and documented the increased requests for food and the increased needs of food banks in the state. The staff remembered her patience, compassion and understanding. "In her death," the newsletter reads, "she taught all of us about courage, acceptance, serenity and strength."

Since 1970, attempts have been made to develop an ongoing spiritual community for Mennonites coming from traditional settings to New York. These efforts culminated on Easter Sunday when 12 people became charter members of Manhattan (N.Y.) Mennonite Fellowship, reports pastor John Rempel. The congregation hopes to be a faithful witness for Christ while taking seriously the metropolitan world where it is located. MMF meets at 5 p.m. on Sundays and at 7 p.m. on Wednesdays.

NEWS

After eight years underground

Ethiopian Mennonites emerge alive and well

Salunga, Pa. (EMBMC)—"Our bank accounts, our church buildings and our freedoms were taken away, but in exchange God gave us life," said Kassa Agafari, Ethiopian pastor who visited in Pennsylvania in May. He described God's blessing on Meserete Kristos Church (the Ethiopian Mennonite Church) during the past eight years of government restrictions. Relaxed tensions in the country have now allowed the church to come above ground, and MKC leaders have finally allowed the church's story to appear in print.

"We were dispossessed, as a tornado dispossesses you," said Kassa. "But God provides relief. We need to be shaken by God's power."

Kassa said he thought there was no more religious persecution in Ethiopia. He agreed that new religious freedom in Ethiopia was linked to similar changes in the Soviet Union and Eastern Europe.

In a dramatic change, government officials recently encouraged Meserete Kristos Church leaders to build church buildings and to hold public meetings. MKC representatives met with the national minister of religion earlier this year and received permission to build churches, Kassa said.



Kassa Agafari talks with Irvin Richert at the recent Eastern District Conference sessions.

Ten congregations have voiced their desire to build. The previous church buildings had been taken by the government and are being used for other purposes.

Even with the new freedom, the 17,000 members of the church continue to meet in house fellowships. Five to seven people form a "cell group," and two to four of these (a maximum of 20 people) form a "house fellowship." Each congregation is a collection of these house fellowships. Cell groups meet weekly. House fellowships meet monthly to celebrate the Lord's Supper.

Kassa said that even with

restrictions removed, the house fellowships will continue because it is in the small groups that people know and

Your life is so easy. How can the church be the church where you have no opposition? *Yakuta Abdo, wife of recently deceased Kelifa Ali, who was executive secretary of MKC*

disciple each other. He said persecution was good for the growth of the church. "When we had freedom of worship, we

were at ease. When cessation of freedom came, this was God's leading in church life," he said. He believes God used persecution to bring many people to the church and caused them to grow in faith.

The number of congregations rose from 12 to 31 during eight years of restrictions. The church now has 32 evangelistic centers (or "church-planting" efforts), places where the general population has gathered for employment and where there are a few Mennonites. The church counts 56 evangelists, 180 elders and 1,500 lay leaders.

Total membership is estimated to be 17,000. Another 2,000 people are being instructed for membership. MKC projects a 40 percent increase in the 1990s. *With reports by Muriel T. Stackley and Paul Schrag*

'Ready to pay the price'

We do baptisms in bathrooms or in rivers in the dark, with no flashlights, said Kassa Agafari at the May sessions of the Eastern District Conference. The secret to the tenfold growth of the Ethiopian Mennonite Church (Meserete Kristos Church) in the last decade, he added, is that "we are always ready to pay the price." Leadership training, he said, is "mobile training. This is the hour of the church to go out and minister."

Meadows (Ill.) Mennonite Church

celebrated its centennial June 8-10. John Kroeker is the current pastor. Steve Estes, pastor at Boynton Mennonite Church, Hopedale, Ill., has written a history of the congregation. Pastors who are former members of the congregation are James Gundy, Burrton, Kan., Janeen Bertsche Johnson, Wichita, Kan., Mark Miller, Denver, Mary Ann Augspurger Moman, Indianapolis, and Larry Wilson, Kidron, Ohio.

Sponsors and hosts are needed for more than 100 young people coming to spend a year in North America through Mennonite Central Committee's International Visitor Exchange Program. IVEP is a cultural exchange for young people from Africa, Asia, Latin America and Europe. They usually spend six months each at two placements arranged by MCC in either Canada or the United States. Sponsors provide the visitor opportunity to work about 40 hours a week and provide for room, board and spending money for the trainee. For more information contact MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.

Another tornado hit south central Kansas on May 16. It seriously damaged the farm of K. John and Valerie (Loganbill) Klaassen, rural Whitewater. They are members of Grace Hill Mennonite Church, Whitewater. The twister, which damaged six farms on the Harvey-Butler County border, hit about 8 p.m. Whitewater is about 15 miles southeast of Newton.

NEWS

EDC worships in song, hears pain of AIDS

Lansdale, Pa.—Under the theme "O Come, Let Us Sing Unto the Lord," delegates to the 192nd annual meeting of the Eastern District Conference met here May 3-5, took part in joyous singing and heard a painful account from a mother whose son had died after suffering from AIDS.

Amid the many reports to the conference from various organizations participants sang from the *Hymnal Sampler*. The newly renovated building of Grace Mennonite Church, which hosted the event, provided excellent acoustics, one of the elements of good congregational singing, according to guest speaker Orlando Schmidt.

Schmidt, who retired last year after 27 years as professor of church music and worship at Associated Mennonite Biblical Seminaries, Elkhart, Ind., gave three talks: "The Priority of Congregational Worship and Singing," "The Intimacy of Small Groups and Choirs" and "Personal Worship."

He summarized a history of congregational singing and noted changes. For example, "amen" originally meant, "It is true!" but now means, "We're done now."

A member of the Hymnal Council, which has been choosing hymns to be included in the new hymnal due out in 1992, Schmidt discussed some of the issues the council has

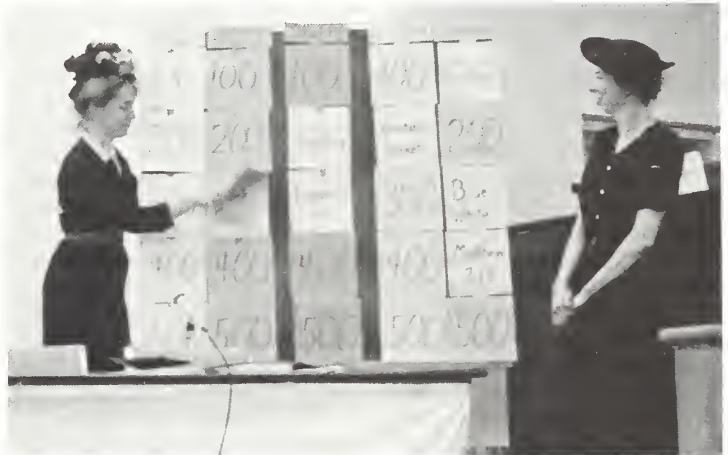
had to face. It considered 2,364 hymns in terms of music and text, he said. And while many old favorites will be in the new hymnal, so will newer songs. "We are in a golden age of hymnwriting," he said.

He emphasized the need to have a regular time of private prayer. This requires (1) commitment to it, (2) a course of action and (3) a way to deal with failure. He also encouraged silence. "We Mennonites have always been a down-to-earth people and don't know how to deal with things that are mystical," he said.

During the reporting time of the peace and social concerns committee, Shirley Detweiller, a member of Deep Run Mennonite Church West, Bedminster, Pa., told the story of her struggle as the mother of a man with AIDS. She said she felt abandoned by friends and by the church. The absence of cards and phone calls was particularly sharp compared with 10 years earlier, when her husband had died of cancer.

Craig Maven, who became her pastor shortly before her son died, then admitted he had made mistakes, that he had had fears. But when he visited Kevin, his fears vanished. He said that AIDS is like any other terminal disease.

In response John Bleam, EDC president, called for a prayer for forgiveness and direction. He said that Shirley's story was especially moving to



Staff members Darlene Mumbauer and Ruth Hunsberger host a game of Jeopardy for the Crossroads Community Center report.

him because his brother-in-law had died from AIDS three years earlier.

The district's ministerial committee submitted procedures for licensing, ordination and commissioning, and a disagreement arose. Bob Gerhart, pastor at Hereford Mennonite Church, Bally, Pa., objected to the proposed procedures. "There is nothing [in these procedures] about divorce or homosexual orientation or a person's doctrine of Scripture," he said.

Chairman Paul Wiker pointed out that according to the EDC constitution each congregation is autonomous in how it handles those issues in choosing a minister.

Committee member Robert Landis said that the committee did not want to infringe on congregations' own procedures regarding things like divorce or doctrine of Scripture. David Bartow, pastor at Upper Milford

Mennonite Church, Zionsville, Pa., said that EDC already dealt with this issue a few years back when the constitution was revised. "I thought we laid this issue to rest back then."

Eventually delegates accepted the procedures by a vote of 165-38.

In other business EDC delegates

- accepted Comunidad de Amor (Community of Love) Mennonite Church, Philadelphia, as a member of EDC;

- passed a budget of \$211,450, a 5.5 percent increase over last year's budget;

- okayed \$150,000 for a new septic system for Camp Men-0-Lan;

- voted to allow Men-0-Lan to work toward incorporation.

Don Fry, pastor at Emmanuel Mennonite Church, Reinholds, Pa., is the new EDC president, and Bob Gerhart is the new vice president. *Gordon Houser*

A federal judge on May 11 scolded U.S. attorneys for prosecuting 11 people who entered an Air Force base to oppose U.S. policy on El Salvador, then added that those convicted "probably are prophets." "I don't think these people belong in the criminal justice system," U.S. District Judge Jim Carrigan lectured a prosecutor. The 11 included two nuns, a former minister, lay church worker and other antiwar activists. (Religious News Service)

For the first time, East German peace supporters joined members of the Rhein-Hunsrück Peace Initiative in the West German group's annual Easter peace march. The April 14 march was the 10th held and went from the Wüschheim Air Station, a U.S. Air Force base that houses nuclear weapons, to the town of Kastellaun. Theme for the weekend was "Down with Walls, Away with Weapons." More than 200 East Germans came, said Mennonite Central Committee worker Andre Gingerich Stoner.

Christian Leaders for Responsible Television (CLear-TV) has ended a nine-month boycott of Clorox after the corporation took steps to have its policies for sponsorship of TV programs enforced more stringently. Last July CLear-TV announced a boycott of both Clorox and Mennen to protest what they called the amount of sex, violence, profanity and anti-Christian stereotyping on programs sponsored by the firms. (Religious News Service)

NEWS

July sessions of CMC bound for Edmonton

Winnipeg (CMC)—"Faithfulness in the '90s" is the theme for the 88th annual sessions of the Conference of Mennonites in Canada, to be held July 6-11 in Edmonton. Main speakers are Harry Huebner, Winnipeg; Marlin Miller, Elkhart, Ind.; Margaret Loewen Reimer, Waterloo, Ont. Youth will consider the theme under four main topics: poverty, recycling, refugees and consumerism.

The Conference of Mennonites in Canada is in the midst of a process of re-examining goals, priorities and structures, relating more closely to the provincial/regional conferences and participating in the Mennonite Church/General Conference Mennonite Church integration talks. CMC is experiencing major changes in staff, both on the administrative level of the conference and in the faculty of Canadian Mennonite Bible College (CMBC), at a time when questions of leadership and authority continue to be raised.

It has just completed two phases of a major building program and is moving forward with planning and fund-raising for the final two stages, at a time when many voices are requesting funds and when some areas of the country are struggling economically.

At the July sessions on the University of Alberta campus delegates will respond to a recommendation that CMC apply for associate member-

ship in both the Evangelical Fellowship of Canada and the Canadian Council of Churches.

Other recommendations will speak to increased involvement of associate member churches and to CMC's nomination and election procedures. A feature during the conference will be a forum on postsecondary education.

The Conference of Mennonites in Canada, with headquarters in Winnipeg, is comprised of 157 congregations with 29,000 members and 62 associate congregations with 8,550 members. *Margaret Franz, editor, Conference of Mennonites in Canada*

The **Conference of Mennonites in Manitoba** invites applications or nominations for the position of **executive secretary**. This is the chief administrative position of the conference and includes responsibility for the development and coordination of the overall conference program.

The executive secretary is accountable to the General Board.

Further information regarding the position description, salary and benefits is available upon request.

Applications will be received until July 1.

Please submit inquiries or applications to Jack Loepp, Personnel Chair, Route 2, Box 25, Morris, MB R0G 1K0, telephone (204) 746-8161 (evenings).



Emily Will (MCC)

Mennonite Central Committee agriculturalists Tim Eisenbeis (left) and Betty Szilassy (right) talk with José Antônio Filho and his son. Filho has increased productivity in his fields by planting across hillsides rather than up and down, and by leaving crop trash to hold soil after harvest. The two MCC workers promote sustainable, productive farming techniques to peasant farmers like Filho in the semiarid Tacaimbo area of Brazil. Eisenbeis is a member of Salem-Zion Mennonite Church in Freeman, S.D.

The **Mennonite Collegiate Institute** invites applications for 1990-91 in the following areas:

Music director—

Developing choral skills is the primary responsibility. Other duties may include conducting the band, directing the musical and providing private vocal or instrumental instruction. Musical excellence and enthusiasm for working with teenagers are expected.

Resident life coordinator (one female and one male)—

Christian commitment, enthusiasm for working with teenagers, leadership abilities, experience and/or training in counseling, and interest in music or sports are desirable qualifications.

Please send your resumé to Allan Dueck, principal, Box 250, Gretna, MB R0G 0V0, (204) 327-5891.

"Bread and Roses" was the name for the fourth faith and resistance retreat in Wichita, Kan., May 4-5. At a prayer service at the west gate of McConnell Air Force Base 44 people illegally crossed a line onto base property as an act of non-violent civil disobedience. Air Force personnel detained, questioned, searched, fingerprinted and gave them "bar and ban" letters that prohibit them from base property for two years. Five of those detained violated a previous bar-and-ban letter and will be tried in federal court, beginning June 14. Among the Mennonites present was Gene Stoltzfus, coordinator of Christian Peacemaker Teams.



Geneva Hershberger

Participants at "Bread and Roses" prayer service include Mennonite Ann Minter, Hesston, Kan., who is playing guitar.

As of April 30, A Call to Kingdom Commitments had received \$5,243,500, or 95 percent of the \$5,543,329 committed to the General Conference Mennonite Church development plan, reported Ted Stuckey, conference treasurer. Contributions to A Call to Kingdom Commitments will end June 30.

NEWS

China Educational Exchange continues after setback

Winnipeg (CEE)—A year after the Chinese government suppressed the pro-democracy movement there on June 4, 1989, 18 new China Educational Exchange volunteers are teaching English at Chinese colleges and universities for the summer.

They will join seven other CEE teachers who are continuing their assignments in China. Because fewer people applied in the winter of 1989 and seven candidates withdrew after last June 4, the CEE team dropped from a high of 33 last year to 14 currently.

CEE and Mennonite colleges in the United States and Canada will also host six Chinese scholars during the 1990-91 year. Two will teach Chinese history and culture at Eastern Mennonite (Harrisonburg, Va.) and Goshen (Ind.) colleges and Rockway Collegiate (Kitchener, Ont.). Three will study English and other subjects at Bethel (North Newton, Kan.), Fresno (Calif.) Pacific and Bluffton (Ohio) colleges, while one will study nursing at Hesston (Kan.) College.

During a month-long visit in China in April, CEE director Myrri Byler heard repeated expressions of appreciation for CEE teachers from Chinese officials. He noted that while the government stresses "stability" as a reason to visit China, "CEE and its Chinese partners stress friendship and

learning from each other. The trust, goodwill and sense of history we encountered at the individual and institutional levels was tangible and moving."

Last fall Goshen College and China's Sichuan Normal University celebrated 10 years of exchanges; in 1991 CEE and the Sichuan Education Commission will mark their 10th anniversary.

June 4 and its aftermath caused many organizations to reconsider their involvements with China. While China called off government exchanges, most church or school-sponsored exchange programs were sharply curtailed or canceled from the North American side. After discussions with CEE teachers and alumni, other exchange programs, and Chinese friends and partner institutions, CEE decided to continue the program.

Byler said, "By continuing our exchange we are acknowledging the benefits both sides have received. We agree with our Chinese partners that when governmental relations are strained, that is the time to emphasize people-to-people ties."

Sixteen of the North American CEE teachers will be at six schools in Sichuan, five will teach at two schools in Shenyang, and four will be seconded to the Chinese Amity Foundation, which places

Christian language teachers from Europe, Japan and North America at schools in the eastern part of China.

Five of the 18 North American teachers going to China this fall have already completed one or two CEE terms, and four were in China last June 4. Herta Funk, most recently of Winnipeg, taught in China from 1983 to 1987. Everett and Margaret Metzler of Kokomo, Ind., taught there from 1985 to 1989. George and Rena Kroeker of Winnipeg taught in China from 1987 to 1989.

In addition to the teachers, longtime Mennonite Publishing House employees Ben Cutrell and Stan Yoder will spend September to May 1991 at the Amity Foundation's printing press outside Nanjing. Cutrell will help set up an accounting system for the press, while

Yoder will offer technical advice. Dorothy Cutrell and Roxie Yoder will teach and assist Amity staff in other ways. The press, a joint venture between Amity and the United Bible Society, prints 90,000 Chinese Bibles per month, as well as hymnals and other religious literature. Mennonite congregations, individuals and mission and service agencies have contributed \$34,000 U.S. (\$40,000 Canadian) to the printing of Bibles and hymnals since March 1989.

In addition to these long-term assignments, short-term exchanges between CEE and its Chinese partner schools in veterinary medicine, agriculture, mental health and medicine will take place during the summer and fall of 1990. *Ann Martin, China Educational Exchange*

Half-time position in youth ministry. First Mennonite Church, Bluffton, Ohio, is seeking a person to fill a half-time position in youth ministry.

Responsibilities: planning and supervision for junior and senior high fellowship groups in their regular and special activities, and facilitating activities for young adults in the 18-25 age group.

Requirements: experience, commitment, organizational skills, personal interaction skills; seminary training preferred but not required.

Send resumé to Search Committee, First Mennonite Church, Bluffton, OH 45817.

The full-time position of **editor** of *With and YouthGuide* is available as of Sept. 4. Desired qualifications include editorial skills and experience, awareness of issues pertinent to teens, experience in working with youth, active congregational membership in either Mennonite Church or General Conference Mennonite Church. Job description is available. Office for this position is located in the Commission on Education, Newton, Kan.

Applications accepted until June 30. Send resumé, samples of work and letter stating interest in the position to Norma Johnson, Executive Secretary, COE, Box 347, Newton, KS 67114, (316) 283-5100.

A total of 107 people from San Antonio, Austin, Houston, Premont, Fort Worth and Dallas Mennonite churches met April 27-29 at Greene Family Camp in Bruceville, Texas. In four sessions Jan Gleysteen presented stories and slides about the Mennonite heritage.

Columbia Bible College, Clearbrook, B.C., held its 52nd graduation exercises on April 21 at Central Heights Mennonite Brethren Church, Abbotsford, B.C. Forty-four students graduated with two-year diplomas in Christian studies and 22 from the Bachelor of Religious Education program. Larry Hooge was honored as outstanding alumnus for 1990. Henry Schmidt, associate professor of world mission at Mennonite Brethren Biblical Seminary, Fresno, Calif., addressed the graduates on "You Can Make a Difference." CBC is jointly owned and operated by the Conference of Mennonites in B.C. and the B.C. Mennonite Brethren.



CBC president Walter Unger congratulates Martin Bartel at graduation ceremonies.

NEWS

Colombian Mennonite churches approve purpose statement

Newton, Kan. (GCMC)—The Evangelical Mennonite Churches of Colombia at their annual assembly in January approved a purpose statement which calls them to "be the people of God."

The statement, which was developed over a number of years, highlights the following as the characteristics of a "people of God" (summarized here): (1) loving and worshiping God, honoring Jesus Christ and walking in the Holy Spirit;

(2) sharing the gospel with others; (3) supporting all who choose Jesus Christ; (4) providing opportunities for discipleship through use of spiritual gifts and abilities; (5) practicing a simple lifestyle, with an emphasis on the biblical values of love, justice, reconciliation, peace, freedom, mutual aid and service; and (6) forming fraternal communities of faith.

Plans call for printing this statement on desktop cards as well as posters. According to Peter Stucky, executive secretary for the Evangelical Mennonite Churches of Colombia, the executive committee is asking "each congregation and institution to take steps to make the statement a reality so that it acquires life." The statement will also provide orientation and motivation to new members. *Glendon Klaassen, secretary for Latin America for the Commission on Overseas Mission of the General Conference Mennonite Church*

Freeman Academy has positions open for 1990-91 for a **Bible instructor** and a **guidance counselor**.

Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church. To apply send letter and credentials to Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

Rosthern Junior College invites applications in the following areas: art, drama, chemistry and biology, beginning September 1990.

Rosthern Junior College is a Mennonite secondary school offering an academic and residential program for grades 10-12.

Contact Erwin Tiessen, RJC, Rosthern, SK S0K 3R0, (306) 232-4222 or (306) 232-5422.

1-W reunion planned for all former 1-Ws who served at the General Rose Hospital, Denver, Colo. Date: Aug. 16-18, 1991. Place: Denver.

For more information and reservations contact by **July 1, 1990**: Wallis Goertzen, Box 117, Henderson, NE 68371.

MVS seeks to attract greater variety of people

Chicago (GCMC)—Making voluntary service programs more racially, ethnically and economically inclusive was the theme of a consultation held here in April. Five members of the Commission on Home Ministries staff attended the event, which was sponsored by the Commission on Voluntary Service and Action of New York City.

Many volunteer programs have found it difficult to attract participants representing a broad cross section of the population. Often volunteers are white and relatively affluent. Racial and ethnic groups and poor people have been underrepresented.

Hubert Brown, executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church, delivered the keynote address, "Volunteer Service—Moving From Exclusiveness to Inclusiveness." He challenged representatives of more than 20 volunteer programs to overcome barriers of racism and cultural insensitivity. He stressed the importance of adding commitment, will and cross-cultural competence to good intentions in achieving this goal.

The consultation concluded with a section focused on developing specific strategies in recruitment, placement, training and administration of programs for inclusiveness.

David Orr, Mennonite

Voluntary Service personnel director and one of the conference planners, said, "This event has given us a lot of good ideas and specific steps that we can take. I look forward to working to make MVS a more inclusive program that will truly reflect the many peoples concerns and commitments of the General Conference."

In addition to Brown and Orr, Chuck Neufeld, MVS director, Barbara Unruh, MVS associate personnel director, and Charlotte Siemens, associate director/Canada, attended the event.

AIMM moves into new building

Elkhart, Ind. (AIMM)—Africa Inter-Mennonite Mission has moved into the building for which it broke ground a year ago. Staff, board members, missionaries, former missionaries and friends gathered for the April 21 dedication at 59466 CR 113, here. They expressed gratefulness to God and to contributors that the building is debt free. Executive secretary Earl Roth used the same litany that was used in 1959 at the dedication of a former office building. The Youth Discovery Team of Zairian and American young people sang "Je Lourai l'Eternel."

"Ethics in Action: In the Home, the Workplace and the Environment" is the theme of the North America Interfaith Conference, to be held July 1-3 at the University of Washington in Seattle. More than 250 representatives of over a dozen religious faiths are expected to attend. The conference, sponsored by the North America Interfaith Network, will explore traditions and values of various faiths as well as religious differences and similarities.

Day One Ministries, 1213 Chew St., Allentown, PA 18102, celebrated its fifth anniversary in March. Affiliated with Exodus International, it is committed to "bringing God's healing to gay and lesbian persons and to educate the church to its responsibility to care for persons who are struggling with homosexuality." Kenneth Larter, director of HOPE Ministries in Philadelphia, spoke on "Sexual Brokenness: the Mystery of Iniquity and the Mystery of Godliness."

Cedar Valley Mennonite Church in Mission, B.C., will celebrate its 50th anniversary June 29-July 1. All former members and friends of the congregation are invited to participate in activities.

NEWS COMMENTARY

Farm unions: a dilemma for churches

Sally Weaver Sommer

Mennonites traditionally have been concerned with meeting the needs of the poor and are well known for international relief aid through Mennonite Central Committee and other organizations.

In Northwest Ohio the Mennonites and other church groups also are concerned about the low wages and poor working conditions and housing of migratory farm workers.

The churches expressed this concern by distributing clothes and food and teaching Bible school at migrant camps for many years. In 1967, however, a farm workers union was formed that, if successful, would eliminate the need for traditional relief aid to farm workers.

The Farm Labor Organizing Committee (FLOC) formed with the goal of negotiating contracts with the growers and canners and sought the support of the churches.

How was a Mennonite church to respond to this request? By this time it was generally accepted, at least in the context of Mennonite development programs abroad, that relief aid was not the answer to the problems of the poor.

FLOC's situation was different for three reasons. First, the poverty to be dealt

with was right at home. Some members of Mennonite congregations were the employers who were being accused of paying low wages and providing poor working conditions.

Finally, the church was being asked to support a union when many Mennonites had been taught that being a part of a union was unchristian.

As a result the issue was never really discussed in congregations. Mennonite Central Committee considered creating a voluntary service position in Northern Ohio to assist farm workers, but the project was never pursued. Meanwhile the union continued to negotiate.

FLOC, the Campbell Soup Company and the Campbell Tomato Growers Association signed a three-year contract in 1986, so the union achieved its goal without the help of the churches.

I would suggest that congregations interested in struggling with the issue of migratory farm workers and the farm workers' unions work through the following queries as individuals and as church institutions:

1. What should our ministry be to poor people in our geographical area?
2. What is our attitude toward labor unions? Is it legitimate?

3. Are Hispanic Mennonites as much a part of our Mennonite institutions as white Mennonites are?

4. Are we willing to receive and give guidance in matters that deal with our economic relations with others?

Additional suggestions for congregations to deal with this

issue include learning more about the farm labor situation, lobbying for appropriate farm labor legislation and encouraging farmers to join the negotiating process already under way.

Sally Weaver Sommer is associate professor of economics at Bluffton (Ohio) College.



What is our attitude toward labor unions? Workers in a California orchard

The Mennonite Church General Board, after years of study and discussion, brought the military tax question to a vote, then tabled it. Last August a majority of General Assembly delegates voted to "support" the efforts of church board employees who do not wish their taxes deducted so that they may deal with the government in regard to military taxes. At the General Board meetings April 5-7 in Kalona, Iowa, members tabled a motion to honor requests of employees who ask that their income tax not be withheld.

Cars are the biggest source of greenhouse gasses and the largest single cause of ozone smog, according to *Greenpeace* magazine. In addition, nearly twice as many Americans have died on highways as in all U.S. wars since 1776; in Mexico City, seven of 10 infants have blood lead levels from car emissions in excess of World Health Organization standards; cars cause acid rain by emitting 34 percent of the nitrogen oxide in the United States; do-it-yourself mechanics dump an Exxon Valdez-worth of used motor oil every 2 1/2 weeks; oil consumption topped 225 billion gallons last year; Americans spent \$50 billion last year to protect oil tankers in the Persian Gulf.

General Conference Mennonite pastor Waldo Miller of Hopefield Mennonite Church, Moundridge, Kan., is the world's oldest living recipient of a kidney transplant. Now 70, Miller received his transplant 19 years ago when the surgery was still considered experimental. "I never dreamed I'd live this long," he says. He fully expected to die within six or seven years, leaving a wife and eight children. The surgery, costing \$30,000 at the time, was performed at the Cleveland Clinic in Ohio. Miller's brother Wilmer donated the kidney. "I wouldn't be here but for the grace of God and my brother," he says.

RECORD

CALENDAR

June 14-17—Northern District Conference, Salem-Zion, Freeman, S.D.

June 21-24—Pacific District Conference, First Church, Reedley, Calif.

July 6-10—Conference of Mennonites in Canada, Edmonton

July 24-29—Mennonite World Conference, Winnipeg

Oct. 26-28—Western District Conference, Goessel, Kan.

DEATHS

Kelefa Ali, 41, executive secretary of the Meserete Kristos Church in Ethiopia, died April 16 in Harrisonburg, Va. He was a student at Eastern Mennonite Seminary. He came to Lancaster, Pa., in 1989 to seek treatment for cancer. He is survived by his wife, Yakuta Abdo, and four daughters. The Meserete Kristos Church grew out of the work of Eastern Mennonite Board of Missions, Salunga, Pa. (See page 250.)

Mary Jane Wiens Toews, 86, Inman, Kan., died April 24.

She and her husband, Henry A. Toews, who preceded her in death, were overseas missionaries with the General Conference in Zaire (then called Belgian Congo) 1936-1940 and 1945-1951.

Kathryn Stoneback, San Luis Obispo, Calif., died April 1. She was preceded in death by her husband, George S. Stoneback, former pastor at Lorraine Avenue Church, Wichita, Kan.

WORKERS

Ethel and Norman Abrahams, Bethel College Church, North Newton, Kan., received the Bethel College outstanding alumni awards. Norman is an optometrist, and Ethel an artist.

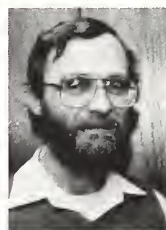
Fred Amstutz, First Church, Bluffton, Ohio, received the honorary alumnus award from the Bluffton College National Alumni Association.

Rudy Baergen, Charleswood Church, Winnipeg, will begin as co-pastor at First Church, Kitchener, Ont., on Sept. 1. Rudy and his wife, **Helen**, will return in July from their term of

missionary service with COM. They taught at a Baptist seminary in Coch-



H. Baergen



R. Baergen



Birkey



Todd Lehman

abomba, Bolivia. The Baergens have two sons, Rene and Joel.

Marlin Birkey, Hesston, Kan., and **Todd Lehman**, formerly of Aberdeen, Idaho, seniors at Bethel College, North Newton, Kan., won the Mennonite Contributions contest. Birkey's first prize was for his paper "Grace and the Human Condition in Protestantism and Anabaptism," and Lehman's second prize was for "Two Reformations: An Analytical Comparison of Liberation Theology and Anabaptist Theology Through the Writings of Gustavo Gutierrez and John Howard Yoder."

Howard Brenneman, Hesston, Kan., was the final guest speaker in the centennial series at Mennonite Collegiate Institute, Gretna, Man. Brenneman is a member of Mennonite Economic Development Associates and has been involved with manufacturing farm equipment.

Abe Buhler has resigned as pastor at Carrot River (Sask.) Church, effective June 30.

Martin Buhr, executive director of House of Friendship,

Kitchener, Ont., reported at the April 29 meeting that the agency employs 36 full-time and 45 part-time employees and has 100 volunteers on staff.

Diane M. Crutcher, Normal, Ill., has been named the manager of human resource development for BroMenn Healthcare, Bloomington, Ill.

Henry Engbrecht, Winnipeg, conducted a 500-voice choir in Centennial Concert Hall, Winnipeg, and **William Janzen**, Waterloo, Ont., conducted a 175-piece band for Mennonite Music Festival '90. This event, held on May 5-6, was sponsored by the Canadian Association of Mennonite Schools to celebrate 100 years of Christian education.

Delbert and Susan Dick will be commissioned at Silverwood Church, Goshen, Ind., on June 17. They will work in Zaire with COM/AIMM after a year of French language study in Quebec.

Edna and George Dyck, Shalom Church, Newton, Kan., will go to China on a medical exchange and also work with MCC on the West Bank from

AIMM—Africa Inter-Mennonite Mission
AMBS—Associated Mennonite Biblical Seminaries
CHM—Commission on Home Ministries
CMBC—Canadian Mennonite Bible College
COE—Commission on Education
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service

The Church of the Brethren General Board has endorsed a boycott of Salvadoran coffee, calling on all its members and institutions to boycott all brands of coffee that include Salvadoran beans. According to Church of the Brethren officials, the United States purchases 60 percent of Salvadoran exports, yet that is only 5 percent of total U.S. coffee imports. The Salvadoran people get little of the revenue from coffee sales. The largest federation of Salvadoran workers has endorsed the boycott.

Gary Jewell, a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., handed out about \$150 in \$1 bills April 16 to passers-by in front of the downtown post office in Elkhart to express his opposition to U.S. military spending. He gave away about half of what he and his wife, Jan Yoder, owe in federal income taxes. The couple plans to give the rest to a charity like Mennonite Central Committee. Stapled to each \$1 bill was a statement by Jewell that read in part, "Today I choose to give my money away (call it a 'peace dividend') rather than to pay the remaining 60 percent of my federal income tax that goes toward present and past military expense." (*The Elkhart Truth*)

The farmer's share of the food dollar has been declining since 1979, reports the U.S. Department of Agriculture. Farm prices have increased little, while retail prices have risen substantially. In 1988 farmers received an average of 25 cents on each dollar. The remainder, known as the marketing bill, was consumed by processing, packaging, transportation, advertising, labor and other costs.

RECORD

September to December before returning to Newton in January 1991. They spent the 1990 spring semester at AMBS.

Henry Enns, First Church, Winnipeg, has been appointed director of development for Bethania Mennonite Personal Care Home.

Dick Epp, Nutana Park Church, Saskatoon, created a 20-minute slide set to celebrate that congregation's 25th anniversary.

Ed and Norilynn Epp, Bethel Church, Winnipeg, have moved the MCC Lebanon office to Cyprus, where they work part time with the Middle East Council of Churches.

Ray Epp, Grain of Wheat Community Church, Winnipeg, has been appointed director of the MCC Manitoba-supported Ecumenical Ministry of Agriculture, an organization that promotes sustainable agriculture. (See his article, page 246.)

Frieda Esau-Klippenstein, Winnipeg, will do research on treaty land entitlements with aboriginal people for MCC Canada's Native Concerns.

John G. Fast has been appointed chaplain at Conrad Grebel College, Waterloo, Ont. effective July 1. He is currently the director of the Boston Theological Institute.

Loretta Fast, Newton, Kan., along with **Jake F. Pauls** and **J.K. Klassen**, both of Winnipeg, were in a delegation visiting Mennonite congregations in Orenburg, Karaganda and Alma Ata, Soviet Union, for 10 days, beginning April 22. One purpose was to arrange for representatives to attend

Assembly 12 of Mennonite World Conference in Winnipeg.

D.W. Friesen and Sons Ltd., Altona, Man., are now listed in the *Financial Post* as one of the best 100 companies to work for in Canada.

John Friesen, history professor at CMBC, Winnipeg, is the author of the story line for a permanent display depicting the Dutch-Germanic Mennonite experience from the 1500s to 1990s at the Mennonite Heritage Village, Steinbach, Man.

Joyce Stradinger Gerhart, Hereford Church, Bally, Pa., will become the new president of the Eastern District Conference Women in Mission in 1991.

Keith Harder, pastor at First Church, Hillsboro, Kan., was ordained to ministry on May 4.

William Hawk has been appointed dean of academic affairs at Bluffton (Ohio) College. He succeeds **Burton Yost**, who served as interim dean for a year. Yost has been granted a sabbatical before he resumes teaching as professor of religion.

Beth Hege, Bethel College Church, North Newton, Kan., has been appointed news service editor for the General Conference, effective July 9. She will replace **Carla Reimer**. Hege is currently the director of public information and news service for Bethel College.

Debbie Heinrichs, Nutana Park Church, Saskatoon, won the local YWCA woman of the year award for her innovative children's summer lunch program.



Hege



Liechty



P. Lehman



Tim Lehman

Paul Hiebert, Fuller Theological Seminary, Pasadena, Calif., is teaching a course at Columbia Bible College, Clearbrook, B.C., June 11-15, on "Responding to popular new religious movements."

Alice Huxman, First Church, Newton, Kan., has resigned from her position as secretary for MVS, effective June 20. She has held this position since November 1983.

Vernon Jantzi, professor of sociology, Eastern Mennonite College, Harrisonburg, Va., is researching the national peace education programs in Costa Rica and New Zealand, the only two nations in the world attempting such programs on a national level.

Clarice and Lawrence Kratz, Maple Avenue Church, Waukesha, Wis., will lead a retreat on the single-parent family at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., July 29-Aug. 3.

Richard Kriegbaum, president of Fresno (Calif.) Pacific College, led a strategic planning retreat at Columbia Bible College, Clearbrook, B.C.

Tim Lehman, Eden Church, Moundridge, Kan., will be director of the Wilderness Wind Camp, Ely, Minn., from May 27

to Aug. 28. His wife, **Paula Diller Lehman**, will accompany him, continuing her work as Youth Venture coordinator, a program of CHM.

Don Lemons, associate professor of physics at Bethel College, North Newton, Kan., was awarded the Sears-Roebuck Foundation Teaching Excellence and Campus Leadership Award. He is one of 700 young professors in the United States to be honored.

Sandra Liechty, Lima, Ohio, has been appointed Women in Mission representative to CHM, succeeding **Anette Eisenbeis**. Liechty is WM president for the Central District Conference.

Don Longbottom, Moundridge, Kan., has accepted a Clinical Pastoral Education trainee position with Prairie View Psychiatric Hospital, Newton, Kan.

Elmer Neufeld was reappointed to a three-year term as president of Bluffton (Ohio) College. He has served as president since 1978.

Amelia and Newton Old Crow, Seiling, Okla., were formally recognized on April 29 by the Western District ministerial committee as pastors at Indian Mennonite

continued on next page

Gordon Houser, assistant editor of *The Mennonite*, received a third place award from the Evangelical Press Association at its 1990 meeting in Colorado Springs, Colo., May 7-9. The award came in the category "critical review" for his article "The Art of Being" in the Jan. 10, 1989, issue of *The Mennonite*. Arthur Boers, a Mennonite pastor and frequent reviewer for *The Mennonite*, won second place for his interview "Henri Nouwen" in *The Other Side*. Jon Warren, a member of Seattle Mennonite Church, won first and fifth places for photo features in *Moody Monthly* and *Childlife*, respectively.

A task force of U.S. House Democrats concluded April 30 that the Salvadoran government's investigation into the killing of six Jesuits and two women last November was at a "virtual standstill" because authorities there were making little effort to determine the involvement of senior Salvadoran military officials. The Salvadoran government has arrested an army colonel, two lieutenants and five lower-ranking military men on murder charges. But the congressional panel, led by Rep. Joe Mokely (D-Mass.), said questions remain about who ordered the killings, echoing concerns earlier voiced by church leaders in El Salvador. (*National Catholic Reporter*)

Sandra Birdsell was presented with the W.H. Smith/*Books in Canada* First Novel Award of \$5,000 in Toronto on March 30 for *The Missing Child*. Birdsell is known for her short stories, peopled with Metis and Mennonites, set in Agassiz, Man. The central image in the novel is the rising flood, coming out of her memories of the Red River floods. In the novel, says Birdsell, the rising water represents "the danger we live with, the great changes that are occurring in our society, especially for children, and the violence that seems to be rising to inundate us."

RECORD



Neufeld



Pankratz



R. Regier



Reimer



Schertz



L. Schrag



Schroeder



Suderman



Poettcker



H. Regier

continued from previous page
Church, Seiling, and Zion Church, Canton,

David Ortman, Seattle Church, received the young alumnus award from Bethel College, North Newton, Kan. He works with Friends of the Earth.

Elizabeth Raid Pankratz is COE's in-house editor for the Children's Curriculum Project. She is a member of Bethel Church, Mountain Lake, Minn., and with her husband, Steve, and three children, attends Bethel College Church, North Newton, Kan.

Henry Poettcker, retiring president of Mennonite Biblical Seminary, was the commencement convocation speaker at AMBS on June 1.

Richard Ratzlaff, Pretty Prairie, Kan., is interim pastor at Hoffnungsau Church, Inman, Kan.

Harold Regier, Faith Church,

Newton, Kan., has been granted a two-month sabbatical from his position as director of Offender/Victim Ministries. He and his wife, **Rosella Wiens Regier**, COE secretary for children's education, will travel and study in Europe.

Miles Reimer, Braeside Evangelical Mennonite Church, Winnipeg, has been appointed Mennonite Voluntary Service associate director for Canada, effective May 1. He succeeds **Charlotte Siemens**. MVS is a program of CHM.

Earl Roth, Silverwood Church, Goshen, Ind., executive secretary of AIMM, was in Africa April 27-May 31.

Martin Sawatzky will leave his position as pastor at Sargent Avenue Church, Winnipeg, this summer.

Mary Schertz, assistant professor of New Testament at AMBS, was one of 10 international theologians invited to a historic meeting in March with Palestinian Christians at the Ecumenical Institute for Theological Research at Tantur, near Bethlehem.

Jane Janzen Schmidt, Faith Church, Newton, Kan., resigned from her position as administrative assistant for MVS, effective May 31. She

has held this position since 1980. Previously she worked as secretary for COE for six years.

Linda Schmidt, Akron (Pa.) Church, is supply pastor for spring and summer at United Church of Christ, Linglestown, Pa.

Leona Schrag, First Church, Pretty Prairie, Kan., began June 1 as office secretary at AIMM. She has spent 22 years as a COM/AIMM missionary to Zaire, working in Christian education, literature, teaching language, and missionary counseling.

Robert M. Schrag, First Church, Newton, Kan., received a Bethel College alumni distinguished achievement award. He is editor of *Menno-nite Weekly Review*, an inter-Mennonite paper with a circulation of 10,500.

David Schroeder, professor of New Testament and Bible at CMBC, Winnipeg, was the commencement speaker at Bethel College, North Newton, Kan. He is a 1951 Bethel graduate.

Dale Schumm, Elkhart, Ind., and staff from Mennonite mission and service agencies, will lead a re-entry retreat Aug. 10-12 at Laurelville Mennonite

Church Center, Mt. Pleasant, Pa.

Kent Seymour, Normal, Ill., has been named administrative director of laboratory services for BroMenn Healthcare, Bloomington, Ill.

Tim and Mary Lou Schmucker, Tavistock (Ont.) Church, are ending their service in Colombia with COM. They served with COM since August 1988 and arrived in Canada on May 12.

Jan Steckley has begun as associate pastor at Breslau (Ont.) Church. She and her husband, Jeff, had been associate pastors at Steinmann (Ont.) Church.

Mark Steinmetz, First Church, Bluffton, Ohio, was recognized by the Bluffton College National Alumni Association as outstanding young alumnus. He graduated from Bluffton College in 1970 and practices family medicine.

Ed R. Stucky will be interim pastor at Eden Church, Moundridge, Kan., beginning July 29.

Mark Suderman, originally from Bethel Church, Mountain Lake, Minn., will join the music faculty at Tabor College, Hillsboro, Kan.

—compiled by Angela Rempel

The Commission on Education of the General Conference Mennonite Church is offering scholarships to writers who plan to attend the Mennonite Writers' Conference to be held Sept. 21-23 in Hesston, Kan. The deadline for application is Aug. 15. Preference will be given to writers who are affiliated with General Conference congregations. A limited number of scholarships are available. Contact Maynard Shelly, COE, Box 347, Newton, KS 67114, (316) 283-5100.

More than 200 prominent evangelical Christians from four nations have endorsed a statement affirming the equality of men and women on the basis of biblical teaching. The declaration declares, "In the New Testament economy, women as well as men exercise the prophetic, priestly and royal functions" and "in the church, public recognition is to be given to both women and men who exercise ministries of service and leadership." Signers include World Vision president Robert Seiple, InterVarsity Christian Fellowship president Stephen Hayner, Christian College Coalition president Myron Augsburger and well-known evangelical pastors like Bruce Larson and Stuart Briscoe.

At the Rally for Life '90 a crowd estimated at 225,000 to 250,000 by U.S. park police and at more than twice that number by the event's organizers heard U.S. President Bush and Vice President Dan Quayle, other politicians and such religious leaders as New York Cardinal John O'Connor denounce abortion and urge continued efforts to combat it.

RESOURCES

books

The new **Mennonite Your Way Directory VI** (\$11, \$20 for two copies) for the years 1990-92 is available from Mennonite Your



Nancy and Leon Stauffer browse at the new **Mennonite Your Way Directory VI**.

Way, Box 1525, Salunga, PA 17538, (717) 653-9288.

The Quixote Center, 3311 Chauncey Place, #301, Mt. Rainier, MD 20712, has published **A Saga of Shame: Racism and the Death Penalty** in tabloid format.

Fit for God's Presence by Everett L. Fullam (Revell, 1989, \$5.95) shows readers the best ways to develop all aspects of the spiritual body.

A Homeland for Strangers by Peter J. Klassen (Center for Mennonite Brethren Studies, 1989, \$15.95) is an introduction to Mennonites in Poland and Prussia.

Sol, a retired farmer, gives up on life and sinks into despair after the death of his wife in the novel **Winds of Promise** by Shirlee Evans (Herald Press, 1989, \$7.95, \$9.95 in Canada).

Copper Moons by Susan

Yoder Ackerman (Herald Press, 1989, \$9.95, \$12.50 in Canada) is the story of a year of discovering Africa, a new husband and a faith that takes risks.

Hispanics and Mennonites have similar histories and much to learn from one another, say José Ortiz and David Graybill in **Reflections of an Hispanic Mennonite** (Good Books, 1989, \$6.95). (See page 262.)

Dictionary of Christianity in America: A Comprehensive Resource on the Religious Impulse that Shaped a Continent, edited by Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, Harry S. Stout (InterVarsity Press, 1990, \$39.95), features 2,600 signed articles, 1,400 pages of double-column text, charts and diagrams representing the development of denominations and institutions.

A liberation theology of the Eucharist, **Our God Has No Favorites** by Anne Primavesi and Jennifer Henderson (Resource Publications, 1990, \$8.95)

stirs up church issues for men and women.

Vision, Doctrine, War: Mennonite Identity and Organization in America, 1890-1930 by James C. Juhnke (Herald Press, 1989, \$19.95, \$24.95 in Canada) tells how

Mennonites responded to the challenges of war and to doctrinal and cultural change.

David A. Haury edits an occasional newsletter of the historical committee of the General Conference Mennonite Church called **General Conference Heritage**. It is published by the Commission on Education, Box 347, Newton, KS 67114-0347.

Homiletic: A Review of Publications in Religious Communication (\$7 per year) is published semiannually in June and December by the Academy of Homiletics and the Religious Speech Communication Association. Order from Lutheran Theological Seminary, 61 W. Confederate Ave., Gettysburg, PA 17325.

William J. Doorly develops a theology of economic justice that makes the prophet's words a stirring indictment and illumination of society today in **Prophet of Justice: Understanding the Book of Amos** (Paulist Press, 1990, \$5.95).

Intimate Moments with the Savior: Learning to Love by Ken Gire (Zondervan, 1989, \$12.95) is a devotional tapestry, woven from threads of Scripture, meditation and prayer.

Marlene Kropf is the writer for an edition of the **Adult Bible Study Guide** (Commission on Education and Mennonite Publishing House) scheduled for use in June, July and August. The Bible study is based on passages from

Psalms, Proverbs and other references.

Holiness by Donald Nicholl (Paulist Press, 1990, \$8.95) explores the value and dynamics as well as the excitement and mystery of our human relationship with God.

A new church development seminar offered by Mennonite Board of Missions, called **Foundations for Growth**, is designed for congregational leaders and anyone interested in seeing the church be effective in kingdom building. Contact Melba Martin, MBM, Box 370, Elkhart, IN 46515-0380.

Joseph Smith: Selected Sermons and Writings, edited by Robert L. Millet (Paulist Press, 1990, \$24.95) is #17 in the Sources of American Spirituality Series.

—compiled by Gordon Houser



Marlene Kropf

Moving?



Take THE MENNONITE with you.

Let us know your new address, and we will see that you get your favorite magazine on time. Contact Doris Yoder, Box 347, Newton, KS 67114, (316) 283-5100.

Celebration of Conscience—A gathering commemorating 50 years of continuing witness against war, at Bryn Mawr, Pa., Aug. 3-5, 1990. Dave Dellinger, Eva Michel, Parren Mitchell speaking, Holly Near singing. Free info and registration materials. Contact Celebration of Conscience, Suite 750, 1601 Connecticut Ave. NW, Washington, DC 20009-1035, (202) 483-4514.

Are you lonely? Maybe Crossroads can help you, too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

MCC Canada invites applications for: Director—Kandier Concerns Program

Primary Responsibilities:

- Administer the Mexico Kandier program.
- Promote and develop new educational materials for Kandier Mennonites in Latin America.
- Develop new Kandier programs in Latin America, in consultation with the MCC Latin America desk.
- Serve as a resource to Kandier communities in Canada.

Key Qualifications include:

- A genuine interest in, and love for, the Kandier people.
- Good verbal and written communication skills.
- Administrative and leadership skills.
- Fluency in Low German. Spanish would be an asset.
- Previous experience in Latin America and/or with MCC preferred.

Starting date is negotiable. Deadline for applications is June 30.

Contact: Overseas Coordinator
Mennonite Central Committee Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
Telephone (204) 261-6381



**Mennonite
Central
Committee**
Canada

Administrator needed, beginning June 15, for an accredited K-8 elementary school with an enrollment of 220 students. Master's degree preferred.

Interested persons should address inquiries and resumes to Don Hess, Board Chairman, New Danville Mennonite School, 393 Long Lane, Lancaster, PA 17603, or call (717) 464-4506.

Applications are being received for the position of **executive director** for a new children's curriculum for use in congregations. This is a co-operative project of the Mennonite Church, General Conference Mennonite Church, Church of the Brethren and Brethren in Christ. Qualifications for the assignment include experience in curriculum development, organizational and management skills, training in biblical studies and active membership in the congregational life of one of the participating denominations. The position is full time for a period of three years. It is preferable for the person to be located in the vicinity of one of the publishing houses of the cooperating partners. The position begins September 1990.

Apply in writing immediately to Laurence Martin, Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683. Include a resume and a brief paragraph telling your reason for applying for the position.

Mennonite Central Committee has the following service positions open:

- Secretaries/administrative assistants in the United States and Canada (14 needed). Good relational, organizational and office skills. Need one bilingual (Spanish/English).
- Truck drivers/canner operators (3 needed). At least age 21 with license to drive semis. Team worker, physical stamina, good relational skills. Need immediately. Based in Akron, Pa.
- Self-Help Crafts warehouse workers (many needed). Stocking supervisor, returns supervisor, order processors and packers. Two-year and short-term. Age 18 and up. No experience required.

Service positions include room, board and personal allowance. Two-year terms.

Contact Mark Sprunger, Personnel Services, Box 500, Akron, PA 17501-0500, (717) 859-1151

Menno Simons Christian School is actively seeking to fill **teaching positions** in its junior high program. Teaching openings are in French, the humanities, math and science.

Interested applicants should forward pertinent information and resume to the Principal, Menno Simons Christian School, 2445-23 Ave. S.W., Calgary, AB T2T 0W3, (403) 249-9944.

Sarasota Christian School, Sarasota, Fla., is in need of a **principal** (grades K-12). Master's degree in education or administration is required. Will assist school administrator in giving oversight to educational program. Should have strong interpersonal as well as organizational skills.

Send resume to Steve Ponchot, 4715 Beacon Drive, Sarasota, FL 34232.

Western Mennonite High School, located in Salem, Ore., has the following positions to be filled:

- Volunteer positions for married couple—maintenance and cafeteria (7/1/90), single male as assistant in boys' dorm (immediately), single female as assistant in girls' dorm (8/20/90).
- Salaried positions as librarian (8/20/90) and head dean of girls (8/20/90).

For more information contact Bryan J. Stauffer, Western Mennonite High School, 9045 Wallace Road., NW, Salem, OR 97304, (503) 363-2000.

Goshen College seeks faculty for a full-time, long-term position in the **Division of Teacher Education**, with emphasis on curriculum and educational foundations. Position open August 1990 or August 1991. Qualifications include Ph.D. or Ed.D. Candidates with dissertation in progress may be considered. Teaching experience in elementary school preferred. Commitment to integrating Christian faith and the principles of peacemaking with teaching is important. Minority persons are encouraged to apply.

Send resume and three professional references to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be received until the position is filled. If you have further questions, call John Eby (219) 535-7503 or John J. Smith, Director of Teacher Education, (219) 535-7439.

Use *The Mennonite*

Often we use *The Mennonite* as a resource for preaching, and next year I'll use it while teaching Bible, church history and Mennonite studies at United Mennonite Educational Institute in Leamington. *Linda Dueck, 3 Sparrow Road, Winnipeg, MB R3R 2Y8*

We are encouraged

We appreciate *The Mennonite's* contents and the spiritual enrichment we get out of it. We are encouraged in faith as we read the articles, the records and the valuable testimonies that come from different people. God has blessed us through reading the magazine. Thank you for working hard to get it up-to-date and relevant to the present context and need. *Premanand and Rachel Bagh, C-86, Union Theological College, Box 4613, 63, Miller's Road, Benson Town, Bangalore, India 560046*

Editor's note: See Prologue in this issue for more on overseas subscriptions.

Proclaim life and hope

After reading "Abortion: a personal response" [May 8] by Helen Friesen, I have to respond. I have known Helen since I was a small child going to church, and I couldn't begin to list the ways that God has used her life and the people whose lives Helen has touched. Helen wrote, "We will never know whether one of those lives aborted might have discovered the cure for cancer, written a great symphony or become president or prime minister of a country." I say, thank God for "ordinary" people like Helen.

I would like to tell three ways that God has used Helen's life to speak to me. First, she was my Sunday school teacher in my youth and as a young adult. She never failed to come fully prepared to teach, and her enthusiasm for studying the Bible infected me. I don't remember so much what she taught, but I do remember her love for God's Word. Second, Helen never forgot to send a monthly letter or birthday card while I was a student in college and later in seminary. She still remembers the birthdays and anniversary of my family, even though we have been away from our home community for several years. Third, it was Helen and her husband, Willard, who challenged and encouraged me to go to seminary and enter the

pastoral ministry. Their affirmation was what I needed to serve God.

I know that the abortion debate creates a lot of emotion, even among church people, and it is a complex issue to discern. I will not lend my voice to say that abortion in cases of rape or incest is wrong, but as in Helen's life, God can and does create something good out of an evil act. We as a church need to proclaim the good news in various ways that God is still creating order out of chaos, good out of evil, and that God redeems lives and situations that human beings see as hopeless or abhorrent. Let us as Christ's followers not view the abortion controversy from a human perspective. Let us remember that God is still at work creating and redeeming the world and that we should be agents of that creation and redemption. Let us proclaim life and hope in the abortion debate. *Gordon Krause, pastor, Prescott Mennonite Church, Box 26055, Prescott Valley, AZ 86312*

Thanks

The March 13 issue was much worth reading and I appreciate particularly the articles by Susan Classen and by James Schrag. *William Klassen, Toronto United Mennonite Church, 1772 Queen St. E., Toronto, ON M4L 1G7*

You have consistently produced a good magazine. I got a blessing from the editorial "Broken Bread Helps Us Meet" [April 10]. May God provide the strength you need. *Harry Martens, 1225 Green-croft Drive, #20, Goshen, IN 46526*

I appreciated the editorial "Broken Bread Helps Us Meet." *Donald C. Lacy, Box 175, Leesburg, IN 46538*

The Mennonite is a super publication. *Minna Regier, 734 Monroe St., Evanston, IL 60202*

I read the April 24 issue with interest. I thought several of the articles were most thought provoking. May God continue to bless your efforts. *Neil C. Fitzgerald, Box 192, S. Dartmouth, MA 02748*

We enjoy your paper and have saved all copies for over 10 years. Please send the index for 1989. *Jake and Irene Wiebe, 813 Ave. U. N., Saskatoon, SK S7L 3C8*

Editor's note: The 1989 index is available upon request. Write Angela Rempel, Box 347, Newton, KS 67114.

Pilgrim food

I am one who looks for answers. Thank you for not trying to produce an "answer magazine" (Editorial, April 24). You help keep me on a "pilgrimage of faith."

I enjoyed the interplay of Katie Funk Wiebe and Rebekah Burch Basinger's writing about survival and hope [April 24]. Ms. Basinger wants "something better than survival," yet "survival is about (all) I hope for at the moment." Ms. Wiebe writes that "the church will survive" with "their vision on a hope."

Good pilgrim food. *Suzanne Lawrence, Route 2, Box 49A, Hillsboro, KS 67063*

Some people are 'set apart'

Katie Funk Wiebe's article on professionalization of leadership [March 27] has several weaknesses. First, it speaks about the ministry of the church, a theological matter, without any reference to a biblical-theological base. Second, the article fails to distinguish between "the ministry of the whole people of God" and the ministry of those functionally "set apart" for specific leadership roles in the church. Third, the emphasis seems to be on the church gathered and what happens when they gather. But the church gathered is only one aspect of being the church. Most of the time the people of God are not gathered but scattered (home, work, recreation) and fulfill their primary ministry when scattered.

An important passage on this subject is Ephesians 4:11-16, where Paul lists a few of the "set apart" people (apostles, prophets, evangelists, pastors and teachers). These have a unique function within the body—they are to equip the believers for ministry, or "works of service." As I understand the text, the ministry of "the many" is not primarily a pastoral ministry. All the believers are called to serve Christ and others—this is the primary ministry of the people of God. The "set apart few" are called to a derivative and secondary form of ministry primarily within the body.

Being functionally "set apart," as the text states, does not mean being elevated or set above the rest of the people. They are called to serve the others, not lord it over them.

Having some people set apart in the church for this ministry does not usurp the ministry of the believer. Set apart people are called precisely to equip all believers for their ministry when scattered. *John H. Neufeld, 290 Emerson Ave., Winnipeg, MB R2G 1G4*

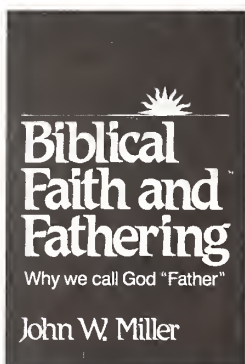
books

Propping up men

Biblical Faith and Fathering: Why We Call God 'Father' by John W. Miller
(Paulist Press, 1989, 165 pages)

Reviewed by Lois Barrett, 1508 Fairview, Wichita, KS 67203

The primary question of this book of academic essays on the topic of faith and fathering is, How can women move



beyond patriarchy and rectify its abuses without bringing to an end the involvement of men in fathering of their own children?

John W. Miller, professor of religious studies at Conrad Grebel College, Waterloo, Ont., begins with the assumption

that mothering is supported biologically but that fathering is only a cultural artifact. Following psychoanalytic theory, Miller says that the first step in children's reaching maturity is putting emotional distance between themselves and their mother, who is assumed to be the primary caregiver. Girls, so the theory goes, have a relatively easy time reidentifying with the parent of the same sex; boys, however, need a strong male role model, a father, in order to make the successful transition to maturity and identification as a man.

Therefore, it is especially important that fathers stay involved in parenting. To do so, fathers need extra support in the role of nurturing and guiding their children. Otherwise we witness the breakup of family structures, as we now have in our culture, to the detriment of all.

Thus, writes Miller, it is important that we continue to use male language for God, especially the title of Father (and not feminine or neutral images for God), to support the fathering role of human fathers.

To support this view biblically, Miller draws primarily from the Old Testament (even though the New Testament uses "Father" or Abba/"Daddy" much more often to refer to God). In fact, he regrets that "Christianity, in breaking free of its Jewish moorings, tended to de-empha-

size the importance of the biological family in favor of the spiritual family."

But in so doing he raises the biological family far above the teachings of Jesus, where the disciples leave home and family to follow Jesus, and the teachings of Paul, where the "brothers and sisters" are other members of the family of faith, the church.

Other ideas used to support the priority of human fathering are suspect. Miller sees father-involvement and monogamy as exclusively human, ignoring male seahorses and birds that mate for life. The supposedly less intense patriarchy in other ancient Near Eastern cultures, in comparison to Hebrew culture, is supported only by myth, not by evidence of real human beings and their life together.

The emphasis of the book is on how patriarchy (that is, father-rule) supports men; seldom is there any consideration of its effect on women. In fact, the assumption on which the book rests is that men are so weak in their motivation for fathering that we need to prop them up much more than women and put men in charge so that they will participate in family life at all.

Surely we can have a higher opinion of men than that.

To its credit, the book is moderate in tone and does not resort to the name calling often found with those who wish to debate feminists. Its value will depend on what priority one wishes to give to Freudian-psychoanalytic theory of child development and to Old Testament (as opposed to New Testament) social structures.

The book is a helpful reminder that we should not quit using the term "Father" for God, but it fails to convince that we should give lesser priority to other biblical terms and images of God in an attempt to support human fathers.

A leader's journey

Reflections of an Hispanic Mennonite by Jose Ortiz and David Graybill (Good Books, 1989, 96 pages)

Reviewed by Alberto Quintela, Jr, 576 S. Robert, St. Paul, MN 55107

Reading this book is like walking through the graveyard markers of the Hispanic ministries program of the Mennonite Church. Most of the programs noted by Ortiz no longer exist, and most of the Hispanic Mennonite leaders that are mentioned are no longer

affiliated with Mennonites.

Alternating chapters by Ortiz and Graybill provide a subjective and objective view of Ortiz's involvement with the church, respectively. What Ortiz neglects to say in these sections is more interesting than what he does say. Ortiz's contact with Mennonites began in the 1950s in his native Puerto Rico. He recalls that the Mennonites were different—"friendly, unassuming and willing to reach across boundaries of class and culture."

The first 12 chapters chronicle Ortiz's high-speed journey through five colleges or seminaries and three pastoral positions. A good description of these years would be "busy but occasionally wearing down." Sometimes the reader catches glimpses of what Ortiz is thinking or feeling, but these chapters read like news releases of what he was doing, and he was doing a lot.

Ortiz's positions as associate secretary for the Hispanic Concilio and as director of the Hispanic ministries program at Goshen (Ind.) College are pivotal in the history of Hispanic ministries in the Mennonite Church. But little is mentioned of the struggle and effort undertaken by various Hispanic leaders to bring these programs about.

The final chapter finds Ortiz entering his 50s with a mixture of gratitude and concern. He has had a lifetime of Mennonite church experiences and accumulated many friendships yet has few financial resources. His future is insecure at a time when he should be a tenured professor or director of a cross-cultural religious institute with the opportunity to write and impart to aspiring Hispanic Mennonite pastors and leaders the wisdom of his journey.

The uncertainty of Ortiz is a reflection of the tenuous relations that Hispanic ministries and past Hispanic Mennonite leaders have had with the Mennonite church. Ortiz's request is that he be remembered as "someone who treated people fairly, paid his bills and helped make things happen." He may well be remembered as the last associate secretary of the Hispanic Concilio (when it was still around) and the last director of the Hispanic ministries program, which is fast fading into the sunset.

A better title for this book might have been *The Rise and Fall of Hispanic Ministries in the Mennonite Church*. Ortiz's story then would have been of how one hard-driving Hispanic leader survived amid dwindling funds and structural Anglo retrenchment.

This seed grew in Katie's Woods

Robert W. Regier

"What shall we say the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it because the harvest has come" (Mark 4:30-32).

The little town of Mountain Lake, Minn., was my childhood playground—all of the town. I assumed that every neighborhood sandbox was in the public domain. And when our road-building, mining and sifted-sand enterprises became a bit tedious, there were the railroad tracks, the stockyard, the lake shore, the locker plant, Schroeder's Pond, Marten's Creek, the dump ground, the cemetery, Reimer's barn and Katie's Woods.

Katie's Woods was particularly intriguing: between and behind the trees were so many things that moved. But we were prepared. One of my favorite friends was the proud owner of a BB gun—an item my parents never allowed me to possess. Most of the movement, greatly exaggerated through the application of imagination, was generated by an assorted number of woodland birds common to southwestern Minnesota. We were without conscience and took aim at these winged

creatures whenever the supply of rats in Reimer's barn waned.

The reason that such sordid activity by a 10-year-old gradually gave way to a lifelong passion in bird identification and bird behavior surfaced only 13 years ago. In one of our quick trips back to my home soil, a gentleman in his 90s asked me if I still enjoyed bird study. (He was the widower of the deceased Katie, to whom the woods belonged.) After assuring him that birding was still an enormous source of pleasure in my life, he asked me the painful question: "Do you remember the hours that you and your friend spent in our woods stalking birds with a BB gun?" I confessed that I did. He followed with a second question: "Do you remember why you stopped?" I confessed that I didn't. He said, "You know, I didn't like what you were doing and pondered the problem for a long time. Finally, I decided one day to walk to your house to give you my only bird book. [It was the *Reed's Bird Guide*, copyright 1906.] You became involved in the book and never visited our woods with a BB gun again." Had this chance visit with Katie's husband not occurred I would never have known of this mustard seed experience.

The sprouting continues. Within recent years several friends, some who know vastly more about birding than I, have reminded me, to my surprise, that a chance outing together was their beginning. *Reed's Guide*, Katie's husband, chance encounters—sprouts that grew in ways I did not know.

Name calling

Ruth Unrau

Outside my window on a frail and swinging branch
I hung a lump of suet, hoping to see close up
those fluttery strangers from the neighbors' trees.
Oh, jay and cardinals I know, but small wild things,
so very shy, too full of darts to be ensnared
by studying eye, those were my prey.

So with a child's *First Book of Birds* I watched,
and patiently, for every time I turned the page
they flew away. I learned their names: vireo,
downy woodpecker, starling, junco, chickadee.

I know why God had man give names to all that breathe.
Someone who doesn't have a name just doesn't count for much.
Unidentified flying objects are dull. But verily, I love the vireo.
A starling is no darling, but he is somebody.

That up-and-downy pecker of wood who flew away
(he felt my shadow in the glass) would be more tame
if seed and suet were distributed by name.

Ruth Unrau is a member of Bethel College Mennonite Church, North Newton, Kan.



Robert Regier is professor of art at Bethel College, North Newton, Kan., and a member of Bethel College Mennonite Church. He is pictured here in his studio.

EDITORIAL

'Mennonite Christian' is redundant

Fourteen years ago, when I first joined a Mennonite congregation, I thought I was part of a Believers' Church. I was a Christian, had spent years studying the Bible, seeking God's will about what church should be, at least what kind of church I was called to. I became a "convinced Mennonite" or, as I referred to myself, an Anabaptist. The radical call to discipleship, to non-violence, to community, drew me to the Anabaptists' understanding of the way of Jesus.

I soon discovered that the church I had embraced, that had in turn welcomed me warmly, had misgivings about itself. I found myself encountering a different culture. This did not bother me. I realized that any group of people develops unique cultural traits. I enjoyed learning about—and tasting—foods like borscht, verenika and zwieback, about singing, service and, of course, the network of names that many toss around in playing "the Mennonite game."

What has come to bother me increasingly is a lingering tendency to use "Mennonite" as an adjective alongside Christian. I joined the Mennonite church with the understanding that only believers were members. To be a Mennonite is to be a Christian, I believe. But the redundant term "Mennonite Christian" keeps popping up. "Mennonite" is used as an ethnic term.

One problem with this is that it is simply inaccurate. My in-laws in western Kansas are German Catholics. Many of their cultural practices—from borscht and verenika to offhanded comments in German—are identical to what many think of as Mennonite traits. Some of my wife's ancestors came to the United States from Austria in the 1870s to escape conscription. But they were Catholics, not Mennonites.

"Mennonite," I believe, should describe our faith, the way we have chosen to follow Jesus, not the foods we eat or the names we are born with. This is the essence of the Many Peoples emphasis. We've been over this ground before, but it keeps cropping up. I suppose we need reminders.

In Mark 9:38-41, the disciples object to someone outside their circle doing ministry in Jesus' name. Jesus says, "Anyone who is not against us is for us" (verse 40).

While he presented a radical message of repentance, Jesus did not quibble over incidentals. He called his followers to take up the cross, to lose their lives for the sake of the gospel, but he excluded no one who sought mercy. He went out of his way to include those on the fringes of society—the outcasts, the lame, women, children, even gentiles.

If Mennonites want to follow this radical way, we will need to guard against the too-easy assumption that

our cultural quirks are a part of our faith. If we want to reach people with the gospel and grow as a church, we will need to dismantle fences, practices that obscure the gospel's message of reconciliation. We will need to watch our language.

Cultural fetes are fine—be they German, Hispanic, Chinese, African. But don't call them Mennonite.

Gordon Houser



Believers' Church? 'Mennonite' should describe our faith, not the foods we eat.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105.12 JUNE 26, 1990

**From Vietnam
to Associated Mennonite
Biblical Seminaries**



Inside:

**A lifetime of
everyday ministry**

**Without a pastor we
discovered ourselves**

**'This Bible study
answered my prayer'**



**'God
attended
our
journey'**

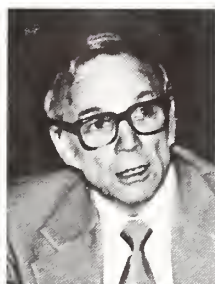
Ezekiel, Jeremy, Ruth and Esther Wong

PROLOGUE

John Bender, on staff at Associated Mennonite Biblical Seminaries, assembled some of the articles on the following pages. My thanks to him for his good help. Each year we devote the major portion of an issue of *The Mennonite* to seminary people and education.



AMBS has worked hard over the years to become accessible to its constituency. My personal goal is to get to its campus each summer for one of the week-long courses. "Seminary without walls" brings teachers to outlying areas. Interterm for three weeks every January and "pastor's week" for the week just following make seminary education available to those who can only take short times away from home. (Last year the 225 who came for pastor's week "feasted" on the book of Revelation.) Extension courses are also available in Winnipeg and south central Kansas. If you haven't yet delved into this treasure trove of searching the Scriptures, do it soon. For more information, contact Steve Fath, 3003 Benham Ave., Elkhart, IN 46517-1999, (219) 295-3726.



And now let me introduce the newest member of this magazine's board of advisers: Lynn Liechty, member of First Mennonite Church, Berne, Ind., representing the Central District Conference. He succeeds Steve Estes. Lynn brings much congregational and conference experience, and I welcome his being

there with wisdom and counsel. Central District folks who have ideas or concerns about *The Mennonite* may refer them to Lynn or to me.

The next issue, dated July 10, will feature Mennonite World Conference. *Muriel T. Stackley*



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Cover: Photo by Howard Zehr



THE MENNONITE

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From Vietnam to Malaysia to Vancouver to Calgary to Elkhart

God has attended our journey

Ezekiel Wong

Even though I walk through the valley of the shadow of death, I fear no evil, for thou art with me.

Psalm 23:4

I am ethnic Chinese but was born in Saigon, Vietnam. My parents moved from China to Vietnam, living there during the Japanese War, 1937-1945. I come from a Christian family. I am grateful that I could attend Sunday school every Sunday with my parents. I experienced the new birth, the new life in my heart, when I was 10. Two years later in a revival meeting, God called me. At that meeting I dedicated my life to serve the Lord.

My family was poor. When I was 15 I had to work to earn some money to help my family. I went to night school for my high school studies.

I grew up as a teenager during the Vietnam War. At that time the U.S. government sent many soldiers to South Vietnam to help the South Vietnamese government fight the Viet Cong. Every day I saw a lot of killing and fighting. And every night I heard the sound of machine guns, rockets and bombs.

In those days God spoke to me continuously about bringing the gospel to the lost. Again and again the Holy Spirit called me until I said yes to the Lord. I said, "I dedicate my life to you" and I went at age 17 to the Bible school in Nha Trang (central Vietnam) for Bible training. I studied at the Bible school for five years, graduating in 1970.

I then served the Chinese church in Saigon. We had 40 members, all over 50 years old. God gave me strength and a humble heart to serve these older members. After two years I started a children's Sunday school, a youth fellowship and a choir in the church. Two years later I resigned to serve with a gospel team. We preached the gospel among the villages in the middle of Vietnam.

On April 30, 1975, the North Vietnam-

ese government took over South Vietnam. Everything changed. The Viet Cong government closed many of the churches. They closed our Bible college in Nha Trang. Chinese people were especially affected, many of them doing well in business. The Communists took their property, everything. They were deported to the countryside to farm without equipment or supplies.

In 1976 the Vietnamese government began fighting with the Chinese government. The Chinese in Vietnam saw people from India and Korea evacuated by their governments. But neither of the two Chinese governments helped their people return to their countries. We had no hope. I asked God, "Why am I a Chinese? Why am I not an Indian, Korean, Japanese, American or somebody else?" No answer. But we trusted God.

In 1977 the Vietnamese government began to push the Chinese residents out. They did not want the Chinese joining the Chinese government against them. So began the refugee ("boat people")

movement. Many of our church members had to leave Vietnam.

Eventually a deacon came to me and said, "Pastor Wong, I think this is the time you should leave Vietnam. Do you have money to pay for your trip?" I said, "No, I don't." Everybody had to pay more than 10 ounces of gold to the boat owner. My wife, Ruth, and I had to come up with more than 20 ounces of gold. The deacon said, "I can help you. I will let you borrow the gold so you can leave the country." And he added, "If you pass away or if you both pass away on the sea, you can forget about the debt. I hope you can get into heaven without debt, so if you arrive somewhere in this world, you can pay me back, step by step." I said, "Thank you."

Ruth and I registered with the boat owner in April 1978. Ruth was two months pregnant. We waited. Months passed. The doctor told us our baby would be born in December, close to Christmas. On Dec. 17 the boat owner told us, "OK, we have to go now."

I did not know how to cope with such a

Jeremy (wearing an Amish hat he bought in Mishawaka, Ind.) and Esther Wong at their home on the seminary campus in Elkhart.



Howard Zehr

Crowded journey: *Like this one, the Wongs' boat was "only four meters wide and 20 meters long. We could not move around at all. We stood up and sat down to change position."*

From Vietnam to Malaysia



situation. I shared the dilemma with a doctor in my church. I asked him how to deliver a baby. He said, "I don't think I can help you, but if you are sure God will let you leave the country, I will pray for you." Then he added, "I can let you borrow a book, and you can read it quickly, then I will show you some equipment to buy to deliver a baby." So I read the book in two or three days, bought equipment and we were off for the land journey to the port city in the south of Vietnam. On that trip 25 of our church members went with us. We arrived at the port. We had to wait again, day by day, for the boat.

One old man from our church said to me, "Pastor Wong, right now I know why God stopped our boat. I think it's the baby." I said, "Yes, I think you're right."

On Dec. 24, in the evening, we all went to the Vietnamese church for the Christmas service. After the service we returned to our waiting place. About midnight my wife said, "I feel the baby coming." We had to walk to the hospital. On Christmas morning at 6:30 our first child was born. We named her Esther, giving thanks to God for her safe arrival.

On Jan. 1, 1979, the boat owner said, "We are ready now. We have to go." So many people were getting on the boat that some said, "We think your wife and your baby will pass away on the boat." I said to them, "We trust God. God can save us." So we got into the boat. It was only four meters wide and 20 meters long. We were 365 people. We could not move around at all. We stood up and sat down to change position.

At midnight on the day that we left, a big storm came up. Everybody cried. Many prayed to their gods. Our members asked me, "Pastor Wong, pray for us." I stood up and I comforted them and told them, "Take heart and let's pray." I prayed as loud as I could and asked God to save us. About 10 minutes later, God calmed the storm.

Then the person running the boat told

to Vancouver to Calgary to Elkhart

From the shores of Vietnam to the halls of AMBS: "Ruth and I want to respond to the vision of global evangelism and learn more about Anabaptist history and theology. That is why we came to Associated Mennonite Biblical Seminaries." This is a hallway in the seminary's administration building.

us, "Our engine has broken down because of the storm." So he told everybody, "We have to return to Vietnam to repair our engine." Everybody was scared, sad and discouraged. We had to wait in the dock for four days to repair the engine. God sent a woman to us while the boat was being repaired. She had recognized us from our previous wait. She brought a bowl of rice to my wife every day. That was a miracle. We didn't ask; we simply prayed.

Finally our trip resumed. On the eighth night someone carried a young woman and set her beside me. She was about to give birth. She was crying in pain. Her mother-in-law had accompanied her to take care of her. At that time the Holy Spirit spoke to me, "You have to help this young woman, because you brought along the equipment." I had no experience, but I remembered instructions from the book. I took out the equipment, gave it to the mother-in-law and showed her how to deliver the baby. The baby, a boy, arrived safely.

When we got to Malaysia we entered the refugee camp called Pulau Bidong. We met other church members in the refugee camp, including my sister. The first question she asked me was, "Oh brother, how come you came to this camp?" I said, "I really don't know. God just let us come here." She said, "Every day, so many babies pass away here. There are all kinds of sickness here." I said, "We trust God to protect us." We lived there four months in safety.

The Canadian government sponsored us to come to Vancouver to live. On May 2, 1979, my family arrived at the Vancouver International Airport.

In our orientation we met MaryAnne Boschman, the coordinator of the Mennonite Central Committee-sponsored Refugee Resettlement Centre in Vancouver. We were so thankful for her help and we became good friends. Later I was her co-worker, serving the refugees in Vancouver for two years.

The Mennonite churches in Calgary had sponsored several refugee families to live in Calgary. The sponsors felt the refugees in Calgary had a spiritual need. So they contacted Henry G. Gerbrandt in Winnipeg and Paul Boschman (MaryAnne's husband) to search for a pastor who could reach out among the Southeast Asian refugees. Paul recommended me to the sponsoring Calgary Mennonite churches. In April 1981 my family moved from Vancouver to Calgary.

We started two churches in Calgary, one for Chinese and the other for native Vietnamese. Easter Sunday 1981 marked the opening services for those two churches. The Chinese church we started with three members, and the Vietnamese we started with seven members. Thank God that in six years the two churches grew, the Chinese church from three to 50 and the Vietnamese from seven to 35. Those two churches have their own deacon boards, Sunday school, youth fellowship, family fellowship and choir activities every week.

In June 1987 the Vietnamese church hired its own pastor. In December 1986 the Chinese church bought its own building. After the Chinese church had its own place to worship our Lord, the membership grew from 50 to 80. The Sunday school of two classes has grown to eight classes.

One day in the summer of 1988 the Holy Spirit brought me a vision of global evangelism. It came to me that the gospel is not only for Southeast Asians but for all people in the world. Ruth and I want to respond to that vision. We also want to learn more about Anabaptist history and theology. For those two reasons we decided to come and study at Associated Mennonite Biblical Seminaries. Please remember us in your prayers.

Adapted from a chapel service at Associated Mennonite Biblical Seminaries, Elkhart, Ind.



Howard Zehr

Agnes Poettcker: a lifetime of everyday ministry

Ruth Isaac

You don't need to give a lot of time," Agnes Poettcker reflects. "What people need is to know they've been heard."

She and I sit in her comfortably cool living room on a warm spring Saturday morning as she recounts some of her experiences as a reference librarian. Agnes and her husband, Henry, president of Mennonite Biblical Seminary, live in a quiet residential area on the south edge of Elkhart, Ind. Many of their neighbors are families, with children of all ages. In their area, neighbors know each other. Agnes seems to belong in that neighborhood.

Her years of service and everyday ministry in the community have taught her much. She knows the rigors of trying to balance a job and family life. But she has found great fulfillment in following her calling, a calling that has unfolded gradually.

Agnes works as a reference librarian at the Mishawaka Public Library in Mishawaka, a twin city of South Bend, 15 miles west of Elkhart. After six years there, she looks toward retirement. She and Henry are moving back to Winnipeg this summer to be closer to their children and grandchildren.

Years have passed since Agnes was asked to take on her first library position as interim head librarian at Canadian Mennonite Bible College (CMBC) in Winnipeg. She ably rose to the challenge with only basic on-the-job training. Other positions opened. For a time she served as children's librarian in the mail-order department of the Manitoba Extension Library. After completing a bachelor's degree in English and history, she returned to work in the library at the University of Manitoba, first in reserves and then in cataloging.

When Henry transferred from Canadian Mennonite Bible College to Associated Mennonite Biblical Seminaries, Agnes completed a master's degree in library science at the University of Indiana. She offered her services to the seminaries. She and a volunteer, Nettie Hooley, organized and set up the Mennonite Historical Library Reading Room, a valuable library resource for students

of Anabaptist history. Later she applied to the Mishawaka Public Library, where she has spent the last six years.

What I have been doing, says Agnes, "uses my natural bents and tendencies." She provides an attentive and sensitive listening ear and personal care as well as reference information. "People come to the library with a need and you help to fill that need. The reason I find this work so satisfying is that when Jesus helped people, he helped them exactly where their need was, and that's where they were healed," she says with characteristic conviction. "As disciples, we follow Jesus' example. That's why the reference desk is my calling. When someone leaves and has been helped, it's a tremendous joy. That's what happens when you follow a call."

How does Agnes discover a person's need? When someone comes to her in the library she takes them through a "reference interview." "We are taught to find out just exactly what people want. If you wait," she explains, "you'll find out what they really want. They'll feel it if you're open to helping them."

Her Russian Mennonite heritage has made its contribution toward Agnes' professional qualifications. She is a woman of compassion and unobtrusive servanthood. Born in Canada two months after her parents emigrated from the Ukraine, she heard much about their suffering. Then came the Depression and its hardships. "When you grow up in the context of suffering, your spirit connects with the spirits of people who are suffering," says Agnes. "I can't tell you *how* it happens—it just happens. There's something about the way they carry themselves physically, something about their eyes and facial expressions, that you know there's something deeper going on than just wanting a book."

Many people come to the library after visiting their physicians. Too often doctors lack time to explain to their patients all they need to know, so Agnes meets a lot of people at the reference desk who badly need information. Sometimes, though, Agnes senses that the person needs more. One day a woman came in and asked for books on

stillbirth. After giving her materials that explained the biological aspects, Agnes noticed she didn't seem satisfied. "I wondered if she wanted something on grieving, so I said, 'It still hurts a lot, doesn't it?' and that opened her up."

Another time a man came into her department. As Agnes was busy helping someone else, another woman attended to him. Several minutes later, he returned to the reference desk, visibly upset. "Those are fiction, and I want stories," he said. Agnes tried to explain that fiction includes stories, but to no avail. Realizing he was not understanding her, and thinking he might be deaf, she stood right in front of him so he could lipread. He still seemed unable to understand. "I could tell by his eyes that he'd been trying to find help," she recalls, "but could not get it. I knew I had to spend time with him to make sure he got what he needed. In the end, I found he had a slip of paper in his pocket that said what he wanted. Somewhere along the line, something must have happened to him which made it impossible for him to just ask for help."

Most of Agnes' colleagues have been affiliated with a Christian church or with another religious tradition. "It's not unusual for someone to say, 'I need your prayers.' We're an ecumenical community." Occasionally conversations about the Bible arise during breaktimes. Even so, as expected in a public setting, faith is lived more than talked about. It makes a difference, she maintains, "if you have a faith in a Christ who wants to be loving and helpful to others."

Agnes learned about Christ in her childhood home. She and her parents did not talk much about faith issues, but she learned about faith through her father's participation in the church. When she was seven years old, her family homesteaded in Alberta and became part of a fledgling church there. A "Reverend Janzen" prepared sermons for the isolated, pastorless congregations and distributed them by mail. Agnes' father often read the sermons for the congregation, so she grew up thinking that she was getting instruction from her father.

"When Jesus helped people, he helped them exactly where their need was, and that's where they were healed. Following Jesus' example is why the library reference desk is my calling."

Agnes Poettcker



Agnes is modest about her singing ability, but she beams as she speaks about her love for singing during worship. It reminds her of her childhood, when, each evening, her parents gathered the family for devotions. "When I was still a tiny tot, we read the German *Kalenderblatt* and the Bible, knelt for silent prayer and sang a song." She recalls a few titles: "Muede bin ich, geh zu Ruh" ("I Am Tired and Am Going to Rest"), "Lieber Vater, hoch im Himmel" ("Dear Father, in Heaven on High"), and "What a Friend We Have in Jesus."

She mourns the current trend of deeming sermons an unimportant part of worship. "The sermon is important," she says with conviction. "Often there'll be one line I connect with that stays in my mind and nurtures me."

This July Agnes leaves behind her

library ministry and many friends as she and Henry move back to Manitoba. They look forward to the next stage of their ministry. Agnes hopes to be available to people with needs and questions. Now may be her time to work as a spiritual friend, for which she prepared during casual seminary studies years back. She also hopes to take up sewing and other handwork. She looks forward to having her three children and seven grandchildren close by.

Henry, meanwhile, will continue his service with the seminary, working in a fund-raising capacity, and will resume involvement with CMBC.

Agnes refers to the German poet Rainer Maria Rilke's reply to someone who asked, "How will I know whether I'm called to be a writer? Will others think I'm a good writer?" Rilke re-

sponded, "If you have to write, you will have to write whether anyone cares what you write or not."

Whether or not the church called Agnes to serve in the local library, she knows she was called by God. She has gladly followed in the way that God revealed and in which God has walked with her.



Ruth Isaac, an M.Div. student at Associated Mennonite Biblical Seminaries, grew up near Dunnville, Ont., and most recently lived in Winnipeg. During this summer she is taking Clinical Pastoral Education at Hershey (Pa.) Medical Center.

My call

...to mission

Susan Dick

I felt a call to mission after a time of spiritual renewal in my life. When I got but a glimpse of the love of God, I had a hunger for the truth and the Word. In responding to God's love I felt a need to share it with others. The spirit of mission was also kept alive by attending a church where it was strongly encouraged from the pulpit. At this church I met many people who were new Christians. You cannot imagine the joy these people had after receiving Christ as their Lord.

My father died in February after a lengthy illness. At his funeral at Conestoga Mennonite Church, Morgantown, Pa., one of the speakers caught the image of what change in Christ means. My father's ministry was evangelism among truck drivers. He was the northeast regional director and a chaplain for Transport for Christ International. This speaker said that truckers are a group of people who often don't smell good, use foul language and don't lead moral lives. The beautiful thing is that whoever comes from the kingdom of darkness into the kingdom of light becomes a new creature in Christ Jesus. God gets a hold of that person. Whereas before, someone was distasteful, now that same person becomes a beautiful individual, a work of fine art, and all through life God continues to add the finishing touches.

The challenge I soon found myself facing was, What right do I have to keep all this joy and peace to myself? What right do I have to deprive others of these gifts and have them continue to serve the works of darkness? At the same time I discovered that it is all too easy to become stagnant if we do not share God's living water.

After much prayer and seeking the Lord's will, we as a family have the assurance and confirmation to be in active service with Africa Inter-Mennonite Mission. My husband, Delbert, and I have spent this past year at Associated Mennonite Biblical Seminaries in the mission training program as part of the process in going to Zaire.

In the next school year, with our daughters Deborah, 15, and Rachel, 13, we will be in Sherbrooke, Quebec, to

study French, Zaire's national language.

We plan to leave for Zaire in the summer of 1991 to serve at a recording studio preparing tapes and broadcasting material consisting of religious and health-related topics.



Susan Dick is a member of Silverwood Mennonite Church, Goshen, Ind.

...to ministry

Steve Musselman

My call to ministry came through a gradual process of seeking God's plan for my life. I felt no instant call from God that changed the path of my life, but a conviction grew over several years in the direction of being a minister of God to others.

As a sophomore at the University of Pittsburgh at Johnstown, Pa., in 1984, I was on a weekend retreat with the Christian fellowship group on campus. During this retreat my lagging faith was renewed. I received the idea or call to be a counselor at our church camp, Men-O-Lan, in the Eastern District. That was the first time I felt the urge to minister to others. My Christian walk up until that point had been one of receiving nurture but not extending my faith to others. I was blessed by that initial experience as a counselor, and I then began to teach senior high Sunday school and serve as a youth adviser at my original home church, Zion Mennonite Church in Souderton, Pa. These experiences confirmed my conviction to share Christ's message with others.

I graduated from Temple University in 1986 with a degree in physical therapy, began working at a rehabilitation hospital and discovered satisfaction in my work. I thought maybe in 10-15 years I would go to seminary and become a pastor. In the meantime I would serve the church in various functions.

About two years after my wife, April,

and I were married, we were looking around to do some kind of service, and in that search I thought more and more about seminary. That was in the spring of 1988. At that same time, my pastor at Grace Mennonite Church in Lansdale, Pa., Norman Schmidt, died. At his funeral were many testimonies about how his whole life was geared toward ministering to people. I was encouraged to seek the same type of life.

Other influences in my decision to enter seminary were the enjoyment I had

We should look around and challenge people we discern as gifted in leadership to consider seminary education.

in my responsibilities of leading the senior high youth group at Grace Mennonite, and in the motivation I felt listening to John Esau (director of ministerial leadership for the General Conference Mennonite Church) speak about pastoral ministry at the Eastern District Conference in 1988.

I enrolled at Associated Mennonite Biblical Seminaries in February 1989. No one had actually come up to me and said, "Why don't you consider the ministry or seminary?" I was involved in another profession and was satisfied. When I did make the decision, the congregation encouraged and supported me, as did my previous congregation at Zion. I have the feeling of being "sent" by my home congregation. In my opinion, the congregation has a big responsibility in the calling of leaders. We should look around and challenge people we discern as gifted in leadership to consider seminary education, mission training or other training to be leaders and workers for the kingdom of God.



Steve Musselman is an M.Div. student at Associated Mennonite Biblical Seminaries.

Without a pastor We discovered ourselves and the value of a pastor

Helena M. Brown

We had no pastor for a whole year. For us, Bergthal Mennonite Church, the oldest General Conference congregation in Alberta, it became a time of discovery.

By careful and conscientious planning the church board and the deacons managed to find speakers to take the pulpit every Sunday. First they looked at home and found capable ones among our own members. An emergent sense of loyalty made these people willing to serve as well. As a congregation we learned to accept their efforts with tolerance and gratitude.

We were fortunate to have at this time the services of a local young man who needed to do a ministerial practicum to complete a Bible college course. Our church encouraged him and noted his development with delight. His ministry to the youth and the baptismal candidates, under the direction of conference pastor David Braun, was especially effective.

Every Sunday was a surprise. We found that our horizons widened as visiting workers told of their ministries and concerns.

Competent members volunteered to lead the weekday home Bible studies that were held at different places. New friendships formed as we talked to each other in small group settings.

Severe illness and even death came to us that year. In the fellowship of suffering we were drawn closer to each other and to the Lord.

We at Bergthal also discovered that while we completed most of the programs as before, we did not address crucial areas of need. If we had not been in the process of calling a new pastor, we probably would have appointed a spiritual leader to do the necessary counseling and visitation. Unfortunately some of this was left in limbo.

As the deacons answered the phone calls, sorted the mail and made countless instant decisions, they, more than



We learned that pastoral duties require time, careful consideration, tact, wisdom.

anyone else, found that a pastor has many hidden duties. These all take time and require careful consideration. We learned that a preacher must minister

the Word but must also administer the affairs of the congregation with tact and wisdom.

We now have a pastor again. He is finding in us a congregation prepared to give him our trust and the deference due him as a minister of the Lord.



Helena M. Brown's address is Box 262, Didsbury, AB T0M 0W0

Compelled

Clarence C. Unruh

I am compelled
to praise the Lord.
For he has changed
my future.
To my heart
he gave a new song,
From above comes
grace, mercy and pardon.
He leads me on
in a mysterious way.
In Christ there is peace,
life eternal.
With my life
I will praise the Lord.

Clarence C. Unruh lives at 314 S.E. Fifth, Newton, KS 67114.

To open a newspaper in Guatemala today is to be assaulted by story after story of assassinations and kidnappings—at least 10 per day, writes Emily Will, who visited the Mennonite Central Committee program there in March. There are few, if any, political prisoners. Mostly there are disappearances and mutilated bodies. The newspapers do not dare say who is responsible. But the November 1989 abduction and torture of Catholic sister Diana Ortiz, a North American, provided evidence of the link between death squads and the military. (See *The Mennonite*, Dec. 12, 1989, page 568.) "To choose the non-violent option here means to be ready to die," says a Guatemalan Mennonite. "It's the option of martyrdom, the ultimate option. Any humanitarian action is seen as subversive. Here, life is at risk for helping someone in the street, for giving an opinion." By and large, the Mennonite churches, like most other evangelical churches in Guatemala, "side with the government, preaching a doctrine of individual salvation and a good life after death," says this man. A relative of his employed by military intelligence has warned him to be careful about what he says in church. The Guatemalan military is highly organized. U.S. military assistance to Guatemala totaled \$9.4 million in 1989, and much of its \$147.4 million in non-military aid was also used to support Guatemalan Army goals.

NEWS

Second WM Learning Tour

Women to focus on Canadian/U.S. ministries

Newton, Kan. (GCMC)—The North American mission field is the focus of the Feb. 6-20, 1991, learning tour planned for women by Women in Mission with the Commission on Home Ministries.

WM and CHM, which are programs of the General Conference Mennonite Church, are asking each provincial and district WM organization to choose a woman to send on the learning tour.

"We see this as an opportunity for women to gain a perspective on what it means to do home ministries," said WM coordinator Sara Regier.

Each woman who participates in the tour will spend the first two days in Chicago for a group orientation. She will be teamed with another participant for the next 10 days at one of the following mission sites—Chicago, Phoenix, Toronto, Winnipeg and Washington. During this time the two women will visit with local mission workers, share in daily activities and attend local church and community events.

CHM works with many different ethnic groups, including Hopis, Hispanics, Chinese and African-Americans. It also has active Mennonite Voluntary Service, church-planting and peace and justice programs. "We anticipate that the women



A scene from the first Women in Mission Learning Tour in 1988: Missionary Rose Waltner Graber (left) and learning tour participant Linda Grasse, Telford, Pa. (right), surround a Brazilian woman in Recife, responding to a request for prayer.

will develop one-to-one relationships with other women," said Regier. "Many of these relationships will be cross-cultural."

For the final two days of the tour all the women will once again meet in Chicago for personal sharing together with WM and CHM staff. The participants will also learn how they can communicate their experiences in their local churches and communities.

"I have the hope that the tour

will result in the sprouting of many ideas for service, evangelism and fellowship to take place reciprocally between advantaged and disadvantaged women in North America," said Anette Eisenbeis, Marion, S.D., former WM representative to CHM.

Women who are interested in participating in the learning tour, called "At Home with One Another," should contact their provincial or district WM president for more information.

The cost of the tour is approximately \$1,400.

CMLC set to open again

Chicago—Chicago Mennonite Learning Center, an elementary school on the southwest side of the city, will reopen in September at the Lawndale Mennonite Church. The school had its beginning in 1981 at the Lawndale Church and was there for three years before moving to a larger facility, which has since become unavailable. The school was not in session for one year due to complications about location.

CMLC serves the 10 Mennonite congregations on the south side of Chicago: six Hispanic, three black and one white in a community of predominantly Polish and Lithuanian residents. The school is a mission outreach tool.

Because so many in these communities are underemployed, a great need for financial assistance exists for many of the families to meet their tuition costs. More staff is also needed. For information contact Pauline Kennel, CMLC Interim Administrator, 4155 S. Rockwell, Chicago, IL 60632, (708) 894-3676.

Twenty-seven Mennonite youth from British Columbia helped the Mennonite Church of Mexico with several building projects over their school break March 15-27. The youth raised \$28,000 for the service project through their local churches. "I had a desire to see our young people get interested in something outside themselves," said John Dawson, youth worker for the British Columbia Mennonite Youth Organization. Dawson and nine other adults provided leadership during the trip.



John Dawson
B.C. Mennonite youth help build a house in Blumenau, Mexico.

CAMS (Canadian Association of Mennonite Schools) Music Festival '90, in celebration of Mennonite Collegiate Institute's centennial, featured 12 Mennonite schools from across Canada. A 175-piece band presented a concert on May 5 at MCI's Jubilee Place in Gretna, Man. On May 6 a 500-voice choir performed at the Centennial Concert Hall.

NEWS

SYAS ministries continue; November consultation open

Elkhart, Ind. (MBM/GCMC)—Essential elements of Student and Young Adult Services are being carried out by the Commission on Education of the General Conference Mennonite Church and the Mennonite Board of Missions of the Mennonite Church. This follows SYAS director Myrna Burkholder's resignation, which became effective May 11 (see story at right).

COE will be responsible for the publications *in search* and *Feedback*, while MBM will conduct the annual student census this fall.

A Nov. 2-4 consultation will determine the future direction of young adult ministries. That meeting in Chicago will bring together young adult leaders, representatives from districts/conferences, people who have served in young adult ministries and staff from MBM, COE and Mennonite Board of Congregational Ministries (Mennonite Church).

Ken Hawkey, COE secretary for adult and young adult education, said, "This meeting will help the church become more aware of agenda relating to young adults and how the two can help each other."

"We want to find a way to work cooperatively without duplication," says Irv Weaver, MBM vice president for Home Ministries. "We will also examine how church agencies can effectively assist and resource young adults both in

congregational settings and in urban areas."

Ed Bontrager, director of MBM Evangelism and Church Development, is issuing an open invitation to the November meeting to people who have special interest in the future of young adult ministry. *Phil Richard*

Burkholder concludes as SYAS director

Myrna Burkholder has concluded nine years as director of Student and Young Adult



Burkholder

Services. In 1987 the Commission on Education of the General Conference Mennonite Church joined Mennonite Board of Missions of

the Mennonite Church in SYAS. Soon after moving to Elkhart, Ind., in 1983, she started *in search*, the quarterly newsletter now received by 15,000 General Conference Mennonite Church and Mennonite Church students and young adults. Burkholder says that half the subscribers receive no other publication from either group.

Research in the mid-1980s revealed that 88 Mennonite

churches had been started in the previous 20-30 years by students and young adults who migrated to urban and college and university settings. The figure now may be close to 100, Burkholder believes.

"These groups haven't always been taken seriously by the church," she said. "They identify strongly with the church and its beliefs but often want to do their own thing independent of church structures." The 300-500 young adults who attended Normal '89 "wanted to be there. They hadn't necessarily been asked to attend nor were many serving as delegates."

Burkholder plans to continue studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Hubert Brown, who hired Burkholder in 1978, says

The Mennonite connection. To all of you who wrote after seeing my address in this magazine and until I get them all answered: A big thanks to each of you and to *The Mennonite* for reconnecting us. Nancy Kerr, 575 Quebec, Prince George, BC V2L 1W6

Akron Mennonite Church is seeking a music leader on a one-fourth to one-third-time basis to resource their music ministry. This person will provide leadership in music for children, youth and adults. The applicant should be proficient in choral directing and in a keyboard instrument. The position is open August 1990.

Applications may be sent to Chairperson, Music Committee, Akron Mennonite Church, Box 208, Akron, PA 17501.

that her leadership and gifts helped revitalize our understanding of the baby boomers (young adults) who represent the future of the church."

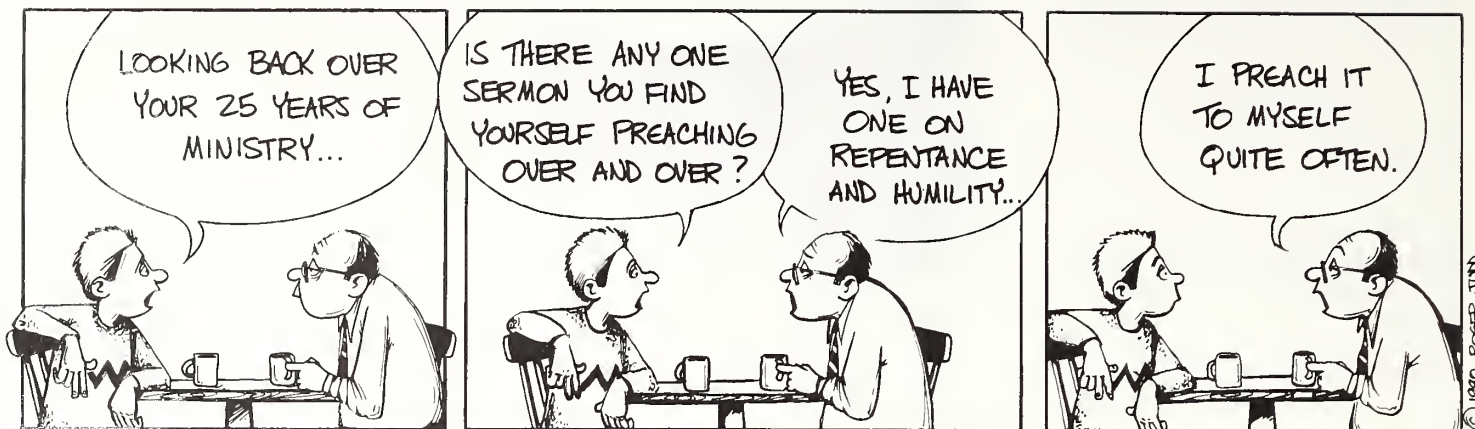
Mennonite Mutual Aid has an opening for a **vice president of stewardship services**. Person is responsible for the programs and services of the Mennonite Foundation, life, retirement and investment departments. Candidates must have the following: five years of management experience; knowledge of tax laws, estate planning, legal issues, finance and insurance; preference of graduate degree in business administration, law or CPA. Candidates must have a commitment to Christian values as interpreted by the Mennonite Church. Qualified women candidates are especially encouraged to apply.

If interested, please contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

Mennonite Mutual Aid has an opening for a **group underwriter** to develop a group underwriting function for MMA insurance products sold to groups. Qualifications include bachelor's degree with strong emphasis on math courses; group underwriting, actuarial or other similar work experience helpful; strong risk-assessment and decision-making ability. Candidates must have a commitment to Christian values as interpreted by the Mennonite Church.

If interested, please contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

BEYOND BELIEF



NEWS

College and seminary students testing pastoral ministry skills

Newton, Kan.—Fourteen college and seminary students are working in "Timothy-Paul" relationships with experienced pastors in the General Conference Mennonite Church. Bethel College students are in the Ministry Inquiry Program or are summer interns. Students from Associated Mennonite Biblical Seminaries are in what is called Congregationally Supervised Pastoral Education assignments, which range from three to 12 months.

The seven seminary students



Buller



Friesen

are Kevin Goertzen, working with James Gingerich at First Church, Moundridge, Kan.; Peter Janzen, working with Tim Schrag at First Church, Beatrice, Neb.; Gary Jewell,



Krehbiel



Pauls



Schmidt

Kreider (mentioned in "Workers"); Steve Musselman, with Don Fry at Emmanuel Church, Rheinhols, Pa.; Philip

Stoltzfus, with Ronald Krehbiel at Salem Church, Freeman, S.D.; and Bev Suderman, with Gary Harder at Toronto United Mennonite Church.

The seven college students are Eric Buller, working with Lorne Friesen at First Church, Mountain Lake, Minn.; Matt Friesen, with Brian Epp, Bethesda Church, Henderson, Neb.; Michelle Krehbiel, with Ray and Brenda Martin Hurst, Tabor Church, rural Newton, Kan.; Carmen Pauls, with Brian Bauman and Nancy Brubaker, First Church, Reedley, Calif.; Vicki Penner, with Betta and Marlin Kym, First Church, Hutchinson, Kan.; Michael Regier, with Steve Ratzlaff at Seattle Mennonite Church; and Jalane Schmidt, with Les Tolbert, Markham (Ill.) Community Church.

1970-1990

TOURMAGINATION invites all 3,000 of you who have traveled with us since 1970 to our 20th anniversary celebration. It will be held during Mennonite World Conference in Winnipeg, July 27, 2-4 p.m. in the Marlborough Inn. Renew friendships and memories!

All others (and TM alumni) are invited to join us on a tour in 1991:



Jamaica 91A
Jamaica 91B
Europe 91A
Europe 91B
Eastern Canada 91

Jan. 18-25
Jan. 25-Feb. 1
June 10-30
July 1-19
July 12-25

Jan Gleysteen
Wilmer Martin
Jan Gleysteen, Fern Yoder
Wilmer Martin, John Ruth
Hubert Schwartzentruber,
Henry Landes
Arnold Cressman, J. Denny Weaver
Jan Gleysteen, Henry Landes

Europe 91C
Europe 91D

July 20-Aug. 3
Aug. 29-Sept. 18

**TOUR-
MAGINATION**

1210 Loucks Ave.
Scottsdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

Celebration of Conscience—A gathering commemorating 50 years of continuing witness against war, at Bryn Mawr, Pa., Aug. 3-5. Dave Dellinger, Eva Michel, Parren Mitchell speaking, Holly Near singing. Free info and registration materials. Contact Celebration of Conscience, Suite 750, 1601 Connecticut Ave. NW, Washington, DC 20009-1035, (202) 483-4514.

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- June 1990
- vol 14
- no 3



Mennonites and Coptic Orthodox

Egyptian farmers.

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Schoolchildren, Egypt.

Finding common ground in Christ

Mennonites and Coptic Orthodox

"So it is with faith: if it is alone and includes no actions, then it is dead."

It was our Sunday evening Bible study, one that English-speaking friends had requested. The discussion was based on James 2 and the relationship between faith and works.

"What is faith?"

"It's believing without seeing."

"It's hoping for things in the future."

"But my faith needs actions."

Many people talked about their ideas and experiences, about people who model faith, how faith is expressed, how their faith grows.

We have been meeting for the past several weeks. We sing, we read, we talk, we listen and pray together—in English. For some it is a chance to practice English. Others come first of all to study the Word of God. All come from Christian families and most are Coptic Orthodox. For some Coptic Orthodox believers, doctrines and practices, such as baptism (total immersion of the infant three times by the priest in order to receive the Holy Spirit) are enough to determine who is and who is not truly Christian.

"What else does faith need? What makes it grow? What about baptism?"

"Baptism is needed." Heads nodded.

"But," the reply soon followed, "it's enough only for the small child. When we grow our faith must grow. We must have works, too, if our faith is living."

The group discussed and interrupted and questioned, but no one disagreed.

Here is a group of young people we are at home with. They take the New Testament seriously, wanting to grow closer to God. Together we are finding the basic principles of the Church and finding common ground in Christ.

We are blessed to have their support.

... Linda Herr
of New Holland, Pa.
MCC Egypt

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Father and children, Philippines

Death of an infant

Finding the truth

As we marvel at the wonder of our own newborn, we are sadly reminded of another tiny child who died recently. Rosalie Gonzales lived near Butuan in the mountains. At dawn one morning, eight gunmen surrounded her family's hut and strafed it with automatic rifles. Seven family members died immediately, including four girls aged 9 to 14. Only a 24-year-old woman and Rosalie survived.

But the gunmen came back and fired at 19-day-old Rosalie and the woman survivor, killing Rosalie instantly and critically wounding the woman who was holding her. A few days later, a report in a daily newspaper quoted military spokespersons as saying the eight people massacred were believed to be "communist sympathizers." The report did not give the ages of the dead.

Marlene and I often struggle to find out the truth. Truth about why so many horrifying things happen here like the killing of baby Rosalie and her family. We knew that neither a 19-day-old baby nor the young sisters could possibly be "communist sympathizers." So we look elsewhere for answers. And that often takes us on long searches, many of which never end conclusively. Still, we believe we can make a small contribution to the building of a new society when we are able to uncover "untruths" about this country, about the causes of suffering and injustice.

••• Dale Hildebrand
of Toronto, Ont.
MCC Philippines

Face to face

Burglary victims meet offenders

You would think the last thing a burglary victim would want to do is go to jail to meet men convicted of break and enter. But a unique Winnipeg program is proving that idea wrong.

Called Face-to-Face, the MCC-sponsored program brings burglary victims to the Headingley Correctional Institution to meet men who have committed theft. Since October 1989 the program has run three successful sessions.

The program, one of only two in Canada—the other, in St. John's, Newfoundland, is also sponsored by MCC—meets a need for both victims and offenders, according to Face-to-Face director Jake Letkemann. "Victims come seeking answers to the question 'Why me?'" The meetings help them realize that the burglary was nothing personal, not an attack on them. The session seems to help relieve their anxieties as they meet and confront offenders."

Victims do not meet the actual offender who burglarized their home; instead, they meet offenders convicted of burglary. The meetings help offenders to realize the human consequences of their crime. "It's not just a theft of property—it also steals peace of mind from the victim," Letkemann says.

Although Face-to-Face presently only works with burglary victims, Letkemann says they are also willing to help victims of violent crime. A recent survey showed that most victims of violent crime are open to meeting an offender; many respondents indicated such a meeting would be an important part of their healing process.

According to Letkemann, this kind of meeting is important because the present legal situation does not allow victims and offenders to meet. "I often hear offenders say they'd like to apologize to their victims, but it's impossible in our present court system."

"Crime doesn't happen between the court and the offender—it takes place between people," he adds. "Face-to-Face enables people to go beyond the impersonal court system to seek restorative justice."

••• John Longhurst
MCC Canada

News from MCC

• • •
MCC helped fund a day of "normal childhood" for Palestinian children from three refugee camps in the Israeli-occupied West Bank. The children participated in music, drama, arts, gymnastics and other activities at Friends Boys' School in Ramallah. Childhood is difficult for young Palestinians, with frequent violence and worsening economic conditions in the Israeli-occupied territories.
• • •

MCC worker Jim Unruh works with TASK, an inter-church agency in Atlanta, Ga. TASK enables 10 men with physical disabilities or mental retardation to use their skills, socialize and talk about their faith. The men are employed by TASK to clean up construction sites in the northern suburbs. TASK is funded by donations, grants and money earned.

• • •
Some 8,000 Salvadoran refugees living in a camp near Colomoncagua, Honduras, have returned to their homes in El Salvador. The refugees have hope for their future, says MCC worker Phil Borkholder, who has accompanied groups that returned. But "they fear what the military might try once they are in El Salvador and international presence has left."
• • •

Rhoda Rempel of LaSalle, Man., has created a reusable "Ecobag" that consumers can take to the grocery store every time they shop. "We can hardly keep up with the demand," she says. The rip-stop nylon bags are available from MCC Manitoba, 134 Plaza Dr., Winnipeg, MB R3T 5K9 at \$5.95 (Can.) each, or \$4.00 for non-profit groups. Free patterns are also available.
• • •

Hugo Jantz, MCC Europe program secretary, traveled to Romania March 10 to 17 to help deliver relief supplies gathered by West European Mennonites. Supplies included seeds, pesticides, medical equipment, food, clothing, laundry detergent and cloth. The cooperation and generosity of European Mennonite churches was marvelous, says Jantz.



Troops, Cambodia.



Two Cambodian dances

Stories of suffering;
fears for the future

[An MCC-sponsored peace delegation visited Cambodia late last year. Participants were Hedy Epstein, a Jewish survivor of the Holocaust, Elias Chacour, a Palestinian Melkite priest and Emma Mashinini, a black South African woman. The following is taken from a report by Jonathan and Ruth Keidel Clemens, who coordinated the delegation visit.]

One place the delegation visited was Chrang Camresh, a Cham Muslim community just north of Phnom Penh. The Chams are a religious minority in Cambodia, a country that is 90 percent Buddhist. During the Khmer Rouge years they were targets of terrible persecution. Before we entered the mosque, a woman, who knew that Father Chacour was a religious figure, asked him to bless her child. This he did, with his hand on the child's head.

We entered and sat on the floor—where prayers are said five times a day—and talked, while a cool breeze blew off the river. The Chams pointed proudly to a school being built near the mosque with funds raised by the community itself. Father Chacour said that he too has built a school in Israel, and that although he is Christian, 65 percent of the students are Muslim. The old man to whom he was talking said, "Oh, thank you very much," as though a personal favor had been done for him.

The men observed that in Israel the Palestinians and Jews are fighting, and asked if Father Chacour and Hedy had sometimes quarrelled during the week-long visit. They both laughed, and assured the men that not all Palestinians and Jews are making war; many are working for peace and understanding.

The Chams listened intently as the delegation members shared their own stories of difficulty and suffering. When they were done, one of them said simply, "Your suffering is like ours."

On the last morning of the delegation's visit, we went to see a performance by students of classical Khmer dance at the School of Fine Arts. As we approached the pavilion-like theater, we saw another "dance" just 50 to 75 feet away. A number of students from the school, dressed in military fatigues, held automatic rifles tightly to their bodies and practiced rolling and crawling through the grass. A man at a table in front of them gave orders.

In front of us the performance of six- to 10-year-old dancers preserved and recreated the traditions of Khmer culture. Behind us through the open end of the pavilion, the military prepared for war.

Talking with one of the teachers, Madame Chea Samy, we learned that almost all that had been written down about Khmer dance and art had been destroyed by Pol Pot and the Khmer Rouge. Since then, the few dancers and artists like Madame Samy who had survived the Pol Pot years had recreated from memory all the traditional dances, a vital part of Khmer identity. We had to think: will this beauty be destroyed again by Pol Pot's return or by the civil war being fought to prevent his return? Will the "dance" taking place outside in the grass consume once again the rebuilding and the hope we saw inside?

••• Jonathan and Ruth
Keidel Clemens
of Lancaster, Pa.
MCC Cambodia

MCC ministry to those in need

Unavoidably political

Resources

• • •
The Horn of Africa Project: *Modeling alternative conflict resolution* is the 11th title in MCC's Occasional Paper series. Written by Ronald J.R. Mathies, Harold F. Miller and Menno F. Wiebe, it examines the work and impact of the Horn of Africa Project, which promotes peace through dialogue. Available from MCC, PO Box 500, Akron, PA 17501-0500. A \$1 donation is suggested to help offset production costs.

• • •
The 1990 MCC cash projects poster, "Make a difference in your world," is now available. Contains 18 projects from around the world for which congregations, Sunday schools, Bible schools or families can raise money. Available free of charge from all MCC offices.

• • •
Sharing stories, sharing strength, a new MCC-produced 20-minute VHS video cassette, features stories from MCC workers in El Salvador, Haiti, Bangladesh, Manitoba and Florida. For prospective MCCers or people who want to know more about MCC.

• • •
Everyone counts, a 20-minute VHS video cassette produced by MCC, shows creative ways five congregations have included people with developmental disabilities and encouraged their participation in congregational life.

Both audiovisuals are available for free loan from all MCC offices.

Is God calling you to fill one of these urgent personnel needs?

• • •
Bangladesh: horticulturists/ agronomists

• • •
Saskatoon, Sask.: employment concerns coordinator

• • •
Akron, Pa.: canner operators/ truck drivers

• • •
Egypt, Sudan, Cambodia, Laos: nurses

• • •
Mozambique: physicians

• • •
China, Zambia, Egypt: English teachers

• • •
Halifax, N.S.; Toronto, Ont.;
Miami, Fla.: volunteer coordinators

As an agency of Mennonite and Brethren in Christ churches, Mennonite Central Committee is unavoidably political. The very essence of these churches is bound up in their commitment to being an alternate social reality. As followers of the incarnate Christ who announced that "the Kingdom (a political entity) of God is at hand," deep in our tradition lies the understanding that living the gospel includes the political realm.

From its beginning MCC represented these churches by ministering to suffering people across political boundaries. The first agreement MCC signed with an organized government was with the Soviet Union in 1920 in order to bring assistance to the suffering people of the Ukraine. In 1939-40 the churches asked MCC to negotiate with the American government an alternate to military service. The conference of Historic Peace Churches, one of the precursors of MCC Canada, did the same. The desire to relieve the suffering of oppressed people is an essential ingredient of the Mennonite peace testimony. Mennonites and Brethren in Christ churches understand that being the church in ministry requires involvement that includes an intrinsic political statement.

From 1920 to the present MCC has been involved in numerous political entanglements. Moving refugees from the USSR to Germany and on to Paraguay in 1930 involved delicate political negotiations. The same happened again in 1945-50, including negotiations with the military rulers of defeated Germany. Working with refugees in the Middle East, Southeast Asia, Central America and the Horn of Africa requires close association with political realities.

Even the shipping of food requires political savvy. The airlift of corn, beans and milk powder into the blockaded towns of southern Sudan these days demonstrates some odd partnerships. Churches of Sudan initiated the project. The funding comes from American and European churches and is supplemented by Canadian and Finnish governments. At the beginning of the project Russians piloted the American-made plane. The food is mostly provided by Lutheran World Relief, Catholic Relief Services, Church World Service and Mennonite Central Committee. The MCC representative for Sudan, Willie Reimer of Winnipeg, Man., is a key link in making the system work.

Most of the time, in most places, MCC works with the established authorities. But sometimes these authorities are the problem. I write this on Good Friday, which memorializes the day our Lord was crucified by the civil authorities. Unfortunately, some governments continue to make the church the enemy and violate human integrity. MCC feels the call of God and the church to represent divine love in these situations. We not only feel the pain, see the violence, but also want to do our part to witness to the way of love and peace. MCC hence finds itself critical of such political activity.

As a North American agency we feel comfortable urging constituents to express a concern for human well-being in Canada and the United States. On some occasions when we feel strong constituent encouragement or the power of the tradition as in conscientious objection to war, or when our experience provides authenticity, we will make an MCC statement. Overseas we are reluctant to do this as we are "strangers in that land" and believe this to be the task of the local church. Sometimes we are invited by local churches to be partners in their statements.

Yet MCC and our churches should not be viewed in traditional political terms. Our task is not to organize and maintain political structures. Our primary task is to faithfully follow Christ and to glorify God. We do this as an agency committed to the gospel, which is good news to all people, in all situations. We do this representing a community that transcends political, economic and societal boundaries which point the world toward the true reality—God in Christ reconciling all things.

••• John A. Lapp
Executive Secretary



Mari Malgui, right, of the MCC Nigeria board, with Eric Olfert, MCC co-secretary for Africa.

Egypt



MCC country profile Egypt

•••

Population: 54,779,000
Per capita income: \$686
MCC present since: 1968
Number of MCCers: 22
1989 expenses: \$227,568

Ninety-nine percent of Egypt's people live in the Nile Valley and Delta, 1/25 of the total area of Egypt. East and west of the Nile are arid desert lands.

Eighty to 90 percent of Egyptians are Muslim. Ten to 15 percent are Christian, mainly Coptic Orthodox, a church tracing its ancestry to St. Mark. A fast-growing population, large foreign debt and religious tensions make this an uncertain time for many Egyptians.

MCC workers in Egypt serve through the Coptic Orthodox and Coptic Evangelical churches there; they primarily teach English and train nurses. MCC's strong ties with the church enable cooperation in many ways. MCC also provides canned meat and milk powder for nurseries and kindergartens.

Thoughts on personnel

Can MCC workers scratch where it itches?

MCC sends 450 to 500 people into international service every year. Some have great service experiences, some awful experiences. Some people serve eight to 10 years, some terminate in one or two years. The MCC personnel department frequently asks, "Are we sending the right people?" Can MCC workers scratch where the itch is?

I recently read two different sources of information that addressed this question. Nancy Heisey and Paul Longacre recently completed a two-year Mennonite International Study Project (MISP). Nancy and Paul asked Third World church representatives what they wanted from North American missions in the 1990s. Our overseas partners listed some clear characteristics that they want to see in service workers.

A recent article looked at characteristics that helped U.S. business employees have successful job stints overseas. ("Training the international assignee," by Simcha Ronen, *Training and development in organizations*, 1989).

Following is a chart summarizing many of the elements listed by both studies:

MISP	International assignee
Cultural sensitivity	Cultural empathy/ low ethnocentrism
Practical skill	Technical/ administrative competence
Patience and flexibility	Flexibility/ tolerance of ambiguity
Biblical foundation	Belief in mission
Participate in local church	Interest in host culture
Learn language	Learn language
Listen, be trainable	Willing to acquire new behavior
Simple lifestyle	Stable family
Open to health risks	

The similarities between what Third World churches and corporate America say it takes for a worker to successfully cross cultural barriers are striking. How a worker operates is more critical for success than what that worker can do. Ronen found that failure rates in international corporate placements range from 50 percent to 15 percent. MCC's early termination rate is 5 percent. MCC would like to reach 0 percent.

A Tanzanian bishop states, "Mission candidates should know that, whatever they learned in seminary, they do not know enough. They should be willing to put their seminary knowledge aside to learn afresh the country and people." (MISP quote). If this fits you, give MCC a call.

••• **Bill Loewen**
Director, Personnel Services



Choir practice, Katanda, Zaire

Material aid projects

•••
(August) Bath and hand towels: MCC needs towels for use in abused women's shelters in the United States. Please send quality dark-colored bath or hand towels.

•••
(September) School kits: This year MCC will send 10,000 school kits to Sudan, a country wracked by civil war. MCC will also send school kits to Chile, Vietnam, Haiti, Jamaica and Nicaragua. To prepare a school kit, place these items in a 10-by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

Cash projects

•••
(August) Child services, India: Child In Need Institute (CINI) treats common illnesses and provides health education for young girls and women. CINI also provides education resources for girls, their parents and teachers. \$7,420 is the total budget of this project.

•••
(September) Home bakeries, Botswana: Young women supplement family income with small home bakeries. With the income, they can better provide for the needs of their children. A gift of \$15 funds one woman to complete a baking course. \$50 provides supplies for one baking course. \$750 is the total budget of this project.



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.:

On Easter Saturday morning about 2,000 people attended the first official public Christian church service in Cambodia since 1975. Mennonite Central Committee workers were among those who attended the service, a Catholic mass held in Phnom Penh. Since the Khmer Rouge takeover of Cambodia in 1975, Christians could only meet secretly in homes in small numbers. The Phnom Penh government has hesitated to recognize the Christian church because of the strong Western influence the church previously represented. But in April the government gave written permission for the church to meet legally.

Hundreds of people in Nepal took to the streets April 9 in joyful celebration, shouting, "Democracy, democracy at last." Nepal's king lifted a 30-year ban on political activities April 8, following six days of increasing demonstrations and violence in Nepal. On April 16 King Birendra dissolved Nepal's parliament and invited the national opposition to form a multiparty government. Mennonite Central Committee workers from Bangladesh, Nepal and India met in Nepal March 31-April 4 for their annual retreat. Twenty members of the MCC Bangladesh team finally left Kathmandu safely April 9, according to MCC worker Rollin Rheimer, who with his wife, Betty are members of Akron (Pa.) Mennonite Church.

On Mother's Day, May 13, the "mother congregation" of North American Mennonites topped its previous membership record, 99, set in 1712. Three baptisms and the reception of four people by transfer of letter brought membership to 103 at Germantown Mennonite Church in Philadelphia, the oldest Mennonite congregation in North America.

NEWS

Ministers' salaries surveyed

Newton, Kan. (GCMC)—Every other year the ministerial leadership offices of the General Conference Mennonite Church and the Mennonite Church conduct a salary survey of pastors. Current research indicated that

- 59 percent of our current full-time pastors have served in their current congregation up to four years, 28 percent from five to nine years, 10 percent from 10-14 years, 4 percent 15 years or longer.

- 60 percent of all full-time

pastors are seminary graduates, 22 percent have done some additional formal study beyond the seminary degree. An additional 22 percent have had some seminary or graduate study, even though they have not graduated.

- 84 percent of General Conference pastors are full time; 52 percent of the Mennonite Church pastors are full time.

- 60 percent of the spouses of full-time pastors are now employed outside the home.

- 78 percent are enrolled in one of the church-sponsored retirement plans; 91 percent of full-time respondents participate in Social Security/Canada Pension.

- The average cash salary for full-time ministry in the United States is \$24,905; in Canada and in Canadian dollars it is \$28,377. When benefits are added to the cash salary, those figures rise to \$29,670 in the United States and \$30,482 in Canada.

- Add reimbursements like car mileage allowance and conference expenses and the average cost to a congregation to support a full-time pastor in the United States is now \$31,441 per year.

Copies of the full report are available for \$3 from John Esau, Box 347, Newton, KS 67114.

The **Conference of Mennonites in Manitoba** invites applications or nominations for the position of **executive secretary**. This is the chief administrative position of the conference and includes responsibility for the development and coordination of the overall conference program.

The executive secretary is accountable to the General Board.

Further information regarding the position description, salary and benefits is available upon request.

Applications will be received until July 1.

Please submit inquiries or applications to Jack Loepp, Personnel Chair, Route 2, Box 25, Morris, MB R0G 1K0, (204) 746-8161 (evenings).

Goshen College seeks faculty for a full-time, long-term position in the **Division of Teacher Education**, with emphasis on curriculum and educational foundations. Position open August 1990 or August 1991. Qualifications include Ph.D. or Ed.D. Candidates with dissertation in progress may be considered. Teaching experience in elementary school preferred. Commitment to integrating Christian faith and the principles of peacemaking with teaching is important. Minority persons are encouraged to apply.

Send resumé and three professional references to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be received until the position is filled. If you have further questions, call John Eby (219) 535-7503 or John J. Smith, Director of Teacher Education, (219) 535-7439.

Rosthern Junior College invites applications for the position of **male residence dean** beginning September 1990. Rosthern Junior College is a private Mennonite residential school offering academic and residence programs for grades 10-12.

Send inquiries and resumé to Erwin Tiessen, Principal, Rosthern Junior College, Rosthern, SK S0K 3R0.

Rosthern Junior College invites applications in the following areas: art, drama, chemistry and biology beginning September 1990.

Rosthern Junior College is a Mennonite secondary school offering an academic and residential program for grades 10-12.

Contact Erwin Tiessen, RJC, Rosthern, SK S0K 3R0, (306) 232-4222 or (306) 232-5422.

Freeman Academy has positions open for 1990-91 for a **Bible instructor** and a **guidance counselor**.

Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church. To apply send letter and credentials to Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

Menno Simons Christian School is actively seeking to fill **teaching positions** in its junior high program. Teaching openings are in French, the humanities, math and science.

Interested applicants should forward pertinent information and resumé to the Principal, Menno Simons Christian School, 2445-23 Ave. S.W., Calgary, AB T2T 0W3, (403) 249-9944.

Goshen College seeks applicants for **director of Multicultural Center** beginning fall 1990. Funding for the position is subject to grant approval.

Assignments involve the direction and coordination of various programs intended to sensitize majority students and to assist minority students in becoming fully integrated into campus and community life.

Qualifications include a master's degree (doctorate preferred) and relevant work experience.

Send letter of application, resumé and the names of three references to Norman Kauffmann, dean of student development, Goshen College, Goshen, IN 46526. Application deadline is **July 10**. An equal opportunity employer.

Evangelical Christians in Manila, Philippines, published a letter to President Corazon Aquino in national papers May 16 declaring their opposition to "the continued stay of American military bases in our land." In a separate letter May 14 both Catholic and Protestant church leaders joined 26 Filipino congresspeople and other leaders in publicly calling on President Aquino to serve an immediate termination notice on the U.S. bases.

Health officials and physicians in May criticized the U.S. government for pushing tobacco products on developing nations. At the World Conference on Lung Health in Boston, doctors and researchers charged the administration with hypocrisy for waging a war against drugs in this country while wielding economic and trade sanctions against other nations trying to curb smoking at home. The United States has accused Thailand—which prohibits cigarette advertising—of unfair trade practices in an effort to force that country to allow U.S. tobacco companies to market their products. (*National Catholic Reporter*)

Image Carpets, Inc., is making better carpeting for consumers and creating a cleaner environment for everyone by producing carpet out of recycled soda bottles. The firm uses a process that starts with clean, recycled bottle flake and extrudes it into fiber. The fiber is then spun and tufted into a carpet that has a 10-year warranty. With up to 50 bottles recycled into one square yard of carpeting, the company can consume more than 500 million bottles a year.

NEWS

COM staff, missionaries on the road

Newton, Kan. (GCMC)—Several Commission on Overseas Mission staff and missionaries visited churches in Ohio, Ontario and Pennsylvania in April and May to help them celebrate 90 years of overseas work by the General Conference Mennonite Church.

Jeannie Zehr, COM secretary for mission communications, and missionaries Edward



Dave Linscheid

The COM Celebration 90 springtour team (from left): Edward Burkhalter, Jonathan Larson, Marietta Sawatzky, Sheldon Sawatzky, Jeannie Zehr

Applications are being received for the position of **executive director** for a new children's curriculum for use in congregations. This is a cooperative project of the Mennonite Church, General Conference Mennonite Church, Church of the Brethren and Brethren in Christ. Qualifications for the assignment include experience in curriculum development, organizational and management skills, training in biblical studies and active membership in the congregational life of one of the participating denominations. The position is full-time for a period of three years. It is preferable for the person to be located in the vicinity of one of the publishing houses of the cooperating partners. The position begins September 1990.

Apply in writing immediately to Laurence Martin, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683. Include a resumé and a brief paragraph telling your reason for applying for the position.

Burkhalter, Jonathan Larson and Sheldon and Marietta Sawatzky depicted overseas mission outreach through story and song. The theme of their presentation was "We Seek a City" (Hebrews 11:10, 13:14).

The group's tour schedule April 21-May 6 included United Mennonite Church, Quakertown, Pa.; East Swamp Mennonite Church, Quaker-

Preschool teacher for the Associated Mennonite Biblical Seminaries Child-Care Cooperative. Nine-month contract, full-time, beginning in September. Teaching degree/certificate required.

Contact Phil Mininger, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 522-4481.

town; Zion Mennonite Church, Souderton, Pa.; Bethel Mennonite Church, Lancaster, Pa.; Pine Grove Mennonite Church, Bowmansville, Pa.; Niagara United Mennonite Church, Niagara-on-the Lake, Ont.; Vineland (Ont.) United Mennonite Church; Vineland Home and Pleasant Manor Home; Waterloo-Kitchener (Ont.) United Mennonite Church; Leamington (Ont.) United Mennonite Church; First Mennonite Church, Bluffton, Ohio; Salem Mennonite Church, Kidron, Ohio; Oak Grove Mennonite Church, Smithville, Ohio.

For more information about Celebration 90 contact your local church or Jeannie Zehr, Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100.

Worship planned at missile site during Assembly 12

A worship service will be held at a North Dakota nuclear launch site as part of Assembly 12 of Mennonite World Conference in Winnipeg. The service, to be held July 27, is sponsored by Christian Peacemaker Teams. It will be held on private land surrounding the launch site. Buses will leave from Winnipeg after the morning plenary and return in time for the evening plenary.

Other peace-related events planned for Assembly 12 include a July 25 service on "Justice, Peace and the Integrity of Creation," a prayer center, workshops, storytelling and wall displays.

A half-time position in guidance and full-time positions in **special education** and **public relations** are available at **Christopher Dock Mennonite High School**. Also open is a co-curricular position as yearbook adviser. The guidance position may be combined with subject area teaching to comprise a full-time position. The public relations position, available July 1, includes responsibility for school publications and student recruitment.

Interested persons send resumé to Elaine Moyer, acting principal, 1000 Forty Foot Road, Lansdale, PA 19446.

Dr. John and Jeanne Zook, Peace Mennonite Church, Portland, Ore., spent six weeks in February and March teaching and doing surgery in four Mennonite hospitals in Zaire. Their ministry was both to the local Zairian doctors who maintain these hospitals and who have minimal surgical training and to the many patients needing corrective care. The Zooks took along several thousand dollars worth of supplies. Dr. John Zook operated on 113 people.

The Great Plains Seminary Education Program, now in its 10th year, "is becoming established as an authentic continuing education option for persons interested in biblical, theological and historical studies," says director Jacob T. Friesen. Courses from the Associated Mennonite Biblical Seminaries (Elkhart, Ind.) departments of Bible, history/theology/ethics and church/ministry are offered, all of which can count toward seminary graduation. Nearly 400 students have been enrolled in the 38 courses offered since 1980. Based in North Newton, Kan., GPSE is sponsored by the Western District Conference of the General Conference Mennonite Church and the South Central Conference of the Mennonite Church.

The South Central Conference (Mennonite Church) executive committee has confirmed a plan to plant a church in the Kansas City area in cooperation with Western District Conference (General Conference Mennonite Church) home missions committee. A church-planting candidate has been interviewed who may be available this summer.

RECORD

WORKERS

Donald C. Bakely, Rainbow Church, Kansas City, Kan., received a doctor of humanities degree from Rockhurst College. He is the author of two Faith and Life Press books: *If, A Big Word With the Poor* and *Bethy and the Mouse*.

Howard and Loraine Bender, East Zorra Church, Tavistock, Ont., are midway through a one-year MCC assignment in the Self-Help Crafts warehouse in New Hamburg, Ont.

Jake and Martha Bergman were ordained May 27 at the Altona (Man.) Berghaler Church.

Harold D. Burkholder, Burns Kan., since retiring as a pastor in April 1989, has been active as a "relief preacher," most recently for nine weeks at Ebenezer Church, Bluffton, Ohio.

Gloria Cashman, Black Creek (B.C.) United Mennonite Church, is beginning a two-year MCC assignment in Courtenay, B.C., working as coordinator of store activities for the Global Handshake, Self-Help Crafts of the World shop. She and her husband, Gary, have two children.

Eva and José Chipenda,



Benders

representing the All-Africa Conference of Churches, visited with MCC staff, Akron, Pa. Eva works with African women's issues for the Angola Council of Churches, and José is general secretary of AACC in Nairobi.

David Chiu, Saskatoon, will be the coordinator for evangelism and church development for the Conference of Mennonites in British Columbia, effective in November.

Nan Cressman, Olive Branch Church, Kitchener/Waterloo, Ont., will leave the MCC Ontario Development Dialogue cable television show. For the past five years she has hosted this program, which shows viewers how they can do something about world needs and which chips away at stereotypes of Mennonites. She will become the Conciliation Network developer for the Ontario Mennonite and



Cashman



Chiu



Cressman



Dyck

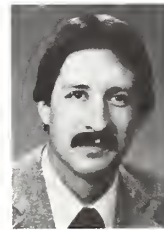
Brethren in Christ task force on conciliation services.

Elva Epp, Grace Church, Regina, is beginning a one-year local voluntary service MCC assignment in Saskatoon, working as manager of a Self-Help Crafts store.

Dale Dickey is retiring as professor of speech at Bluffton (Ohio) College.

Vicki Dyck, Rosthern, Sask., has resigned her teaching position at Rosthern Junior College to do free-lance art and theater projects, workshops and public speaking.

Janet Friesen, Phoenix; **Randall D. Kratz**, Maple Avenue Church, Waukesha, Wis.; **Donna Pyle Minter**, Assembly Church, Goshen, Ind., and **Marian Lydia Wiens**, Breslau (Ont.) Church, were among seven who received



Goering



Goerzen

Elmer Ediger Memorial scholarships from Mennonite Health Services to continue studies of mental health and developmental disabilities. Ediger, 1917-1983, was instrumental in shaping the Mennonite mental health movement.

Wynn Goering, Goessel Church, has been appointed registrar at Bethel College, North Newton, Kan. He replaces **Diana Torline**.

Alvin W. Goerzen, Tabor Church, rural Newton, Kan., is volunteer head chef at Swan Lake Christian Camp, Viborg, S.D., for the third year.

Willy Guenther was ordained June 10 at Charleswood Church, Winnipeg.

David Habegger, pastor at Champaign-Urbana (Ill.) Church, serves on the East Central States Inter-Mennonite Committee to study possible integration of the area district conferences of the General Conference and Mennonite Church.

Lisa J. Hale, Manhattan, Kan., has been named associate dean of students at
continued on next page

AMBS—Associated Mennonite Biblical Seminaries
CMBC—Canadian Mennonite Bible College
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service

Rep. Peter DeFazio, D-Ore., and Sen. Mark Hatfield, R-Ore., have introduced the Selective Service Stand-By Act of 1990, a bill before the U.S. Congress that, if enacted, would end the 10-year-old draft registration requirement for 18-year-old males. "The Pentagon is furiously planning for reductions in force in a belated reaction to a changed world order," DeFazio said, "so why are we still paying \$26.3 million a year to plan for a massive mobilization that will not happen?"

A recently declassified Sandia National Laboratories document, "Report on the Safety Criteria for Plutonium-Bearing Nuclear Weapons," suggests that the record the U.S. Defense Department made public in 1981 omitted hundreds of accidents. The DD's 1981 document listed 32 serious nuclear weapons accidents. The Sandia Laboratories document reveals that between 1950 and 1968 a total of 1,250 nuclear weapons were involved in accidents, including 272 weapons that experienced an impact strong enough to make detonation of the conventional high explosives they contained a possibility. (*The Bulletin of the Atomic Scientists*)

The Saskatoon Chinese Mennonite Church is offering a second series of theological courses this summer. Dennis Hollinger of Associated Mennonite Biblical Seminaries, Elkhart, Ind., will teach "Christian Ethics in the 21st Century" July 16-20. Mary Ann Hollinger of Indiana University, South Bend, will teach "Building a Strong Family Life" July 16-20. Roelf Kuitse of AMBS will teach "Spontaneous Growth in the Book of Acts" July 30-Aug. 3. Information is available from David Chiu at (306) 343-8432.

RECORD



Habegger



Hornbostal



Keim



Kreider



Lever



Loewen



Millers

WORKERS, continued from previous page

Bethel College, North Newton, Kan.

Susan Hornbostel and Robert Keim recently joined the staff of Glencroft Retirement Communities as director of fiscal services and chaplain, respectively. Glencroft is sponsored by Apostolic Christian Church of the Brethren, Friends and Mennonite congregations in the Phoenix area.

David E. Hostetler, Scottsdale, Pa., has accepted the position of program director at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. He served for the past 19 years as an editor at Mennonite Publishing House.

Maria Howard, Central College Campus Church, Pella, Iowa, has begun an MVS summer term as a SWEAT/volunteer coordinator for Mennonite Housing Rehabilitation in Wichita, Kan.

Margaret Hudson, a sculptor from Mennonite Community Church, Fresno, Calif., donated a 20-inch-high sculpture to the West Coast Mennonite relief sale, with proceeds going to MCC. The sculpture sold for \$2,000.

Erica Janzen, Winnipeg, will be an associate professor of nursing at Bethel College, North Newton, Kan.

Ed King, Morton, Ill., began June 1 as interim pastor at Calvary Church, Washington, Ill. He is a former missionary to Honduras with the Eastern Mennonite Board of Missions, Salunga, Pa.

Cleo Koop was licensed for ministry on June 10 at First Church, Newton, Kan, where he is director of youth and young adults.

Lawrence Kratz, co-pastor at Maple Avenue Church, Waukesha, Wis., was one of nine nominees from the county for a peacemaker award from the local YWCA.

Heidi Regier Kreider, New Haven, Conn., is the summer intern pastor at Faith Church, Minneapolis, and the St. Paul (Minn.) Fellowship. Arrangements were made through AMBS. She is a student at Yale Divinity School.

John Kroeker has resigned as pastor at Meadows Church, Chenoa, Ill. He and his wife, Grace, will move to Minneapolis, where she will do an internship in music therapy.

Todd and Dawn Hardt Lehman, North Newton, Kan.,

are beginning an MCC assignment in Bolivia with agriculture and community development. They are members of First Church, Aberdeen, Idaho, and Menno Church, Ritzville, Wash., respectively.

Allison Lemons has been appointed instructor in English at Bethel College, North Newton, Kan.

Lee Lever was ordained May 6 at the Menno Church, Ritzville, Wash. A 1988 graduate of AMBS, he began as pastor at Menno that September.

Ted Loewen, First Church, Reedley, Calif., is beginning a two-year MCC assignment as a resource developer in Reedley. He was last employed as a lawyer in Fresno. He and his wife, Fran, have two children.

Jason Martin, Mishawaka, Ind., will be the interim pastor at Bethesda Church, Henderson, Neb., beginning in September.

Becky McKay, Faith Church, Newton, Kan., won the C. Henry Smith Peace Oratorical Contest for her speech on the plight of the homeless. She is a student at Bethel College.

Mary Clemens Meyer began Jan. 1 as editor of *On the Line*, the Sunday school take-home

paper for junior-aged children, published in Scottsdale, Pa. She succeeds Virginia Hostetler.

Ed and Susan Stamm Miller, Arvada (Colo.) Church, are beginning an MCC assignment in San Jose Guayabal, El Salvador, in community development.

Ruth Naylor has resigned as associate pastor at First Church, Bluffton, Ohio.

Don Nester, Mennonite Church of Normal, Ill., has been accepted as a Fellow in the College of Chaplains. He is chaplain at Mennonite Hospital, Bloomington.

Wally Nickel was installed on April 8 as associate pastor at Sherbrooke Church, Vancouver.

Edith Painter, Bluffton (Ohio) College professor of psychology, won an award from the Sears-Roebuck Foundation for teaching excellence and campus leadership.

Pamela Peters, Nutana Park Church, Saskatoon, began June 1 as director of youth and young adults services for the Conference of Mennonites in Manitoba.

Gwen Rempel, Winnipeg, is the new program director at the Mennonite Heritage Village.

Two Bluffton (Ohio) College faculty members are visiting the Baltic States of Latvia and Estonia during a trip to the Soviet Union from June 1 to July 1. Todd Rainey, associate professor of biology, and Jim Satterwhite, professor of history, are serving as tour leaders, along with faculty members of Eastern Mennonite College, Harrisonburg, Va. They originally planned to include Lithuania as well, but the unrest there made the visit impossible.

Christian Peace Revival is an international conference to be held Nov. 9-11 in Denver. Sponsored by Christian Peacemaker Teams and several Denver area Mennonite churches, the conference will feature biblical teaching, worship, study of the roots of domestic and international violence, and practical teaching and involvement in peacemaking. A children's track is included. Peace actions will be scheduled. For more information write Denver CPT Conference, c/o Glennon Heights Mennonite Church, 11480 West Virginia Ave., Lakewood, CO 80226, or call Al Zook at (303) 297-2436 or Nancy Stormer at (303) 329-3664.

Worshippers heard Scriptures read in Hmong, English and Spanish at the commissioning service for the 11 graduates of Hesston (Kan.) College's Pastoral Ministries Program on May 19. The 1990 class is the fourth to graduate from this program. The number of graduates is now 29. They are serving in 13 states and in Mexico and Argentina. Howard Keim is the director.

RECORD



Naylor



Stenson



Unruh



I. Voth



S. Voth



I. Weaver



A.N. Wiens



W. Wiens

Jennifer Russell, Wichita, Kan., will fill a one-year term as instructor of history at Bethel College, North Newton, Kan., during *Keith Sprunger's* sabbatical.

Phil and Aylin DeJesus Sauder have been reassigned by MCC to a second year as host couple at Miami International Guesthouse.

David Sawatzky, Altona (Man.) Bergthaler Church, began a four-month MVS assignment on May 4. He is working as a child-care worker at Friendship Day Care Center, Hutchinson, Kan. His parents are Jacob and Frieda Sawatzky.

Edwin Stalter is interim pastor at Congerville (Ill.) Church.

Gary Stenson was to be installed as pastor at Grace Church, Lansdale, Pa. on June 24. The congregation was also to celebrate its 60th anniversary and dedicate its newly renovated building.

Bill Thiessen, Calgary Fellowship, has been appointed voluntary service and development education director for MCC British Columbia, effective in July. He is currently MCC Alberta's executive director. He and his wife,

Marianne, have served in Nigeria for six years with MCC.

Everett J. Thomas is the new executive secretary for the Mennonite Board of Congregational Ministries, Elkhart, Ind.

Diana Torline will become director of the Center for Academic Development at Bethel College, North Newton, Kan. She was the registrar at the college.

R. Toshi, a CMBC student from Nagaland, northeast India, will be a student summer assistant pastor at First Church, Edmonton.

Elsie and Henry Troyer, Rainbow Church, Kansas City, Kan., are beginning an MCC assignment as country representatives in Laos.

Richard Tschetter has resigned at First Church, Pretty Prairie, Kan., effective Oct. 1.

Allan Tschiegg, pastor at Marion (S.D.) Evangelical Mennonite Brethren Church, has been called to pastor at Bethesda Church, Marion, S.D., for a one-year shared ministry.

Jim Unruh, First Mennonite Church of Christian, Moundridge, Kan., is beginning a two-year MCC assignment in Atlanta as a construction worker with Training and

Serving the Kingdom program. His parents are Elaine and Jerry Unruh.

Doug and Joyce von Ehrenkrook and Tom Mierau, Church of the Servant, Wichita, Kan., led a disabilities retreat at Camp Mennoscah on Memorial Day weekend.

Irvin and Susan Voth, Alexanderwohl Church, Goessel, Kan., will be mission partners with the Commission on Overseas Mission. They begin work in August with Holy Land Ministries of Tulsa, Okla., at the Arab Evangelical School and Orphanage, Hebron, Israel. The school began in 1953 and was sponsored by MCC until 1967. Susan is concluding 10 years as material aid assistant at the MCC center in North Newton, Kan.

J. Denny Weaver, First Church, Bluffton, Ohio, has been granted a one-year leave of absence as professor of religion at Bluffton (Ohio) College. He will serve as visiting professor at CMBC, Winnipeg, temporarily filling the vacancy left by *Helmut Harder's* move to the position of general secretary of CMC.

Irene Weaver, Hesston, Kan., former Mennonite missionary in India and several

African countries, will be the speaker at the Jubilee celebrations of the women of the India Mennonite Church, Oct. 13-16.

Esther and George Wiebe, composer and conductor from CMBC, Winnipeg, will lead music week, July 8-14, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. In April George went to Germany by invitation of the Umsiedler (resettlers) churches in Germany to work with choirs, conductors and congregations. He was sponsored by the European Ministries of the Conference of Mennonites in Canada.

Werner and Adelia Neufeld Wiens, Hope Church, Winnipeg, will serve the Mennonite Church of Hope, Fennell Bay, Australia, from the end of June through September while the pastor, *Foppe Brouwer*, attends Mennonite World Conference and visits churches. The Wienses have one son.

Allen Yoder Jr., Silverwood Church, Goshen, Ind., received the Bluffton (Ohio) College National Alumni Association outstanding alumni award. He is a 1951 graduate who has been involved with agriculture and manufacturing.

—compiled by *Angela Rempel*

Urbana 90, InterVarsity's 16th Urbana Student Mission Convention, will be held at the University of Illinois at Champaign/Urbana Dec. 27-31. Planners expect more than 18,000 people to attend. Theme for the event is "Jesus Christ: Lord of the Universe. Hope for the World."

The National Council of Churches has joined a growing body of religious organizations calling on Americans to view the 500th anniversary of Christopher Columbus' arrival in the New World as an opportunity to acknowledge the exploitation of people and land that accompanied the explorer's landing in 1492. Meeting May 16-18 in Pittsburgh, the governing board of the 32-denomination ecumenical organization approved a resolution that says, "invasion, genocide, slavery, 'ecocide' and exploitation of the wealth of the land" followed Columbus' arrival, calling into question the propriety of celebrations being planned for 1992.

When Ellen Ahlgren heard that thousands of babies infected with the AIDS virus were living out their short lives in cold and sterile hospital cribs, she decided to make them some quilts. She and several other women in Northwood, N.H., sewed about a dozen quilts and sent them to Boston City Hospital. That was more than 18 months ago. Since then Mrs. Ahlgren's circle of quilters has become a nationwide volunteer organization with about 1,000 people sewing quilts in 44 states. ABC Quilts, the name of the group, has donated more than 3,000 quilts to hospitals. (*New York Times*)

RESOURCES

books

One Small Plot of Heaven: *Reflections on Family Life by a Quaker Sociologist* by Elise Boulding (Pendle Hill, 1990, \$12.50) is a collection of 12 essays based on Boulding's career as a sociologist and futurist and as a wife, a parent of five and a grandparent of 15.

Paul Longacre and Nancy Heisey visited Mennonite churches worldwide and gathered their counsel on the role of North American churches in mission. They summarize their findings in a paper entitled **Mennonite International Study Project**, available on request from Mennonite Central Committee, Box 500, Akron, PA 17501-0500.

Sanctuary: the New Underground Railroad by Renny Golden and Michael McConnell (Orbis, 1989, \$7.95) portrays the human face of sanctuary through storytelling while analyzing the political and economic forces trying to stop the movement.

Elie Wiesel, Jim Wallis and Yvonne Dilling are among the contributors to **Sanctuary**, edited by Gary MacEoin (Harper & Row, 1989, \$7.95), a resource guide for understanding and participating in the Central American refugees' struggle.

Sacred Stories: Daily Devotions from the Family of God by Ruth A. Tucker (Zondervan, 1989, \$15.95) tells



a one-page story for each day of the year of a well-known or obscure Christian and ties it in with Scripture from the NIV Bible.

Taking the images of journey and steward as metaphors of the Christian's life and using several of Jesus' parables as a springboard, Ronald Vallet in **Stepping Stones of the Steward** (Eerdmans, 1989, \$12.95) explores various dimensions of Christian stewardship.

Living Without Electricity by Stephen Scott and Kenneth Pellman (Good Books, 1990, \$4.95) explains how and why the Amish live without electric lights and other inventions that most people take for granted. It includes photos.

Based on data gathered over a 20-year period from observations, interviews and personal involvement, **The Waterloo Mennonites: A Community in Paradox** by J. Winfield Fretz (Wilfrid Laurier University Press, 1990, \$16.95, \$19.95 in the United States, in paperback, \$24.95 and \$29.95, respectively, in cloth) is a sociological history of the large Mennonite and Amish community in the Waterloo area.

The Memoirs of Charles G. Finney: The Complete Restored Text, edited by Garth M. Rosell and Richard A.G.

Dupuis (Zondervan, 1989, \$24.95), restores the text of Finney's original manuscript and completely footnotes and annotates the many changes to it since his death.

The 1989 edition of the Mennonite Church Women in Leadership Ministries Committee packet includes study materials, current listing of female pastors and other resources for those dealing with women in leadership issues. It is available for \$5 from Mennonite Church General Board, 421 S. Second St., Suite 600, Elkhart, IN 46516.

Preaching for Recovery in a Strife-Torn Church by Jerrien Gunnink (Zondervan, 1989, \$7.95) tells how preaching can bring a church back to vitality, unity and good health.

Crucial relationships are sustained by fragile links, says James P. Osterhaus in **Counseling Families: From Insight to Intervention** (Zondervan, 1989, \$12.95).

Building on Faith: Models of Church-Sponsored Affordable Housing Programs in the Washington, D.C. Area (\$10) is a publication of the Churches Conference on Shelter and Housing, which works with congregations to encourage and equip their ministries of shelter and housing. Order from CASH, 1711 14th St., NW, Washington, DC 20009.

As a response to the challenge of atheism, philosophy and theism, John J.

O'Donnell has written **The Mystery of the Triune God** (Paulist Press, 1990, \$8.95).

Footprints of Compassion (\$10) is a history of Mennonite Central Committee British Columbia, written on the occasion of its 25th anniversary in 1989.

A simulation game called **Culture Contact** provides a way to gain insight into the first contact between different cultures. The game is suitable for youth and adult groups of 20-30 individuals. Each individual is assigned a role as one of a group of islanders or one of those who have arrived on the island. It is available from The Resource Centre, Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Bioethics and the Beginning of Life, edited by Roman J. Miller and Beryl H. Brubaker (Herald Press, 1990, \$14.95, \$18.95 in Canada), addresses the complexities of ethical issues and contains guidelines to help find an appropriate communal response to the dilemmas of bioethics.

The National Institute of Mental Health has published **When Someone Close Has AIDS**, which depicts three case histories of people with AIDS and their caregivers while giving practical advice on what caregivers should expect. Copies are free from Consumer Information Center, Department 577 W, Pueblo, CO 81009.

—compiled by Gordon Houser

My 10-day preaching tour in Cuba

Washington Brun

Monday, one o'clock in the morning, we approached Havana, the capital of Cuba.

For one who grew up in Uruguay in the 1960s and matured politically in the 1970s, visiting Cuba was like a dream. I adjusted my seat belt for landing.

I flew into Havana from Panama City. I used the technique of the insistent widow in Luke 8, and the Cuban ambassador in Panama finally gave me a visa.

By invitation of Mennonite Central Committee and the Dr. Martin Luther King Jr. Memorial Center I was to spend 10 days in Cuba to give seven lectures on the theme "The Radical Reformation for Life and Church Mission in Latin America."

For four nights my audience fluctuated between 25 and 35. It was an ecumenical group—Baptists, Episcopalians, Salvation Army members and Presbyterians. Most were lay people. For the last lecture, held together with a Baptist activity, the group grew to more than 150.

My listeners were interested in talking about community within the church. But their question was, What is the mission of the church in a revolutionary atmosphere? Many were astonished to learn that Anabaptist ideas emerged in a context of political, social and economic revolutions, not only religious ones.

The old dichotomies (church-world, spirit-body, evangelism-social service) are also present in the Cuban church. It seemed as though the blockade imposed on Cuba also isolated them theologically during the 1960s and 1970s. Perhaps for this reason, some of the ideas seemed novel, radical and, as they told me, "urgently needed."

Nevertheless, in recent years new winds have been blowing in the Cuban church. We Anabaptists have a history and reflection pertinent to Cuba and all of Latin America.

Political commitment: The last day of the course I was asked to participate in the Constituting Assembly of the Baptist Fraternity of Cuba. Some years ago a total of nine churches (more than 700 members) were expelled from the Baptist Convention of Cuba. They were expelled because of political commitment and began looking for their roots in the Anabaptist movement of the 16th century. I spoke on "The Search in Community for

a Sense of Suffering." The assembly followed with the administrative and organizational aspects of the future of their fraternity—with Anabaptist roots.

That night I preached on "Come, Let Us Rise Up and Build Together" (Nehemiah 2:17). After the service, amid tears and embraces, we parted.

The next day the minister for religious affairs of the Communist Party, Felipe

In an oppressed world like Latin America, the most sinister opposition to the gospel is not atheism but idolatry.

Carneado, congratulated the new religious organization. At the same time, he said, "I hope that you persist, since other religious organizations have been born and then dissolved because their pastors go to the United States."

On Sunday morning I spoke in two congregations of the Brethren in Christ in the outskirts of Havana. These maintain relations with Mennonite World Conference and with their denomination in Nicaragua. They need leadership, due to the flight of pastors. They are humble congregations, with few youth and with much neo-Pentecostal emphasis.

I asked about the Mennonite work, and they informed me that there are still a few families in the east of the island, fruit of the work initiated before the revolution of 1959. Without leadership of their own, they receive visits from a Pentecostal pastor but insist that "we were and want to continue to be Mennonites."

At the end of the 10 days a secular Cuban magazine interviewed me. The interview focused on the history of the Mennonites and in particular their emphasis on conscientious objection.

Money and arms: New winds are blowing in the Cuban church. In the 1980s Christians began to acquire

legitimacy before the people and government.

In the past many Christians placed themselves in opposition to socialism and in some sad cases even trafficked in money and arms against the revolution. The flight of pastors prompted the comment that the church is used as a type of "trampoline" to get a visa and jump to Miami.

Because of the self-criticism of several leaders, the church has brought a greater authenticity before the Cuban people. Some brothers because of their faith were scorned in unions and work brigades. Later, because of their practical testimony, they were respected and valued in labor activity.

In closing, I have three personal suggestions:

1. Before fearing Marxism because it calls itself atheist, we should ask ourselves what type of just society we have constructed in the world that confesses Christianity.

2. In an oppressed world like Latin America, the most sinister opposition to the gospel isn't atheism but idolatry.

3. As a family of Mennonite institutions we can continue to give some support to the brothers and sisters in Cuba. Some is already happening:

- The Baptist (Anabaptist) believers in the new fraternity are looking for a closer relationship with the world Mennonite family. This would be a matter for Mennonite World Conference.

- The Cubans showed great interest in the Bible study materials and courses of SEMILLA, the Central American Mennonite seminary program, and would like to participate in this institution. I believe Mennonite Central Committee and SEMILLA could find ways to integrate them in biblical-theological training from an Anabaptist perspective.

- Mission boards could pursue the work initiated many years ago among those families who still "feel like" Mennonites.



Washington Brun is a Uruguayan pastor, now a seminary student in Costa Rica, and a member of International Mennonite Peace Committee.

Plenerts now in B.C.

It's North America Assignment time, thus the address change from B.P. 4081, Kinshasa 2, Republic of Zaire. Unfortunately the last six or seven months' issues of *The Mennonite* haven't come yet because of the local postal service or lack of it. Next term I'll pay the extra dollars for first class.

The last weeks of our term here I spent working with the central administration of the Zairian Mennonite Church. This country and the church especially need prayer. The church is needed as a witness but is often involved in its own problems. *Stephen Plenert, #60 3290 Gladwin Road, Abbotsford, BC V2S 6W8*

Schedule of MDS meetings

During the last year the Mennonite Disaster Service network has been busy responding to the seemingly never-ending disaster activity. Here is the future meeting schedule for the various MDS regions: Region IV annual meeting, Oct. 13, San Jose, Calif.; Region I annual meeting, Oct. 13, Grantsville, Md.; Region III annual meeting, Nov. 9-10, Moundridge, Kan.; All-Unit meeting, Feb. 8-9, 1991, Shipshewana, Ind. *Lowell Detweiler, Executive Coordinator, 21 S. 12th St., Akron, PA 17501*

God's food

Soup kitchens [March 13] are apt to keep the poor in poverty. We [should] discover God's good and perfect gifts, from his own kitchen cooked by his own sun, that produce healthful wisdom. Cooking renders food toxic, destroys nutrients and contributes to disease. *Erich Gellert, 212 S. Lawn, Bluffton, OH 45817*

'Circumcision' not required

I was disappointed, if not surprised, to see that one of Mark Winslow's 15 reasons for joining a Mennonite church [March 27] is that his church sponsors "Christ-centered recovery groups for homosexual men and women." I appreciate that a few individuals, whose homosexual activity stems from sexual abuse or similar problems, may find liberation in "recovery groups." But such unqualified comments leave the impression that all gay and lesbian people are unhealthy and in need of recovery. That is manifestly untrue. Almost all gay and lesbian people find their sexual orientation to be a natural part of ourselves.

Like heterosexual Christians, we seek to understand God's will for our lives regarding whether to live that out in singleness or in relationships, but we are not sick or "addicted" or demon-possessed by virtue of our sexual orientation.

Under the influence of a modern "circumcision" party, the conference has virtually made heterosexuality a fundamental of the faith. Heterosexual marriage or abstinence from homosexuality is considered one of the evidences of salvation, without which one can be lumped with the reprobate.

In the first-century church the contention was over circumcision. Circumcision, though despised by many gentiles, was certainly a relatively simple operation. Much more possible and much less odious than a change of orientation or the teaching that we must abandon our lifelong partners to achieve salvation. The Scripture of that day clearly taught circumcision. (The New Testament was not yet written.) Jesus was circumcised. Every possible doctrinal and theological argument of the time would seem to have argued for circumcision. Moreover, it would be understandable that people taught from their youth to see uncircumcision as unclean and impure would be uncomfortable associating with and understanding people who failed to perform so simple an act. Yet both Peter (though apparently he wavered; see Galatians 2:11-12) and Paul (though he, too, recognized an occasion for circumcision in limited circumstances; see Acts 16:3) vigorously opposed making circumcision a fundamental of the faith.

Nearly 20 centuries later, Mennonites have abandoned the counsel of the New Testament. Although sexual orientation is virtually unchangeable, heterosexual conformity (through abstinence or marriage) has been made official doctrine. Is it not appropriate to recall Jesus' counsel to avoid the teaching of religious leaders who "bind heavy burdens, hard to bear, and lay them on people's shoulders; but they themselves will not move them with their finger" (Matthew 23:4)? Might not Jesus' words to the scribes and Pharisees also be appropriate to conference leaders of today? To wit: "Woe to you...because you shut the kingdom of heaven against people....Woe to you...hypocrites, for you traverse sea and land to make a single proselyte, and when that person becomes a proselyte, you make that proselyte twice as much a child of hell as yourselves" (Matthew 23:13-15).

I appreciate the almost unheard Peters and Pauls of our day who argue against sexual requirements for salvation. But I wish the conference would listen to them as the believers of Jerusalem listened to Peter and James (Acts 15). Yet officially we hear, at most, of small steps toward "dialogue." I should be grateful and understand that the good heterosexual Mennonites of today are no less sincere in their devotion to tradition than were the religious people of first-century Palestine. But I also remember that

HEAR

Eric Ram

Director of International Health of World Vision International

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when the Holy Spirit testified to the acceptability of the uncircumcised, the Jerusalem conference didn't just pass a resolution voicing support for "dialogue" with the uncircumcised. They didn't just say that they might let a few unofficial uncircumcised representatives sit in on a few conferences or meetings. No. They accepted Peter's testimony that God had poured out the Holy Spirit on the gentiles and had "made no distinction," and they made it official policy not to "trouble those of the gentiles who turn to God."

Today, in young Mennonite churches scattered across North America and the globe, the Holy Spirit has poured out gifts of church leadership and spiritual maturity on many gay and lesbian Christians. Yet the Mennonite denominations reject this witness. They still officially trouble gay and lesbian people who turn to God by demanding a modern circumcision. Because of it, the name of Jesus is considered a name of oppression and rejection rather than liberation, and Christ's gospel is misunderstood among many.

The "heterosexuals only" party may

believe as sincerely as the first-century circumcision party that it has the only true way to salvation. Yet the testimony of the Holy Spirit and of biblical accounts concerning the difficulties of including gentiles suggest that the Mennonite church ought to follow a course of acceptance. Then maybe our 16th reason for joining a Mennonite church could be its openness to the witness of the Spirit and our willingness to testify that Christ has broken down modern as well as ancient dividing walls of hostility among people. *John Linscheid, Apt. 3, Cope House, Awbury Arboretum, Philadelphia, PA 1913*

Remember another good one

I enjoyed the article "A Mediator's View of the Abortion Storm" [May 8]. It made me think of the article in which a church had to decide whether or not to display the American flag. Their procedure became the model for answering other questions. I remember they (1) had to let each side have its say, (2) have each side back its position from the Bible, (3) prayed together. *Bonnie Clarkson, Route*

1, Box 71, Stark, KS 66775

Editor's note: The article is "Working Through Conflict: a Testimony" by Bob Buxman in the May 9, 1989, issue of The Mennonite. For a copy send \$2 to Angela Rempel, Box 347, Newton, KS 67114.

'Widow' a profession?

I know you don't write Crossroads' advertisement [May 8, page 206], but since when is "widow" an occupation like the others mentioned? Somehow it was offensive to me, as if a woman is going to sit around being a widow and get paid for it. *Janice Hershberger, 1027 Lane, Clay Center, KS 67432*

Remember

Thanks for the editorial in the May 22 issue. Well-written, to-the-point, refreshing. Often instead of new information and insights we just need helpful reminding. Thanks for helping us remember. *Jim Egli, Pastor, Flanagan Mennonite Church, Box 217, Flanagan, IL 61740*

The full-time position of **editor** of *With* and *YouthGuide* is available as of Sept. 4. Desired qualifications include editorial skills and experience, awareness of issues pertinent to teens, experience in working with youth, active congregational membership in either Mennonite Church or General Conference Mennonite Church. Job description is available. Office for this position is located in the Commission on Education, Newton, Kan.

Applications accepted until June 30. Send resumé, samples of work and letter stating interest in the position to Norma Johnson, Executive Secretary, COE, Box 347, Newton, KS 67114, (316) 283-5100.

Goshen College seeks applicants for potential **resident director** position beginning fall 1990. Qualifications include bachelor's degree (master's preferred) and relevant work experience.

Send letter of application, resumé and the names of three references to Norman Kauffmann, dean of student development, Goshen College, Goshen, IN 46526. Application deadline is **July 10**. An equal opportunity employer.

1-W reunion planned for all former 1-Ws who served at the General Rose Hospital, Denver, Colo. Date: Aug. 16-18, 1991. Place: Denver.

For more information and reservations contact by **July 1, 1990**: Wallis Goertzen, Box 117, Henderson, NE 68371.

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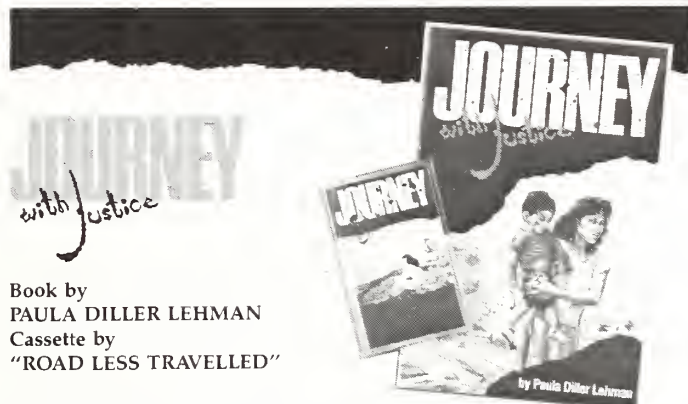
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books

The nature of church

Freedom and Discipleship: Liberation Theology in Anabaptist Perspective, edited by Daniel S. Schipani (Orbis Books, 1989, 188 pages)

Reviewed by Harry Huebner, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

Not much serious theological interchange has taken place between the Anabaptist/Believers' Church tradition and libera-

tion theology. *Freedom and Discipleship* attempts to remedy this, and for that it deserves high marks.

The book is divided into two parts. In the first, C. Hugo Zorilla, C. René Padilla, LaVerne A. Rutschman, Willard M. Swartley, John Howard Yoder, Ronald J. Sider, John Driver and C. Arnold Snyder present their perspectives on Anabaptist

and liberation theologies. The second part contains responses to the dialogue from José Miguez Bonino, George V. Pixley, Richard Shaull, John H. Yoder, Gayle Gerber Koontz and LeRoy Friesen.

In many respects this book recognizes that the real issue between liberation theology and Anabaptism has to do with the theological nature of church. Representatives from both perspectives agree that the church cannot be a state-integrated institution. Nor can it be separatist. But to say simply that we share a common prophetic vision of the church via a mutual counter-culture consciousness—the faithful community for Anabaptism and the base communities for liberation theology—may well be true but is not adequate in sorting out our differences or in stating our agreements.

The matter of stating the view of the church correctly is especially important for Christian social ethics, which is really the issue being debated. What is the biblical view of how society gets changed? To put it starkly we can ask, are we—the counter-culture community—the movers/determiners of God's history? If so, how? Is God the sole mover of history? And if so, how? If neither is adequate, and we—God and the church—find ourselves in some collaborative enterprise, what is the biblical model most helpful for understanding this correctly? If salvation/

shalom come to us via grace, how can we even understand social ethics?

We need to be careful how our theology of church gets sorted out. Simply resorting to our ecclesial histories cannot help. This is where the issues got put antagonistically to begin with because of a truncated view of the church that built rather than destroyed walls. Simply to ignore our histories will not suffice either. We need to find ways of rereading the biblical material as a critique of our own traditions as we talk with one another about the nature of that one body of Christ.

This is an excellent start in a worthwhile process. I hope we find ways of continuing the dialogue.

The door to the house

The Logic of Evangelism by William J. Abraham (Eerdmans, 1989, 248 pages)

Reviewed by Gary E. Martin, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517

Abraham's book is unique in that he reflects theologically on the theory and practice of evangelism. No major contemporary theologian has written on this topic. Christian tradition is the foundation for examining evangelism, and he encourages it to be taken seriously as a discipline in practical theology.

Two popular approaches to evangelism, proclamation of the gospel and church growth, are discarded in favor of Abraham's major thesis: Evangelism is primary initiation into the kingdom of God. Initiation focuses attention on two important aspects: the beginning of a new relationship and the need for careful instruction. Initiation dispels two unfortunate myths that frequently surround evangelism: It includes everything the church does, and it does not encourage "counting the cost."

The Logic of Evangelism should be priority reading for both those committed to evangelism and for those critical of it. Abraham is intentionally polemic in light of his commitment to stimulate dialogue among theologians: "The great need in evangelism is not for some new program, nor for a fresh wave of activism, but for a renewal of theological vision and a reworking of our basic conceptuality."

The chapter "The Ministry of Evangelism" is especially helpful for Mennonites. He uses the analogy of the relationship between a door and a house to explain the role of evangelism in the church. In

one sense it is subordinate: evangelism leads people into the edifice of works of love and mercy. A door cannot be on the same level of importance as a house. But in another sense, the door is the only way for a house to be useful; evangelism is therefore essential.

He also emphasizes the relationship between worship and evangelism: "Evangelism should begin from a deep sense of the reality of the reign of God within the Christian community." Should we stop evangelizing until our house is in order? No, he responds. "One way in which the church recovers its first love in worship and celebration is by catching the wonder and joy of those who are newly won to the faith. In evangelizing, the church itself is re-evangelized."

Syriac poet-theologian

Ephrem the Syrian: Hymns, translated and introduced by Kathleen E. McVey (Paulist Press, 1989, 474 pages)

Reviewed by Gordon Houser, assistant editor

This volume in the highly acclaimed and valuable Classics of Western Spirituality series presents works by a too-little-known figure in church history. Scholars will be most interested in this book, but Ephrem's beautiful poetry, written to be sung in the congregation, will appeal to others, particularly women, I think.

A fourth-century poet-theologian, Ephrem was an ascetic of a peculiarly Syrian sort, a solitary or "single" one, a celibate living in the ordinary Christian congregation as the special representative of Christ. He wrote in Syriac, a dialect of Aramean, the language spoken by Jesus and his immediate disciples.

McVey provides an excellent introduction (with copious footnotes) that places Ephrem in his historical context and gives insights to his major themes. For example, McVey writes, "The central theological theme of the *Hymns on the Nativity* is Ephrem's understanding of the incarnation as the miraculous and paradoxical self-abasement of God out of love for humankind."

Ephrem writes often of women in Scripture. Here is a stanza based on Mark 5:25-34: "Blessed are you, woman! The flow of mercy/ met you and healed the flow of your blood./ That Sun who dispelled from souls the frost of the hidden death--/ its hidden flash radiated and dried up/ every fresh anger the mind perceives."

A San Carlos Apache woman says,

'This Bible study answered my prayer'

Carla Reimer

A three-month Bible study led by Malcolm and Esther Wenger, Newton, Kan., in Hopi and intertribal churches in Arizona was an "answer to prayer," according to Nandla Irving of Phoenix.

"What I liked most about the Bible study was how simple the words were to understand. The lessons repeated themselves and stayed with you," said Harvey, one of 30 students who participated in the course, which ran from Jan. 9 to April 12. She is a member of the San Carlos Apache tribe.

The Wengers, who worked with Native peoples in Canada and the United States until their retirement, were invited to be the instructors by the Hopi Mennonite Church Council (part of the Mennonite Indian Leaders Council). They used material written by Anglicans in Argentina to teach about the life of Christ based on the Gospel of Matthew. They also taught about the history of the church in general and Anabaptists in particular.

"We volunteered our time because we know there is a deep need for leaders in Native American churches," said Esther. Malcolm added that the curriculum they used is "good for anybody who seriously wants to be active in the church."

"This is the first time that a couple who grew up in the Mennonite tradition came and shared their history and the Anabaptist view of the church and Scriptures with us," said Elmer Myron, pastor of the Intertribal Mennonite Fellowship in Phoenix. "The Wengers taught us in a way we could understand because they had worked with Native Americans." Myron taught the course to the fellowship members every other Sunday, when the Wengers could not be present.

The class, which was taught at four locations, had representatives from six churches: Intertribal Mennonite Fellowship, Moencopi Mennonite Church, Bacavi Mennonite Church, Oraibi Mennonite Church, Hopi Independent Mission and Sunlight Baptist Church. They also had a separate class for a couple who could not attend during the other times. The students enrolled included 12 Hopi, eight whites, four Navajo, three San Carlos Apache and three Kiowa.

One participant was a San Carlos Apache grandmother named Lillie. "She had all her work done before the others in the class. She doesn't hear well, but if she heard the question she could answer it," said Malcolm. "She told us she has not been a Christian for too many years. She said, 'I did everything bad there was to do. Jail was my home. Now I read at least three chapters in the Bible every day. Sometimes I read seven. It is making me clean.'" Nandla Irving helped translate some of the English into Apache for Lillie.

Danny T. Begaye, Phoenix, a member of the Navajo tribe, noted that other Christians had never taught him what the name, "the Son of God, Son of Man" means. "Now it is clear to me what the Bible teaches. Jesus is the only one who can be the bridge from human nature to godly nature because he experienced both," he said.

Kent Delma, Phoenix, a member of the San Carlos Apache tribe, appreciated learning about the geography of Palestine. "I could picture Jesus moving from one town to another in his ministry," he said. "Knowing the land, like our ancestors, is important to our Native American people today."

In several of the classes the participants discussed the issues and problems they faced in their own lives. "People were quick



Reading the Bible is "making me clean": Nandla Irving (right) and Lillie, members of the San Carlos Apache tribe, learn about the Bible through a course taught by Malcolm and Esther Wenger. Both women attend Intertribal Mennonite Fellowship in Phoenix, Ariz.

to understand the conflict between Matthew the tax collector and Simon the Zealot," said Esther. "They immediately thought of their own conflicts between people who work for the government and those who are traditionalists. They were impressed with how Jesus brought people together from different backgrounds."

"One class was sad," Malcolm said. "Shortly before we started, we discovered that a young man had hung himself from a tree not far from where we were meeting. At first no one knew who it was and we could tell that people were worried that it might be someone close to them. Near the end of the class, a small girl came in to tell one of the students that it was one of his clan relatives, a young man who was an alcoholic. He could no longer stop drinking. He must have felt that life was no longer worth living."

Elmer Myron hopes his fellowship can continue to use the Bible study material in the fall. "Now we can identify and affirm the Anabaptist understanding of what it means to follow Jesus Christ. We know why the early Anabaptists died for their beliefs. There was a bonding that took place across our different cultures."



Carla Reimer, Woodstock School, Mussoorie U.P., India, 248-179, is the former news service editor for the General Conference Mennonite Church.

EDITORIAL

From the greenhouse to the garden

Make sure that God has called you to it," says Noel Santiago, talking about planting—church planting, that is. "It's hard and lonely work. Many times it is unappreciated. You need to depend totally on God." (Santiago spoke as a consultant in evangelism and church development for Mennonite Board of Missions.) The occasion was a class devoted to the subject taught by Gary Martin at Associated Mennonite Biblical Seminaries.

Newly commissioned worker for our Commission on Overseas Mission Delbert Dick was in that class. (He and Susan, members of Silverwood Mennonite Church, Goshen, Ind., plan to go to Zaire after a year's study of French in Canada.) Delbert summarizes church planting thus: (1) Find out where people are; (2) determine the needs; (3) set the plans to meet the needs.

Fear and hope: The metaphor connecting preaching to planting is time honored and apt. Jesus used it. Paul used it. Old Testament prophets Amos and Jeremiah used it.

My question is, how much of this planting can we expect of ourselves? It's good to set goals, and I hear provincial and district conferences setting such goals: We will plant X number of churches in the next year, or in three years.

Logically we should next ask, What do we have to work with? My colleague Gary Franz has pulled together some statistics that alternately strike fear and hope in listeners. Here is some of what he says (and much of this information is in our conference *Handbook of Information*. For a copy send \$8 to Doris Schmidt, Box 347, Newton, KS 67114):

- The 64,631 of us members of the General Conference Mennonite Church, mostly in Canada and the United States, earn about \$900 million.

- Our total contributions for 1988 were \$37,460,594. Of that, almost \$1.5 million went to non-Mennonite causes. We kept another \$22,202,378 at home for local expenses, local mission, to pay our local pastors and to maintain our church buildings. Generally church planting does not take place at this level, although certainly the ground can be tilled and garden plots

marked. (Generally congregations are adding paid staff, but total membership is staying about the same. So we have more paid pastors serving fewer parishoners.)

- Provincial and district budgets received \$2,692,815. As I go to the annual business sessions of these regional conferences I hear much enthusiasm for beginning new congregations. God be praised. But these dollars are, after all, only an 18th of our total contributions.

- We gave our seminary (the main "greenhouse") \$290,481 in 1988.

- According to the *Handbook* we designated a combined \$1,552,439 to the overseas and home ministries commissions of our conference. Join that with the church-planting portion of the \$1,226,654 that was received by the Conference of Mennonites in Canada for its budget.



Make sure that God has called you to it: Here Howard Zehr's camera eavesdrops on Dennis Hollinger, another voice from our "greenhouse."

Wall of persecution: Devoted gardeners that we are, we probably have to admit that church planting is not our highest priority.

I look toward the day when that extra \$1.5 million is used to "water" the plants that we have started and want to start, rather than someone else's. I look toward the day when our local settings don't take the lion's share of what we contribute. I wonder what it would be like if we were up against a wall of persecution. The stories of church growth during persecution in China and in Ethiopia give one pause.

Santiago also mentioned reaping. This will happen, he concluded, "if you walk alongside Christ." May it be so in our society, which is so in need of gardens and the nourishing produce from them, so in need of the good news of Jesus Christ. *Muriel T. Stackley*

Join this with you to Assembly 12
of Mennonite World Conference,
July 24-29 in Winnipeg.

THE MENNONITE

...ATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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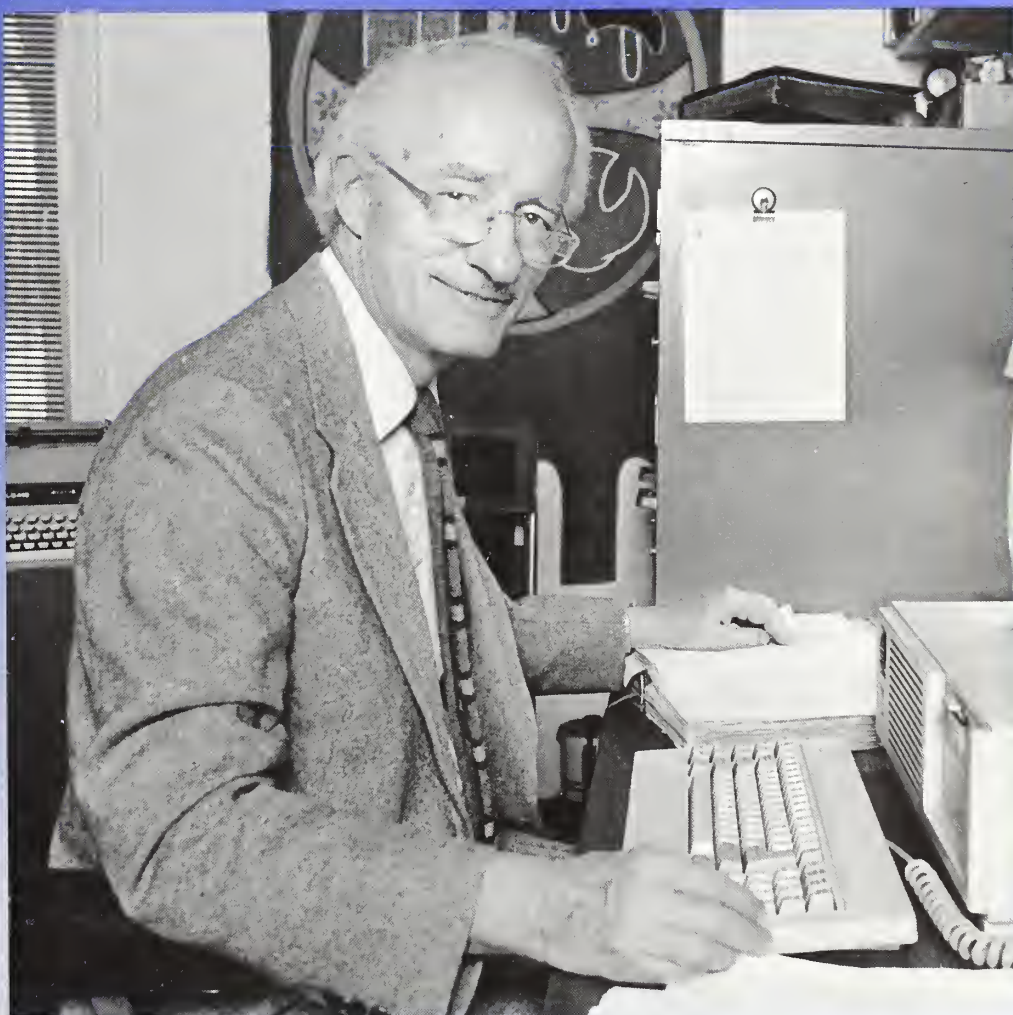


Inside:

**Recover the
Anabaptist vision**

**To become global,
we went Dutch**

**Mennonite World
Conference schedule**



*C.J. Dyck
answers the
question:
Who are the
Mennonites
today?*

PROLOGUE

With this issue we say farewell to Angela Albrecht Rempel (pictured here) who ably served as interim editorial assistant for *The Mennonite* this past year. I watched Angela learn the details of



Dave Linscheid

her assignment with lightning speed, keeping track of press deadlines, authors and photographers and book reviewers' honoraria, invoices for advertisers, the photo files, proofreading idiosyncracies—this in addition to keying all

manuscripts for publications and the correspondence for Gordon Houser and me.

If you're coming to Winnipeg for Assembly 12, July 24-29, you may see her somewhere downtown. (The map below may assist you.)

Sharon Sommer, as this Prologue goes to press, is due to arrive back on the North American continent after a spending the past year with her family in Tokyo. She and her husband, John, worked for the Commission on Overseas Mission, staying at the Anabaptist Center, while the center's regular staff, Fritz and Ellen Sprunger, were on North America Assignment. Sharon rejoins *The Mennonite* staff as editorial assistant for the Aug. 14 issue and will also be attending Assembly 12.



This issue takes you to that gathering. The program is on page 303, and the quiz on page 295 may help acquaint you with our world-wide Mennonite family. Let's all be in prayer for this unusual occasion. May God be glorified.



Our previous issue was mailed late because severe winds knocked out the power at Mennonite Press, which prints *The Mennonite*. Our apologies. Muriel T. Stackley

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This is who Mennonites are today

Cornelius J. Dyck

In Christ a new people of God are arising who are indeed one family as Mennonites.

The Mennonite story began in the 1500s in Zürich, Switzerland. Through debates arranged by the reformer Huldrych Zwingli and the city council, numerous reforms were introduced into church life in the area.

Soon a circle of students and other admirers gathered around Zwingli, including Conrad Grebel and Felix Mantz. But for Grebel and Mantz the reforms came too slowly and did not go far enough.

At one of their Bible study sessions on Jan. 21, 1525, a number of them baptized each other and held a communion service. Persecution and death soon followed, but the number of believers increased far more rapidly than the number that were killed.

The Mennonites were first called *Menists* by Countess Anna of Friesland (the Netherlands) in 1541, named after early Dutch leader Menno Simons (1496-1561). They were also called Anabaptists (rebaptizers) because they insisted on forming congregations composed only of people baptized on confession of faith.

According to the American church historian Roland H. Bainton, three values considered central to a democratic society today—the voluntary church, the separation of church and state, and

religious liberty—were first articulated by the Anabaptists.

Anabaptism spread from Switzerland and South Germany into the Austrian lands and the Tyrol (now Italy). From the Netherlands, migrations along the North Sea and Baltic coasts began in 1530.

Persecution and diaspora: New major movements from Prussia to the Ukraine (now the Soviet Union) began in 1787 and continued until 1870. Early, sporadic migrations to North America began in the 1660s, with the first permanent German-Dutch settlement in America established by Mennonites and Quakers at Germantown, Pa., in 1683.

Numerous other migrations followed, the largest being from the Ukraine to the Canadian and U.S. Midwest in the 1870s. In the 1920s some 23,000 people migrated from the Ukraine, primarily to Canada, but they also went to Paraguay and Brazil.

During World War I the Manitoba government insisted that instruction in Mennonite schools be conducted in the English language and that these schools come under provincial educational authorities. Some conservative Mennonites saw this as a threat to their faith, leading to some migrations from Canada to Mexico and Paraguay in the 1920s, later extending to Bolivia and Belize.

Cultural integration and assimilation, albeit to varying degrees, eventually became inevitable in the North American environment and, apparently, more recently in Russia, but numerous Mennonite enclaves continue to exist in both North and South America.

While the Anabaptists were, in fact and by definition, the only missionaries of the Reformation, the intense enthusiasm of the first generation had largely spent itself by the time of Menno Simons' death in 1561. Becoming "the quiet in the land" was hastened by persecution and diaspora.

From that time on, most overt mission activity ceased among Mennonites until the mid-19th century, when the influence of Pietism was felt in southern Russia. Dutch Mennonites founded a missionary society in 1847, and the missionary interest of other denominations brought similar stirrings to Mennonites in North America.

In North America a slow beginning was made among Native Americans in the 1880s, followed by work in India, Argentina, China and in ever-widening circles into all the world.

Zaire: With a global total of 802,900 Mennonites (according to the latest available Mennonite World Conference *Mennonite and Brethren in Christ World Directory*, printed in 1988), it is obvious

Persecution of the 16th-century Anabaptists, like this execution by burning, contributed to a scattering of the believers. The intense enthusiasm of the first generation had largely spent itself by the time of Menno Simons' death in 1561.



that those members coming out of the original Swiss and Dutch movements today comprise only somewhat more than half the world membership. The mission activities of the Mennonites have



Jacobus Burghart, 1683

Menno Simons (1496-1561) was a Roman Catholic priest in the Netherlands until 1536, when he decided "to follow the Scriptures in matters of faith." As a leader of the Anabaptists he articulated their beliefs: separation of church and state, freedom of conscience, voluntary church membership, democratic church government, holy living and a Christian peace witness in a world of strife.

added some 340,000 members in Africa, Asia and Latin America, where some of the fastest-growing congregations and conferences are located.

Of the 12 countries in Africa where organized Mennonite life exists, Zaire has the largest number (93,272) and Malawi the smallest (42). The approximate membership total in Africa in 1988 was 145,400.

Congregations and conferences in Asia and Australia have approximately 114,000 members.

Some 78,100 members live and work in Latin America, with a presence in almost every nation. This latter figure includes Mennonites of Dutch-Russian descent who migrated to Latin America from Canada.

All of the statistics include baptized members only.

In recent decades the most visible and dynamic expressions of global Mennonite unity have been the Mennonite World Conference assemblies held every five or six years.

In these MWC sessions unity and diversity—theological as well as cultural—have been celebrated. Here is the most creative global forum Mennonites possess for dialogue, worship and social meeting. MWC began in Europe in 1925. Meetings are given to discussion, fellowship and worship rather than to the drafting of resolutions binding upon members.

Differences among Mennonites worldwide lie more in the area of practice than of doctrine, and in degrees of emphasis given to specific convictions. While Mennonites are non-creedal and affirm the Bible as their final authority, numerous confessions have been written. Mennonites believe the Bible to be the Word of God, written under the inspiration of the Holy Spirit. Christ's life, death and resurrection constitute the watershed of history.

New covenant: The congregation is that group of people for whom Christ is truly Savior and Lord, who daily seek to follow his teaching and example and who live in a vital relationship with each other. This means, ideally, that a conscious, mature decision has been made by every member in choosing to belong to this fellowship and that baptism has been requested and received as the sign of a new covenant.

The 16th-century ideal of the autonomy of the church from the state continues to be affirmed in theory. The Mennonite church is still a suffering church today in parts of Asia, Africa and Latin America. In Western Europe and North America it is primarily the members of minority groups who still suffer the violence of unjust social and economic structures; most of the rest enjoy a comfortable, middle-class way of life.

Mennonites observe two ordinances, believer's baptism and the Lord's Supper. The Lord's Supper is seen as a memorial

A visible and dynamic expression of global Mennonite unity is the Mennonite World Conference assemblies. This was some of the luggage seen at the 10th such assembly, held in Wichita, Kan., in 1978.



David Hiebert

Those Mennonites coming out of the original Swiss and Dutch movements now comprise only a little more than half of the total world membership. Some of the fastest-growing Mennonite congregations and conferences are in Africa, Asia and Latin America.

There can be no real evangelism without witness to a peace-loving, peacemaking God. There can be no real compassionate justice without concern in the hearts of people. These understandings set Mennonites apart from other evangelical churches. We must seek to embody a vision for the fulness of the good news for this world. May the lordship of Christ and the kingdom of God be our passion. *Rick Stiffney, staff, Greencroft, Goshen, Ind.*

to the sacrificial death of Christ and his glorious resurrection, a foretaste of the great banquet of the Lamb, to which believers look forward. Baptism is the outer witness to an inner faith commitment.

For Mennonites historically, and today as well, Christianity without discipleship is Christianity without Christ. Ethics is part of the Good News in Jesus Christ. Love is seen as so central to discipleship that non-resistance and loving the enemy become ethical absolutes.

In addition to economics and pacifism, Mennonite discipleship has become more sensitive in the area of justice. From the era of asking for special privileges from governments, Mennonites are finding

courage to be advocates on behalf of the poor and oppressed.

'Entangling alliances': Discipleship often takes the shape of service and relief in society. Mennonites have tried to help the poor, giving of their time and skills to alleviate human need and healing the sick. The emergency relief committee founded by the Dutch Mennonites in 1725 is still active. In 1920 Mennonite Central Committee was founded for similar reasons in North America and continues today with strong congregational support.

Most Mennonites feel a spiritual unity with all believers who acknowledge Jesus Christ as Savior and Lord and who seek

the way of discipleship. On the other hand, they are generally afraid of "entangling alliances" that may compromise their life and witness.

Mennonite emphasis is on the local



In Mennonite World Conference unity and diversity—theological and cultural—are celebrated. Paul Kraybill (left), MWC executive secretary from 1973 through 1990, is shown here with Ethiopian churchman Million Belete, a former MWC president.



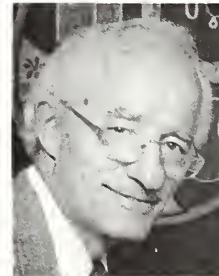
Mennonites moved to the Ukraine from 1787 to 1870. This picture was taken last Aug. 13 at the 200th anniversary of a Mennonite presence in the Soviet Union. People reached for Russian-language Bibles, which children handed out in Zaporozje.

congregation. They would tend to say that the real church is the local congregation, that the universal church is a spiritual rather than structural goal or concept. The church must be visible, the body of believers together.

Organizations and institutions are not the church, though Mennonites have many of both. But Mennonites are increasingly open to dialogue with other Christian groups—to learn from them, and to help fulfill the prayer of John 17 "that they may all be one."

Who knows how the Holy Spirit may yet lead this small group of God's people?

C.J. Dyck retired in 1989 from the faculty of Associated Mennonite Biblical Seminaries, Elkhart, Ind., to part-time teaching and



writing projects in 16th-century Anabaptism. This article is condensed and revised from a chapter of the book Mennonites and Reformed in Dialogue, published by Mennonite World Conference and the World Alliance of Reformed Churches.



Recover the Anabaptist vision

Cesar Vidal Manzanares

In many of our churches on all continents Anabaptist theology has been lost. Anabaptism has been supplanted by emphases that are worthy of respect but that, many times, are incompatible with Anabaptism.

Many Mennonite and Brethren in Christ church members do not know the meaning of "Anabaptist." They do not know who Conrad Grebel, Menno Simons or George Blaurock were. They have lost the emphases of Anabaptism. Yet they accept without examination doctrines like the pentecostal "baptism of the Holy Spirit," the "political liberation" of the liberationists or interpretations of the liberationists that are lightweight in the light of the New Testament.

The loss of Anabaptism can be seen in an especially distressing way in the field of peace testimony and relations with the state. We must confess that we have lost our peace identity in many countries. In some nations with Anabaptist churches there are absolutely no conscientious objectors; peace doctrine is not taught or even known. This is leading them to look in a dangerous way for models of relating to social reality that are not rooted in the New Testament or our historical identity. These models come from the theological fads of recent years.

The fear that a typically Anabaptist emphasis would reduce evangelistic results has made us cheapen our gospel, cleaning away from it what seems to us hardest to accept.

Many youth and people in places of church responsibility in Latin America, for instance, are eager for an alternative that does not include revolutionary or institutional violence, but they don't know of any because we have lost our identity.

The same is true of relations with the state. Considerable sectors of world Anabaptism have adopted Constantinian postures in relation to the political powers.

Forgetting the privilege of being a radical New Testament alternative, we have developed a strong nationalism in some of our churches (at times even manifested by the placing of the nation's flag next to the pulpit), and the entrance of some of our young people into the professional army of their country.

We must put squarely before ourselves this question: Is the conduct that progressively deprives us of our identity and clashes with the New Testament pleasing to God?

Another terrain is the Christian vision of money and material goods. Although Anabaptists dedicate many funds proportionally to help the needy, the truth is that a strong materialism and economic individualism exists in many of our communities.

The theology of prosperity is present in many churches. We have built a theology that identifies economic success with the blessing of God.

We must repent in the face of this and at the same time find a way of being more faithful to the New Testament and to the Anabaptist interpretation of it. What I propose is not an economic legalism but a vision of what the church is and how it ought to follow its Lord.

Our missionary policy is partly responsible for the problem. We have feared that a typically Anabaptist emphasis would reduce the evangelistic results. This has made us cheapen our gospel, cleaning away from it what seems to us hardest to accept. So we have often silenced the teaching on non-resistance found in the Bible, and adopted traditions that seem to us more acceptable to the people of our country.

There has been much blessing in the missionary labor, and the Lord has utilized it for his glory, but the truth is

that in place of the missionary standards of the New Testament we have substituted others. These others, although not evil, resemble more closely the traditions of the missionary societies of the 19th and early 20th centuries, which take away importance from the local church.

A naked man: At the root of all this is the inclination to avoid the cross and to get results. We have forgotten the obedient acceptance of the cross and the signs of failure and shame that accompany it. We have adopted ecclesiastical and missionary policies based more on the search for results than in faithfulness to our identity that surges from the New Testament.

The instrument of God for our salvation, the one in whom God was incarnated, was a naked man, hung shamefully in the worst punishment of that day, exposed to the mockings of his contemporaries.

We have preferred to progress mission-wise by reducing the radical nature of our message, adopting other traditions and theologies and molding them to the world in its search for success.

God has blessed in a rich way the people of the Anabaptist tradition in recent years. Anabaptism has been considered anew within interdenominational organizations. Its prophetic voice has cried out in places we never believed possible a few decades ago.

But we must remember that if we lose our identity under other theologies, we run the risk of not finding out who we are and whom we follow.

It is urgent to return to the sources, to return to following in depth the New Testament in questions such as the peace testimony, fraternal economic practices and missionary work. We must focus our teaching, our pastoral work and our evangelization not around a search for numbers and results but around faithfulness, even if this brings with it mocking or loss of popularity.

I believe sincerely, and so I state it to my brothers and sisters in all the world, that this is what the Lord expects of us.

Cesar Vidal Manzanares, a lawyer, is in the Brethren in Christ Church at Madrid, Spain.

Mennonite World Conference

QUIZ



1. Every Sunday, Mennonites worship in how many languages worldwide?
2. The First MWC assembly took place where and in what year?
3. In which country do Mennonites make up the largest percentage of the national population?
4. In what country could you visit with Mennonites in the Ga, Twi and Ewe languages?
5. Which Asian Mennonite conference was started not by missionaries but by a Chinese merchant after God healed him from illness?
6. Each day, where on earth could a Mennonite congregation first see the sun rise?
7. Each day, where on earth could a Mennonite congregation last see the sun set?
8. Of the world's 10 largest cities, how many have Mennonite congregations?
9. In what Spanish-speaking country do Mennonites make up the largest faith, apart from Roman Catholics?
10. According to *Mennonite World Handbook*, what country has the largest number of Mennonite church bodies?
11. What is the smallest country (in area) that has a Mennonite church?
12. Which continent has hosted the largest number of Mennonite World Conference assemblies?

Answers to quiz:

1. 100
2. At Basel and Zurich, Switzerland, in 1925
3. Belize (about 3 percent)
4. Nigeria
5. United Muria Christian Church Conference (Indonesia)
6. Fennell Bay, Australia
7. Anchorage, Alaska
8. Five: Calcutta, Mexico City, New York, São Paulo, Tokyo
9. Paraguay (14,076 members)
10. Paraguay (15)
11. Hong Kong (if only fully independent countries are considered, the response is Trinidad and Tobago)
12. Europe (7)

After 64 years I went home to the Soviet Union

Elfrieda Dyck

Elfrieda Dyck and her husband, Peter, have been serving with Mennonite Central Committee (MCC) since the 1940s. Both are emigrés from the Soviet Union. They attended the celebrations in the Soviet Union last August commemorating the 200th anniversary of the coming of Mennonites to Russia. It was Elfrieda's first visit since she left there as a child.

One day last August I walked down a street in Pleshanovo on which I ran as a child 64 years before. I touched the tree in our yard, stood by the well from which my family drew water, and I surveyed the empty area where our large house and store once stood.

I entered the school across the street that had been our church, saw Vladimir

Revolution when soldiers held my mother at gunpoint and insisted that she reveal the whereabouts of my father. I remembered throwing myself at her, clutching her skirt, crying and making such a fuss that they finally let go and left.

I looked for the smokehouse, remembering how soldiers had locked up one of our Mennonite leaders in it because the village did not have a jail. I remember sitting outside the smokehouse, talking through the wall to the poor "uncle" inside, while the guard eyed me suspiciously. The smokehouse is gone, but I met people who remembered it well.

At a Sunday evening church service I gave a brief message and closed by saying that if anyone still remembered my family, Frank and Justina Wiebe Klassen, I would be glad to meet them.

A number of people responded. I confirmed what I suspected; that ours had been a high-profile family in the community. People remembered our store, the only one in the area, our big house and my father's leadership qualities.

In one home we visited, the dear grandmother pointed to a clock on the wall and said, "That clock hung in your living room. It still keeps good time." Then she announced that she was leaving for Germany and would not take the clock along. "If you would care to have it," she said, "please take it." To my surprise my husband, Peter, accepted the offer and packed it up.

In the 1890s more than 3,600 Mennonites left the overcrowded older colony of Molotschna (largely because of land shortage) and made a new beginning in Donskoye, a so-called daughter colony.

In the new colony they built primitive shelters by digging a hole about a yard deep, covering it with another yard-high structure made of earth, straw and logs. My father took his young bride into one of these "semlinkas" or earth-huts. My oldest brother Cornelius was born there.

In time well-built houses, fruit and



The clock still keeps time: Elfrieda in 1944

vegetable gardens and brightly colored fences lined the wide street of Donskoye. About 58 families lived in our village. I was the youngest in our family of 14 children. Our home, like other Mennonite houses, had the house, barn and shed as one unit in the traditional Prussian-Dutch pattern. Peter and I found a few such buildings, but most have been altered.

Here, as elsewhere in the Soviet Union, we found Mennonites who were staying and Mennonites who were leaving. A few were agonizing because they did not know what to do.

I recorded in my journal: [My family members] are all gone and only I am still alive. The houses have changed. The church is now a school. (Lenin in our church!) But there is faith. Last night the singing in church, the prayers, so fervent. The well, *our* well, still gives fresh water. The clock still keeps time.

Donskoye, my village, was my first home. Then Winnipeg, England, Holland, Germany, Paraguay and finally, Akron, Pa. But only in Donskoye did I feel carefree and secure. *Lord, you have been so good to me.*



Elfrieda Dyck is a member of Akron Mennonite Church, Box 208, Akron, Pa.



Carefree and secure: Eight-year-old Elfrieda Klassen Dyck (on the right) in 1925 in Donskoye, Russia.

Lenin's picture hanging on the wall and slowly made my way to the cemetery where my father and brother are buried. It is easier to describe my actions than my emotions.

Donskoye (now Pleshanovo) was one of 14 villages in Neu Samara founded in 1890. I remembered the time after the

To become global, we went Dutch

Urbane Peachey

How can local congregations become global? Some congregations give personalized financial support to a missionary. Many of our missionaries think it is important for us to hear directly from overseas churches. But how can congregations be global when people tend to focus increasingly on personal and local issues?

Having asked these questions, our congregation, Akron Mennonite Church, invited an international guest pastor, Sybout van der Meer, to share in the pastoral work of the church for six weeks last June 23-Aug. 6. His wife, Ann, and their two children, Anke and Carmen, joined him for the last three weeks.

Sybout is one of four pastors at Haarlem Mennonite Church in the Netherlands. He pastored previously at the Mennonite Church in Heerenveen. The Haarlem Church has an adult membership of over 1,300 members. The congregation holds services in four locations in the region around Haarlem. On weekdays the Haarlem congregation offers a wide range of activities including Bible study, a peace group, study of Mennonite history, a choir and theater.

Sybout's assignments in Akron included two preaching events, a public address on "The Church and Secularism in Europe," leadership of Sunday school sessions on Mennonite life and mission in Europe, and contacts at Eastern Mennonite Board of Missions and Mennonite Central Committee. Van der Meer was a participant in the weekly meetings of the pastoral team and entered numerous pastoral conversations with individuals in the congregation. He, along with the family, interacted informally around the dinner table and in small group events in the congregation.

Both Sybout and Ann had a special interest in services for parents with handicapped children, especially those with spina bifida. For the last five years they have served with a National Parents Organization at the University

of Groningen. Ann taught at the University of Utrecht earlier this year.

People of all ages in the Akron congregation appreciated this bridge-building event with another culture and another congregation. One spontaneous response from a youth in the congregation was, "I think it's neat to hear someone from another country preach." One of the church council members said, "We have to encourage more congregations to receive overseas pastors. That may have more long-term effects than a Mennonite World Conference with thousands of people at one place."

The entire van der Meer family partici-

pated in the Normal '89 gathering. Anke, 17, joined our Akron Mennonite Youth Fellowship, and traveled to Normal by train.

Sybout is a member of Dutch Mennonite Relief Board, secretary of the International East/West Contact organization and chairperson of a European Mennonite agency to assist in the resettlement of Russian Mennonite refugees (Umsiedler).

Urbane Peachey is pastor at Akron (Pa.) Mennonite Church. He says that the congregation has an ongoing commitment to international visits like this one.



Van der Meer

...and in another corner of the world

Brazilians connect with young African church

Brazilian Mennonites are forming fraternal links with the emerging Mennonite churches of Angola. (The two countries speak the same language, Portuguese.) The directorate of the Evangelical Mennonite Association of Brazil sent Hans Gerhard Peters and Teodoro Penner to Angola.

We felt the hand of God guiding us throughout, say Peters and Penner. Visas for Angola are hard to obtain, but ours were granted on the first try.

Angola has been at war since 1961, first for its independence and now in a civil war between the Communist government and guerrillas.

Almost everything is imported. Even the water they drank came from Europe. There are many physically handicapped people, orphans and others suffering from the war. Everything is in short supply. But the people have not lost hope for a future of prosperity, peace and justice.

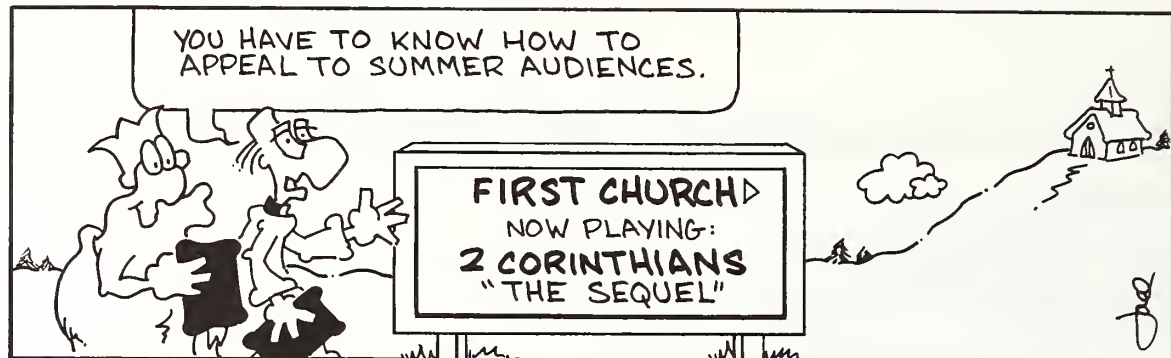
The Angolan Council of Evangelical Churches met the visitors from Brazil at the airport and provided the use of a vehicle for four days of meetings with the Mennonite and Mennonite Brethren people.

The government, despite being Communist, is not against the churches and legalized those that already existed before 1975. The government will legalize only one group of Mennonites. But the three groups of Mennonites are not now in a position to unite due to several issues within the churches.

The Mennonite Community is composed of 360 members, plus 2,000 that still live in Zaire and are gradually returning to Angola. The Mennonite Brethren count approximately 10,000 members, but the majority live in the interior of the country, and communication is difficult. It is not known how many of these may have affiliated with other churches.

How can Brazilian Mennonites help? Ideas include support for seminarians coming to Brazil to study, correspondence courses, sending literature. More complicated projects could include construction of schools, orphanages and hospitals.

These brothers and sisters in different countries, of different races, are united in the Holy Spirit. *From a report in Intercambio Menonita*



NEWS

Outside money and expertise are not the answer

Tanzanian Mennonites develop themselves

Musoma, Tanzania (MCC)—The Tanzania Mennonite Church, South Mara Diocese, has accepted a Congregational Development Department as an official part of the church structure.

The origins of the Congregational Development Department go back to January 1985, when Jan and Peter Shetler, Mennonite Central Committee workers who are members of First Mennonite Church in Bluffton, Ohio, began exploring ways of working with the Tanzania Mennonite Church and development.

Previous development models in the church, relying heavily on outside money and expertise, "had a debilitating effect on people," say the Shetlers, "convincing them they can do little on their own and that all good things come from outside."

A vision evolved of building a congregational level development program using church members' resources and expertise. Congregations looked at problems in their villages and planned ways to work at them. "Little by little a few congregations caught on."

Some congregations began by farming a small plot of land together and using proceeds for bigger projects. In 1987 the Shetlers visited one congrega-

tion where about 40 adults were "hip deep in mud" transplanting rice seedlings. "They joyously told how good it was to be working together," the Shetlers recall.

Another congregation bought a grain mill. It was difficult to collect the \$2,000 (U.S.) needed to begin, but the people desperately wanted a local mill since their women had been walking 15 kilometers to another village to grind grain. When the new mill began operating it was in use from morning till night," they say.

Mill proceeds were used to buy a sewing machine for a women's group and carpentry tools for the church youth group. The church also built a guest house and women's sewing room and began holding biannual village evangelistic meetings.

Many youth from the Tanzania Mennonite Church finish school but cannot find employment, so they often return to villages where they have no productive work. Some Mennonite congregations have asked their older men to begin groups to teach the young people their skills. Village youth are invited to join groups if they agree to follow church guidelines.

Building furniture is popular. Students build tables, chairs,

stools, beds and cupboards with hand tools and rough-sawn lumber cut with a pit-saw. Other youth employment groups include bicycle repair, metal work and shoe making.

Many church projects, such as grain mills, shallow wells

"There is a new spirit in the church of self-confidence and of willingness to take things into their own hands."

and tree planting, attempt to decrease women's labor, since women work the hardest of any group in Tanzanian society. They are completely in charge of child care and household chores, and they often must haul water and wood long distances. Women also run the farms, doing most of the work with a hoe.

New groups provide a chance for fellowship. When groups are well organized, they visit the sick, the bereaved and the new mothers in their village.

The group also provides a chance for women to practice

creative skills. Congregational initiatives encourage women to choose projects that do not rely on outside materials and that promote traditional crafts.

Group projects also address clean water and health-care needs, like digging a well and discussing health problems.

Each congregation chooses one man and one woman to be district development coordinators on the Congregational Development Department. The volunteers visit congregations and encourage them in their projects. Without encouragement and close contact the groups "easily fall apart."

Congregations are struggling to keep their projects alive as the economy becomes worse. "There is a new spirit in the church of self-confidence and of willingness to take things in their own hands instead of waiting for outside help," say the Shetlers. Young people call for a say not only in their local affairs but in the workings of the larger church. Authoritarian rule and secrecy in the church are no longer tolerated. Women are being recognized more for their gifts and abilities.

"Because we are concerned with a spiritual transformation, the program must be part of the church and the local body of the church, the congregation," the Shetlers say.

Gary Whiteford, professor of Geography at the University of New Brunswick, Fredericton, N.B., has done a study of the relationship between earthquakes and nuclear testing. His findings suggest a significant correlation between testing and earthquakes. For copies of his paper, "Earthquakes and Nuclear Weapons Testing: Dangerous Patterns and Trends," write to the author at University of New Brunswick, #45333, Fredericton, NB E3B 8E3. (*Desert Voices*)

On the second Saturday of each month a number of people usually meet at the gate of North Point weapons depot near Kriegsfeld, Federal Republic of Germany, or at the site of the Patriot-Missiles base near Quirnheim to pray together. Members of the Mennonite congregation of Weierhof began the meetings, which now include people from towns and villages close to the military installations who belong to various Christian churches. "We want to make it clear that God alone is our protection and shelter at the very site where death-bringing weapons pretend to offer us security," writes Helga Driedger, a member of the Mennonite congregation of Weierhof.

Newly organized Madison (Wis.) Mennonite Church has begun using Orchard Ridge United Church of Christ's building Sunday evenings for its worship and Christian education. MMC began as a house fellowship, then decided two years ago to organize into a church-planting congregation. It has grown to include 25 households with 40-50 regular participants in worship.

NEWS

GC African-American leaders told to 'go home'

Chicago (GCMC)—"Effective evangelism and leadership development must begin at home," exhorted Ed Taylor.

Taylor, a member of Lee Heights Community Church in Cleveland, was the keynote speaker for the annual (May) meeting of leaders of African-American churches in the General Conference Mennonite Church.

The four churches are First Mennonite Church, Chicago; Second Mennonite Church, Philadelphia; Community Mennonite Church, Markham, Ill.; and Joy Fellowship, Peoria, Ill.

The leaders reflected on the confusion and loss of identity among many African-American young people. Hope Lee, a counselor for minority students at Bethel College, North Newton, Kan., said, "We must tell our young people the truth."

Les Tolbert, staff person for African-American Church Leadership Development (under the Commission on Home Ministries), unfolded a strategy to communicate Anabaptist faith in minority contexts. "With this model we can confidently communicate who we are to any cultural group and they can own it," he said. The group encouraged Tolbert to share this with the larger church.

Ivory Lowe, member of the Commission on Home Ministries and the General Board, led the group in prayer and



Les Tolbert asks, "What is your plan?" at the annual conference of leaders in African-American congregations of the General Conference.

singing. She reminded the group of how much God had done since last year.

Stan Maclin of Joy Fellowship Church, president of Afro-American Mennonite Association, gave the group an update on AAMA activity this past year. He articulated a goal for AAMA to be financially stable in order to be a resource for African-American congregations.

"I'm glad we endured our 19-hour train ride," said Carlton Minnis of Second Mennonite Church. "We've been well resourced, and next year we hope to bring even more people."

John Burke, First Mennonite

Church, Chicago, concluded the full weekend with an inspiring exhortation to "go home and tell your friends."

Tolbert plans to expand next year's conference to include more lay leaders and spouses.

Youth discover Central America

Akron, Pa. (MCC)—Brenda Briseño, Middlebury, Ind., spent six weeks in Costa Rica and six weeks in Nicaragua as part of the Mennonite Central Committee Central America Youth Discovery Team. She and two other North Americans, five Costa Rican Mennonites and five Nicaraguan Mennonites formed the first such team. Briseño also spent two weeks at the Urban Life Center in Chicago and two months in Guatemala studying Spanish and the issues of the region.

"My Guatemalan family became my heroes," says Briseño. The family's oldest daughter, a university student, was "disappeared," taken and never heard from again, several years ago. Three of the family's other children had left the country for safety.

Briseño's final two months were spent in Chicago with a program that serves Latinos.

Another Youth Discovery Team participant was Andy Dick of Kitchener-Waterloo United Mennonite Church. At the close of his experience he wrote, "What good is our pacifism if it is not active,



Brenda Briseño picks coffee during a Youth Discovery Team service project in Nicaragua.

challenging the violence all around us? People of my generation have become arm-chair pacifists, with no need or desire to assert ourselves. The Mennonites of Central America are faced daily with the violence of war, poverty and oppression. Like the Anabaptists, I feel an urgent calling to address the injustice of both the world and of my own community....Central America taught me a lot about being Mennonite."

Celebration of Conscience—A gathering commemorating 50 years of continuing witness against war, at Bryn Mawr, Pa., Aug. 3-5, 1990. Dave Dellinger, Eva Michel, Parren Mitchell speaking, Holly Near singing. Free info and registration materials. Contact Celebration of Conscience, Suite 750, 1601 Connecticut Ave. NW, Washington, DC 20009-1035, (202) 483-4514.

Two leading Christian activists from the United States have enlisted the cooperation of evangelist Billy Graham and a variety of local church groups to support their upcoming visit in Calgary to promote both evangelism and social action. Jim Wallis, founder of the Sojourners Community in Washington and editor of *Sojourners* magazine, and Ken Medema, singer, composer and keyboard artist, will begin a 10-day North American tour in Calgary Nov. 1 called Let Justice Roll. Wallis and Medema say that the tour "seeks to build on the best of the renewal/revival tradition, focusing on the essential gospel call to social justice and peace." An informal planning organization includes members of at least 10 groups, including Mennonites. (Religious News Service)

"We've had enough," said members of Fourth Presbyterian Church in Pittsburgh one day. In the congregation's neighborhood, unemployment is double the national average, and crime is high. But members decided that God wanted them to face squarely the evils in their neighborhood, no matter how paltry their resources. With several other churches, they started a drop-in center for the homeless; now homeless people make up 8 percent of the congregation. They developed a Christmas store to provide quality toys at low prices; neighborhood people have the dignity of buying toys for their children. They opened the church to a chapter of Narcotics Anonymous, and today it is the largest chapter east of the Mississippi River. Fourth Presbyterian still has fewer than 100 people and never has enough money. The leak over the front door has not been fixed. "Yet this unpretentious church is replicated all over America and represents the best our society has to offer," writes James P. Stobaugh in *What's Right with the Church*.

NEWS

LA may be a new Mennonite center

Downey, Calif. (CAL)—Jemaat Kristen Indonesia Immanuel and Faith Community Church here hosted this year's (fourth) annual Council of Anabaptists in Los Angeles. Thirty-five delegates came from 15 churches. Stanley Green, pastor at Faith Community Church and CAL vice president, moderated the sessions. Samuel Murti, associate pastor at Jemaat Kristen Indonesia Immanuel, and James Isaacs and Roger Culbertson, pastors at Calvary Christian Fellowship church, led in worship.

Paul Hiebert, professor at Fuller Theological Seminary and member of City Terrace Bible Church, spoke on the "Uniqueness of Anabaptism" and how it fits an urban context.

Hiebert noted stereotypes of Anabaptists that no longer hold true in the Los Angeles area. One is that Anabaptists are rural. "We need to think and love urban," he said. Another is that Anabaptists are defined ethnically as German and Dutch. Now those "teutonic" Mennonites are a minority.

Hiebert referred to the change that occurred in Acts 13 when the center of the church moved from Jerusalem to Antioch. Jerusalem, the ethnically Jewish center, was incapable of further expansion. He noted similarities with the Anabaptist movement.

Hiebert said that when God chose a new center, expansion

was again possible. Leadership included people from a variety of backgrounds. They had to work at getting along. Hiebert said God may raise up a new Mennonite center, such as Los Angeles.

Hiebert compared two types of leadership. One is like the banyan tree. Nothing grows under the banyan tree. When it dies it leaves nothing, but while it is growing it is big and beautiful. The other type of leadership is like the banana tree, which sends up many shoots. When it dies, it is replaced by more and more fruit-bearing trees—a better model for Anabaptist leaders.

Jeff Wright, executive committee member, moderated CAL ministry reports. Juan Martinez distributed the annual financial report. Martinez highlighted the newly developing Seminary Extension. The Floyd Lichti Memorial fund is allowing CAL to initiate a seminary extension, now in its first year of operation.

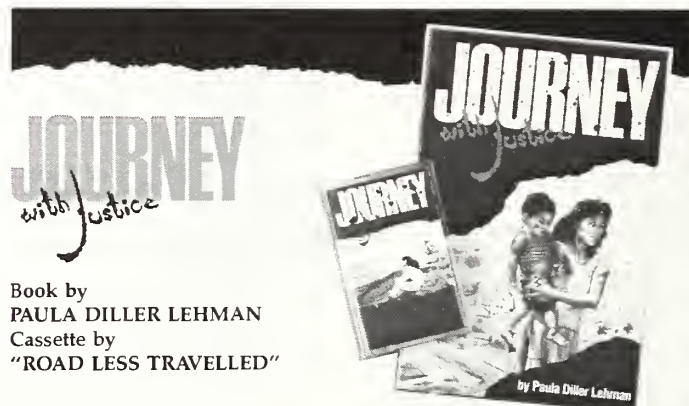
Stuart Mallory presented the report on Shalom Homes, Inc., a group home for girls. CAL congregations are the extended family for Shalom Homes. An idea being explored is to initiate a foster-finding agency. Barbara Besson, executive director of Shalom Ministries, reported the growth of the lawn route (lawn services to the elderly and/or handicapped) to 151 customers. Profits for the year were

approximately \$5,000, funds that will be used for new equipment.

Rebeca Jimenez Yoder, CAL immigration consultant, presented the immigration report. Jimenez Yoder reminded the delegates that immigration is a live issue in many of our sisters churches, some composed mainly of recently arrived refugees.

The CAL executive committee is made up of Allan Yoder, Pasadena, president; Stanley Green, Downey, vice president; Jonas Miller, Upland, secretary; Barbara Besson, Los Angeles, treasurer.

Three members-at-large are Juan Martinez, Downey; Sara Sairsingh, Upland; and Jeff Wright, Rancho Cucamonga. *Allan Yoder*



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"Participating in the Work of Christ" will be the theme of the General Assembly of Asia Mennonite Conference, to be held at Yogyakarta, Indonesia, July 24-27, 1992. If the government denies permission to hold the conference in Indonesia, the first alternate choice will be Hong Kong. A peace seminar, with support from the Council of International Ministries and the European Mennonite Missions Committee, is scheduled for July or August 1991 in either the Philippines or South Korea. The theme will be "The Role of the Church in Social Justice."

With more than 40 percent of Indians on reserves in Canada living on social assistance, Indian chiefs have decided there are better uses for welfare money than simple handouts, a national aboriginal spokesperson told the Senate Committee on social affairs, science and technology during its first day of hearings on child poverty. The Canadian government must allow Indian bands to use welfare money "in more creative ways" to break their dependence on social assistance, said Ovide Mercredi, representing the Assembly of First Nations. For example, this money could be used for wages for work on community projects or participation in training programs. (*Globe and Mail*)

The White River Cheyenne Mennonite Church, Busby, Mont., received \$992 from the Mennonite Indian Leaders Council to help with its work with alcohol rehabilitation, education and prevention. The funds were made possible through A Call to Kingdom Commitments, the General Conference Mennonite Church development plan.

NEWS

Friesens: a listening post for refugees in Munich

Munich, Federal Republic of Germany (MCC)—"If Mr. Henry and Miss June weren't here, I would have destroyed myself by now," says Farhad, an Iraqi, in halting English, over coffee, bread and cheese. "When I come to their house, I feel I'm at home. Nobody in Germany cares about refugees; Friesens care."

Henry and June Friesen, Winnipeg, are in their fifth year working with 3,000 to 6,000 asylum seekers. Volunteers assist them, and many of the most committed are spouses of U.S. military service personnel



Farhad (left) with MCC worker June Friesen

stationed on the base in Munich.

People with darker skin have

a harder time than Umsiedler, immigrants of German descent coming to West Germany from Eastern Europe.

June spends hours helping refugees put their stories on paper clearly and concisely. Most asylum seekers are young single men who are escaping either mandatory military service or a bleak economic future. "I do not want to participate in military or spying activities," wrote one young Afghan with June's help.

Wildwood Mennonite Church of Saskatoon invites applications for the position of **full-time pastor**.

Send inquiries or resumé to Pastoral Search Committee, Wildwood Mennonite Church, 1502 Acadia Drive, Saskatoon, S7H 5H8.

Menno Simons Christian School is actively seeking to fill **teaching positions** in its junior high program. Teaching openings are in French, the humanities, math and science.

Interested applicants should forward pertinent information and resumé to the Principal, Menno Simons Christian School, 2445-23 Ave. S.W., Calgary, AB T2T 0W3, (403) 249-9944.

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Goshen College seeks faculty for a full-time, long-term position in the **Division of Teacher Education**, with emphasis on curriculum and educational foundations. Position open August 1990 or August 1991. Qualifications include Ph.D. or Ed.D. Candidates with dissertation in progress may be considered. Teaching experience in elementary school preferred. Commitment to integrating Christian faith and the principles of peacemaking with teaching is important. Minority persons are encouraged to apply.

Send resumé and three professional references to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be received until the position is filled. If you have further questions, call John Eby (219) 535-7503 or John J. Smith, Director of Teacher Education, (219) 535-7439.

Baseballs used in the big leagues are all made in Haiti, one of the poorest nations in the Western Hemisphere. Each one is handstitched for Rawlings Sporting Goods Co. by women who make 10-13 cents for a baseball that retails for \$10 in the United States. The "all-American sport is no game" for more than 1,000 women making the baseballs, charges Sister Mary Lou Kownacki of Pax Christi, a Roman Catholic peace and justice group.

Ethiopian Mennonites are singing again, reports Eastern Mennonite Board overseas director David Shenk, who visited that country in May. Shenk led a seminar for Meserete Kristos Church leaders in the first public gathering of the church since its closure in 1982. MKC leader Kassa Agafari, who spent the month of May on a visit to Pennsylvania, has asked the church in America to raise \$200,000 for three new worship centers. Because the freedom to build places of worship developed so suddenly, such funds are not within Eastern Board's budget. The mission agency has opened an account to receive contributions for church buildings in Ethiopia.

Biblical fundamentalism gives "a false certitude," says Raymond E. Brown, professor of biblical studies at Union Seminary, New York, a noted Catholic scholar. "The message of the incarnation is that there is no way to avoid the interplay of the divine and the human in approaching God," he says. "Biblical literalism, since it makes all divine, supplies a false certitude...and destroys the very nature of the Bible as a human expression of divine revelation." (Religious News Service)

NEWS

The quilt that is Mennonites in Canada

Winnipeg (MWC)—Canada's Mennonites have been described as a quilt. The colors and shapes represent, most noticeably, differing degrees of assimilation to the surrounding society.

Mennonites first came to Canada from the United States in 1786. The second wave of Mennonite immigration took place a century later, when around 7,000 Russian Mennonites, sensing threats to their freedoms in that country, came to Canada. During and after the two world wars about 45,000 more Russian Mennonites came.

Today there are 108,000 baptized church members belonging to 25 different conferences or groups. These range from single, independent congregations that are not affiliated with any larger body to highly organized conference structures with thousands of members. Six hundred Mennonite meetingplaces in

Canada range from small buildings to sanctuaries that hold 1,000 people.

Most Canadian Mennonites live in Ontario, Manitoba, Saskatchewan, Alberta and British Columbia, with the largest concentration—60,000—in Manitoba. More than 20,000 Mennonites live in Winnipeg.

The three largest groups of Mennonites are the Mennonite Brethren, with approximately 26,000 members, the Conference of Mennonites in Canada (also called General Conference Mennonites), with 28,000 members, plus the Mennonite Conference of Eastern Canada, about 14,000 members. In terms of lifestyle, occupations and outward appearance, Mennonites belonging to these groups cannot be distinguished from most other Canadians.

The remaining Mennonite groups fall somewhere along a continuum of assimilation to surrounding society, from conservative to liberal, in both lifestyle and doctrine.

Canadian Mennonites used to be mainly Swiss/South German and Dutch/North German. But now most Canadian Mennonite congregations have members from many different ethnic backgrounds. Chinese, Spanish, Vietnamese, Hmong, Laotian and Native Mennonites are also Mennonites.

For over 150 years Canadian Mennonites were predomi-

nantly rural. In 1941, 91 percent of Mennonites in Canada were rural. Today around 85 percent live in cities.

Mennonites in Canada support six prisoner visitation programs, eight victim/offender reconciliation and mediation programs and two residential programs for offenders in Canada. Around 1,200 volunteers serve these programs.

Canadian Mennonite interest in education is evidenced by the presence of 19 schools—two elementary schools, eight high schools, three Bible schools and six postsecondary colleges.

Canadian Mennonites have established four medical institutions, including Winnipeg's Concordia Hospital, 49 senior citizens' homes and a number of other rehabilitation centers. It is estimated that 5-10 percent of Canada's 108,000 Mennonite church members are involved in health care and related services.

Nine periodicals are produced by Mennonites in Canada. The *Mennonite Brethren Herald* has 13,000

subscribers, *Mennonite Reporter*, an inter-Mennonite paper, has 12,000. Others include the Evangelical Mennonite Conference *Messenger* and the Evangelical Mennonite Mission Conference *Recorder*. Three are German-language publications: *Der Bote* (an official publication of the General Conference Mennonite Church), *Die Mennonitische Rundschau* and *Die Mennonitische Post*.

Marketplace, for Mennonite business people, is produced by Mennonite Economic Development Associates. Mennonites in Manitoba have their own regional publication, called *Mennonite Mirror*.

Although Mennonites have historically shunned political office, eighteen Mennonites ran for office in the last federal election, with four of them being elected.

Thirty-one Mennonite-related camps in Canada offer summer programs for children as well as year-round retreats. *John Longhurst, who works for Mennonite Central Committee Canada at 134 Plaza Drive, Winnipeg, MB R3T 5K9*

Rosthern Junior College invites applications for the position of **male residence dean** beginning September 1990. Rosthern Junior College is a private Mennonite residential school offering academic and residence programs for grades 10-12.

Send inquiries and resumé to Erwin Tiessen, Principal, Rosthern Junior College, Rosthern, SK S0K 3R0.

Canadian Mennonites are demographically more at the center of Canadian life, while American Mennonites remain more on the margins of American life. More specifically, Mennonites in Canada are comparatively more numerous, geographically more concentrated and in membership more urban than are their American counterparts. While about one of every 288 Canadians is a Mennonite, one of every 1,150 Americans is a Mennonite. *Rodney Sawatzky, from "Ten Things American Mennonites Should Understand About Canadian Mennonites," Festival Quarterly, Winter/Spring 1989*

Entry deadline for the 13th annual Indiana Mennonite slo-pitch tourney has been set for Aug. 1. A tourney for men and women will be held. The men's tourney will be limited to 64 teams. The event will be played over the Labor Day weekend, Sept. 1-3, in Fort Wayne, Ind. Entry fee for the double-elimination tournament is \$90 per team, with all profits going to Mennonite Central Committee. Contact Roger or Brad Miller, Box 165, Huntertown, IN 46748, (219) 637-3523.

Toronto novelist James Bacque, in his non-fiction best-seller *Other Losses* contends that Gen. Dwight Eisenhower was the architect of "slow deaths" from starvation, exposure and disease of "quite likely over a million" German POWs who lived in the filth and squalor of Allied prisoner of war camps in France and Germany. Bacque charges that Eisenhower changed the status of German POWs to deny them rights granted under the Geneva Convention. The book was first published in Canada and Germany but now is being published in France, Britain, Japan, Holland and Turkey. It is not available in the United States.

The Bangladesh Bible Society has announced that the ban on the importation of the "Injil Sharif" (New Testament) by the Bangladesh government was lifted April 9 by the country's home ministry. The ban, invoked Jan. 31, applied to copies of the Bengali-language version of the New Testament imported from Hong Kong. At that time Bangladesh newspapers reported that the government said there were objectionable statements in the book.

Assembly 12 Program

Mennonite World Conference
Winnipeg, Manitoba
July 24-29, 1990



Tuesday, July 24

20:00 Opening Worship Service
Witnessing to Christ in Today's World
Speaker: Ross T. Bender, USA
Canadian Mass Choir
Indonesian Choir

Wednesday, July 25

Christ, the Light of the World
9:00 Singing
9:30 Morning Session
Washington Brun, Uruguay
Rosedale Choir
Hands for Jesus Choir
Youth Session (European emphasis)

11:30 Response to Speaker
Bible Studies
Life Centres
Mealtime

13:00 Workshops

13:30 Faith & Life Forum
Working Groups
Music & Drama
Youth Concerts

14:30 Workshops

15:30 Concerts

16:00 Justice, Peace and the Integrity
of Creation (Worship)
Workshops
Faith & Life Round Table
Independent Meetings
Mealtime

20:00 Evening Worship
Toshiko Aratani, Japan
Zaire Choir
Oratorio Choir
Stephen Shank, Drama

22:00 Late Night Activities

Thursday, July 26

Living Christ as Community
Singing
Morning Session
Gayle Gerber Koontz, USA
Mexico Choir
Youth Session (African emphasis)

Response to Speaker
Bible Studies
Life Centres

Workshops

Faith & Life Forum
Working Groups
Music & Drama
Youth Concerts

Workshops

Concerts

Solidarity with Women (Worship)
Workshops
Faith & Life Round Table
Independent Meetings

Evening Worship
James Pankratz, Canada
Mass Children's Choir
Menno Singers

Late Night Activities

Friday, July 27

Following Christ as Disciples
Singing
Morning Session
Nzash U. Lumeya, Cen. African Rep.
Christopher Dock Handbell Choir
Indonesia Choir
Youth Session (Latin Am. emphasis)

Response to Speaker
Bible Studies
Life Centres

Workshops

Faith & Life Forum
Working Groups
Music & Drama
Youth Concerts

Workshops

Concerts

World Mission (Worship)
Workshops
Faith & Life Round Table
Independent Meetings

Evening Worship
Leonor de Mendez, Guatemala
Mass Male Choir
Guatemala Children's Choir
Sauf qui veut, Drama

Late Night Activities

Saturday, July 28

Proclaiming Christ as Witnesses
Singing
Morning Session
Alle Hoekema, The Netherlands
Celebration Choir
Youth Session (Asian emphasis)

Response to Speaker
Bible Studies
Life Centres

Workshops

Faith & Life Forum
Working Groups
Music & Drama
Youth Concerts

Workshops

Concerts

Christian Unity (Worship)
Workshops
Independent Meetings

Evening Worship
Philip C. Mudenda, Zambia
Lee Heights Choir
Danny Plett, Music
LOGOS Choir

Late Night Activities

Sunday, July 29

9:30 Winnipeg Stadium
Empowered by the Holy Spirit
Closing Worship Service/Communion
Witnesses from Africa, Asia, Latin America; Youth Mass Choir;
Youth Discovery Team; Swiss Brass Ensemble

Notes:
There will be film showings daily from 8:30 to 21:00.
Children 3-12: Activities from 8:45 to 16:30, Wed.-Sat.
Ages 13-14: Afternoon recreational activities.
Life Centres: Five different locations providing for illustrative displays, visiting, interaction, workshops. Visiting/display areas open at 11:30, workshops begin at 13:00.

Buses for the Christian Peacemaker Teams action at a North Dakota missile site will leave at 11:30 a.m. on Friday and return in time for the evening session. Go to the east side of Memorial Boulevard between Broadway and York, about a five-minute walk from the Convention Center.

A children's choir from Guatemala will visit the Lancaster, Pa., area July 14-20 in route to Mennonite World Conference July 24-29 in Winnipeg. Traveling with the 16-member choir are seven church leaders from the Spanish Mennonite Church in Guatemala.

Parents and family members from Mennonite, Church of the Brethren and other churches asked their lesbian and gay children and siblings to join them in a "Connecting Families" retreat at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Families shared histories of how they worked to accept each other through the process of "coming out of the closet." Parents and family members have gathered previously in two retreats sponsored by the Mennonite Church's Listening Committee on Homosexuality Concerns. Gay and Lesbian Mennonites and Brethren have gathered in conferences sponsored by the Brethren Mennonite Council for Lesbian and Gay Concerns. This was the first time both groups met together. A similar conference is planned for April 1991.

Rejoice!, an inter-Mennonite devotional ministry to individuals and families, is looking for additional writers. The kind of writer the publication wants should have an ongoing relationship with God in Christ Jesus, support the Anabaptist understanding of conversion, the church and discipleship and have a deep concern that faith become a strengthening factor in the individual and the family. For more information and payment scale write Katie Funk Wiebe, Editor, 103 East B, Hillsboro, KS 67063.

RECORD

WORKERS

Chris Arney will begin as conference minister for the Conference of Mennonites in British Columbia in September. He succeeds *Peter Kehler*.

Larry Bartel, First Church, Newton, Kan., has been appointed to a six-month term as director of public information and news service at Bethel College, North Newton, Kan. He replaces *Beth Hege*, who is now news service editor for the General Conference Mennonite Church.

Peter Bartel will begin as pastor at Bethel Church, Aldergrove, B.C., this summer.

Curt Bechler, executive director at Camp Friedenswald, Cassopolis, Mich., has resigned, effective July 31. He will study at Bowling Green (Ohio) State University.

John Bender has been appointed communications director of the Mennonite Church, with offices in Elkhart, Ind. This is a new position, described as 60 percent for one year. Bender is also information officer at Associated Mennonite Biblical Seminaries, Elkhart.

Dave Bergen, associate pastor at Bethel Church, Winnipeg, was ordained on June 17.

Abe Buhler has resigned as pastor at Carrot River (Sask.) Church.

Verda Deckert, Faith Church, Newton, Kan., has been



D. Epp



E. Epp



Good



Harder

appointed assistant professor of nursing at Bethel College, North Newton, Kan.

Tim Detweiler, pastor at Mountain Community Church, Palmer Lake, Colo., has resigned effective Aug. 1.

Paul Dueck resigned as instructor of music at Canadian Mennonite Bible College, Winnipeg, effective June 30. He and his wife, *Linda Winter Dueck*, will begin teaching music and religion at United Mennonite Educational Institute, Leamington, Ont., in September.

Mary Dyck, Sargent Avenue Church, Winnipeg, was ordained to the chaplaincy ministry on June 17.

Delmer and *Elsie Epp* will begin as conference ministers for the Conference of Mennonites of Saskatchewan in August.

Doug Epp, associate pastor at Kelowna (B.C.) Gospel Fellowship, was ordained on April 29.

Arnold Fast was ordained June 10. He is lay minister at St. Catharines (Ont.) United Mennonite Church.

Reta Halteman Finger, Jan

Lugibihl and *Barbara Graber* will lead workshops at the conference of the Evangelical Women's Caucus, North Park College, Chicago, July 19-22.

David Friesen will begin as senior pastor at West Abbotsford (B.C.) Church in September.

Diane Fulkerson, First Church, Newton, Kan., began June 18 as administrative assistant for Mennonite Voluntary Service, part of the Commission on Home Ministries of the General Conference Mennonite Church.

Preston Goering has resigned as pastor at Beatrice (Neb.) Church, effective Sept. 1. He will continue graduate studies at Union Theological Seminary, Richmond, Va.

Rhonda L. Good, North Danvers (Ill.) Church, will serve with a Youth Evangelism Service team, sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa. After discipleship training from May 28 to Aug. 9 in Philadelphia, she will assist in church-planting efforts by the San Juan Mennonite Church in Mexico City.

Judy Prieb Harder, First Church, Hillsboro, Kan., will teach drama at Tabor College, Hillsboro, beginning this fall.

Ernie Hildebrand begins as pastor at Springstein (Man.) Church in fall.

Clair Hochstetler began June 21 as pastor at North Danvers (Ill.) Church.

Marvin Holck, Peabody, Kan., began June 18 as admissions counselor at Bethel College, North Newton, Kan.

John Hua is summer intern pastor at Saskatoon Chinese Church.

Lubin Jantzen, associate pastor at First Church, Newton, Kan., has resigned, effective Aug. 30.

Edna Ramseyer Kaufman, Bethel College Church, North Newton, Kan., has completed nine years as a columnist writing twice a month for "Homemaker's Notebook" in *Mennonite Weekly Review*. Her last column appeared June 7.

Nathan Kaufman and *J. Elliot Regier*, both of Bethel College Church, North Newton, Kan., were honored as volunteers of the year by the governor of Kansas. Nathan is the son of Donald D. and Eleanor W. Kaufman, and Elliot is the son of Hans E. Regier.

Chris Keller, Deep Run Mennonite West, Quakertown, Pa., has begun a one-year Mennonite Voluntary Service assignment in Wichita, Kan., with Mennonite Housing Rehabilitation. He is the son of

Following an April 24 speech by President Mobutu Sese Seko of Zaire in which he announced major reforms over the next two years, students there demonstrated, demanding immediate change and Mobutu's resignation. Student clashes with security forces resulted in widespread demonstrations and some deaths. Missionaries of Africa Inter-Mennonite Mission were able to continue their ministries without interference or danger. The church in Zaire requests prayer, writes Earl Roth, AIMM executive secretary.

About 20 participants from the Soviet Union plan to attend Assembly 12 of Mennonite World Conference July 24-29 in Winnipeg. Viktor Fast of Karaganda has organized a singing and evangelism group of 12 that will come to Winnipeg and give its witness, says MWC vice president Jake F. Pauls. Four Soviet Mennonite delegates are invited to the General Council sessions in Winnipeg, coming from both the Kirchliche and Mennonite Brethren congregations of the Soviet Union. And three Baptist delegates are invited to the assembly. The projected group of Soviet visitors is by far the largest delegation ever to attend a Mennonite event outside the country.

Buhler (Kan.) Mennonite Church has joined the increasing number of congregations that are making their places of worship accessible to people with physical handicaps. The price tag for an elevator at the church building was \$54,730. The congregation raised the money in a variety of ways, including a noodle soup supper.

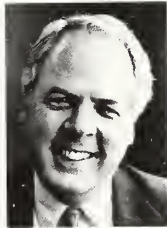
RECORD



E. Kaufman



Neufeld



Schrock



Slough



Witmer



Zuercher

Mabel and Robert Keller, Plumsteadville, Pa.

Dennis Masser has been called as assistant pastor/youth leader at Zion Church, Swift Current, Sask.

Lewis McDorman, former pastor at Austin (Texas) Fellowship, has begun as pastor at Mathias (W.V.) Church.

Silke Mohr, Neuwied, Federal Republic of Germany, is the first peace volunteer to South Africa from the German Mennonite churches. She serves in a clinic and health program serving young children of black townships in the Cape Town area.

Joel Moss has been serving as a volunteer pastor at Moenkopi Mennonite Mission, Tuba City, Ariz., since last December.

Adolf Neufeld, Bethel Church, Inman, Kan., is the appointee from the Western District Conference to work with *Warren Miller*, pastor at Crystal Spring Church, Harper, to give coordination to Living In Faithful Evangelism (LIFE).

Don Rheinheimer was ordained on June 17 at San Antonio (Texas) Fellowship.

Roger Schmell, Deep Run Church West, Quakertown, Pa.,

was commissioned by the congregation for voluntary service at Crossroads Ministry, Philadelphia. His parents are Arthur and Shirley Ann Schmell, Silverdale, Pa.

Lori Schmidt, assistant director of admissions and admissions counselor for three years at Bethel College, North Newton, Kan., has been named director of admissions. She succeeds *Jim Huxman*.

Stan Schrock, Metamora Church, Roanoke, Ill., has been named vice president of marketing for Mennonite Mutual Aid, Goshen, Ind. He succeeds *Laban Peachey*, who is retiring.

Rebecca Slough, First Church, San Francisco, was licensed to the ministry at Easter.

Galen R. Snell has been named executive director of Glencroft Retirement Communities in Arizona. Mennonite congregations work with other churches to sponsor this retirement community.

Merlin L. Stauffer will begin as pastor at Tofield (Alta.) Church this summer.

Steve Steiner, Bluffton (Ohio) College associate professor of chemistry, has been awarded a \$10,500 research grant from

the American Heart Association to continue his study of the process that causes protein C to cancel out two proteins designed for clotting.

Bryan Suderman is serving as summer pastoral intern at Toronto United Mennonite Church.

John Thiesen, Bethel College Church, North Newton, Kan., will be the archivist for the Mennonite Library and Archives at Bethel College.

Nancy Witmer, Hernley Church, Manheim, Pa., won an award of outstanding merit and \$1,000 from the AMY Foundation for her article "Is Biblical Morality Obsolete Today?" published in the *Lancaster* (Pa.) *Sunday News*. She will lead workshops at the Mennonite Writers' Conference in September in Hesston, Kan.

Brian Wong is serving as summer pastoral intern at Peace Chinese Church, Richmond, B.C.

Raymond and Vindy Wong are serving as an intern pastoral couple at Coaldale (Alta.) Church.

William Zuercher, Whitestone Church, Hesston, Kan., has been named interim half-time conference administrator for the Western District Confer-

ence. He will continue serving half time as administrator for the South Central Conference of the Mennonite Church.

—compiled by Angela Rempel

Women's varsity volleyball coach needed. Part-time position (September-October). Experience required.

Contact Phil Osborne, (316) 327-8449 or Kathy Goering, (316) 327-8205, or write Academic Dean's Office, Hesston College, Box 3000, Hesston, KS 67062.

Akron Mennonite Church is seeking a music leader on a one-fourth- to one-third-time basis to resource their music ministry. This person will provide leadership in music for children, youth and adults. The applicant should be proficient in choral directing and in a keyboard instrument. The position is open August 1990.

Applications may be sent to Chairperson, Music Committee, Akron Mennonite Church, Box 208, Akron, PA 17501.

Are you lonely? Maybe Crossroads can help you, too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

Just how are we?

"Are You Still a Mennonite" [May 22] spoke to me clearly. I needed this editorial to point out our choice position and our urgent opportunities. Yesterday I asked a friend how her Alzheimer-afflicted husband was. She said with a smile, "When I saw him yesterday he asked, 'How are the Mennonites?'" I am afraid that your words tell how we are. *Elda Bachman, 1104 W. Broadway, Newton, KS 67114*

Be cautious but cooperate

We in Central District have completed a series of nine regional "hearings" across the conference. Ruth Naylor, conference president, and I were joined by other staff and elected people along the way as we listened to some 300 people who participated in the two-hour evenings. We wanted to hear what people were thinking and feeling about our current district ministries and about General Conference/Mennonite Church integration. It turned out that the integration question was the consuming issue people wanted to talk about. We scarcely got a word on current ministries as the energy to discuss integration carried the day.

If I had to summarize in one word what people were saying about integration it would be "caution." There was also an expressed desire to affirm cooperation with our MC brothers and sisters as we share much in common. It appeared that these hearings were a first-time opportunity for many to openly talk about the whole matter of integration. I also sensed that people were expressing a deep-felt appreciation for our heritage in the General Conference Mennonite Church, however imperfect it may be. *Mark Weidner, Central District Conference Minister, 103 W. Elm St., Bluffton, OH 45817*

Three trusts

What has God entrusted to us (Matthew 25)? God has entrusted many of us with a life's partner. This partner has the potential to grow spiritually, depending on the way one treats and handles one's partner.

God has entrusted many of us with a child or children. They too will grow spiritually by the way we treat and handle them.

God has entrusted us with money. It can help God's kingdom to grow (or cause no growth) depending on the way we

handle it. *Willard Becker, Box 462, Freeman, SD 57029*

Learn about South America

The Mennonite is a much appreciated paper (by Clara and me). Editorials are usually one of the first things I look at. The last one, March 27, was so special I wanted to tell you so. South America is much aware of the way the United States is trying to dominate countries through the dollar. It is so important to get people to see what is going on, which is so different from what people get from the official news. *John R. Schmidt, Casilla 883, Asunción, Paraguay*

Open letter to the Sioux Falls Argus Leader

"It's a rough business. It's not a pacifist-type occupation as a fighter pilot."

This statement by Capt. Reid Christopherson in the May 31 *Argus Leader* reveals a misunderstanding. Capt. Christopherson apparently assumes that a "pacifist-type occupation" is one that seeks to avoid all dangerous circumstances. He implies that a non-violent person is a coward, certainly not as courageous as the fighter pilots. Three courageous pacifists come to mind.

Martin Luther King Jr. boldly and non-violently confronted a bigoted and hardened society with the truth. He said, "I would rather be slain on the highways of Alabama than commit butchery of my conscience." His blood was shed in 1968 at age 39.

Mahatma Gandhi (1869-1948) had as his guiding principle, "Return good for evil." He also said, "In non-violence, bravery consists in dying, not in killing." He, too, was assassinated as he worked for truth and reconciliation.

Jesus Christ was described by Gandhi as "the most active resister known perhaps to history, non-violence par excellence." Jesus, like King and Gandhi, faced people of his day non-violently and truthfully. His blood was shed at age 33. At the cross the Roman soldiers mocked Jesus, a pacifist of the first century, and today American soldiers mock pacifists of our century.

Hundreds of other Christian and non-violent workers have been slain as they have worked non-violently in places of intense violence. To understand a pacifist as a coward who simply seeks to avoid danger is indeed a superficial concept. These three pacifists were slain in the line of duty. *Dave Waldowski,*

6613 W. 46th St., Sioux Falls, SD 57106

Church is family

I appreciate your attention to people and family in *The Mennonite*. We here at First Mennonite Church work hard at being family—defining a strong sense of community in ways appropriate to our surroundings. Recently I attended Hyattsville (Md.) Mennonite Church and ran into some former "First" people. They said that they now consider San Francisco "home," even though they didn't realize it during the two years they lived there.

A suggestion for *The Mennonite*: include stories about congregations. For those of us whose local congregations don't go back far, it's encouraging to hear what old-timer congregations and newer ones like ourselves are doing. How do they respond to the situations they find themselves in? How do they incorporate new people? How do they intentionally work at being family/community to each other? What are their dreams? Since Mennonites practice a congregation-based faith, amidst much popular religion to be individuals, it may be instructive to us all to keep reminding ourselves of that fact. I know it would take some work, but a regular "congregational profile" column/page would be a useful addition. *Doug Basinger, 311 Valley St., San Francisco, CA 94131*

Editor's note: People interested in writing a profile of their congregation may write Box 347, Newton, KS 67114.

Titus on baptism

These verses, Titus 3:4-5 (NRSV), will be on the Christmas church bulletin:

"When the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit." I observe that they have a certain support for the salvific power of baptismal water—a footnote to the current discussion on baptism. *Maynard Shelly, 624 Westchester Lane, Newton, KS 67114*

An open letter to the U.S. House of Representatives

I thank [the U.S. Congress] for reviewing the work of the Selective Service System. I write on behalf of Mennonite Central Committee, an agency that works with

Mennonite churches around the world to alleviate human suffering. The motivation for our work stems from our commitment to God, the creator and sustainer of life, and from our commitment to the teaching of Jesus. Jesus upheld the dignity and worth of all human beings and demonstrated in his life the way of peace and suffering love, even for the enemy.

Due to these religious commitments, we as a people have always sought exemption from participation in warfare. Fifty years ago, at the onset of World War II, we were grateful for the legal provisions for alternative service (Burke-Wadsworth Act) granted to many conscientious objectors to war. Thousands of our young men served in Civilian Public Service camps during the war.

Since then, thousands of our young people have chosen service opportunities with a church-related agency as an expression of their commitment to God and to the way of peace. This continues to be the case, even in the absence of a military draft.

Despite the legal acknowledgement and respect for conscience against war as initiated in the Burke-Wadsworth Act and expressed in the Selective Service Code, we find that the law continues to place a difficult burden on many conscientious objectors.

Some of our young people find that the same conscience that forbids them to enter the military also forbids them to register with Selective Service, the system whose sole purpose is to produce military inductees. Several of the Mennonite church bodies have officially acknowledged conscientious objection to military registration as a valid expression of the teaching of Jesus and the tradition of the church.

The law thus fails to recognize a legitimate, church-supported group of conscientious objectors to war. In this sense it is discriminatory, for it provides federal student aid and other benefits to some conscientious objectors while denying the same benefits to others....

We view military registration as a violation of our most profound commitments. We cannot support any system that prepares young people to kill other human beings, no matter how noble the cause. There is greater strength, meaning and wholeness in the way shown to us by Jesus. We intend to follow that way, even in the midst of a violent and fragmented world.

For these reasons, we urge you to end military registration. It is, in our view, a necessary completion of the work begun 50 years ago, when conscientious objection to war first gained legal status.

*Titus Peachey, co-executive secretary,
U.S. Peace Section, Mennonite Central
Committee, Box 500, Akron, PA 17501-
0500*

What's in a name?

The editorial in the June 12 issue of *The Mennonite* articulated concerns I've had for a long time. Being Mennonite has nothing to do with ethnicity. When I cook an ethnic meal it may be curry or opor or borscht or fry bread. These things are cooked and eaten by Mennonites, but they are also cooked by other religious groups. Besides food, names often indicate ethnicity, but they do not indicate a person's faith. Several years ago, when I was working on this sort of identity problem, I wrote the following:

Just who am I?

All the antecedents are correct./ The Balzers, Reimers, Duerksens/ or the Friesens, Quirings, Harders./ They are the names/ from which my genes have

come./ Yet, I was born/ where these names were not heard./ My ears were tuned/ to Baksh, Kumar, Dayal,/ or Nand, Sonwani, Sharma;/ and in those names/ I hear my spirit singing. *Lois Deckert, Box 475, North Newton, KS 67117*

God works through us

Christ had unlimited power. Why didn't he use this power to spread the gospel miraculously? It would have been much easier. Paul went through opposition, persecution. Couldn't this have been done miraculously? God depends on people to do his work. Trust in God that his Spirit will help us to do what we should do. *E.R. Moser, 410 W. Elm, Bluffton, OH 45817*

Editor's note: All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.

87% of General Conference delegates at Normal '89 voted to explore integration of the General Conference Mennonite Church and the Mennonite Church.

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Choices, the pledge and the Nicolaitans

J. Denny Weaver

With Canada Day and the Fourth of July just past, what does it mean to be a citizen and a faithful Christian without worshipping the state?

Several months ago our local school system passed a rule that requires all students to recite the pledge of allegiance to the American flag every day. Students who wish to abstain officially from the pledge must get special permission from the principal.

Young musicians in the high school band perform in concerts, at halftime shows of football games and at the county fair. They are also expected to march in the town's Memorial Day parade and to play "The Star-Spangled Banner," the national anthem, before football games while the flag is raised, sometimes by members of the local American Legion post.

Seeing our young people in such situations brings to mind the Nicolaitans, whom John, the author of Revelation, mentioned in his messages to Ephesus and Pergamun (Revelation 2:1-7, 12-17). He described the same phenomena in the message to Thyatira (2:18-29) but without referring to the Nicolaitans by name.

As described by Elisabeth Schüssler Fiorenza in *The Book of Revelation: Justice and Judgment*, the Nicolaitans claimed to possess knowledge of the true being of God (or of Satan in another interpretation). This knowledge freed them from the world and its powers and assured them of final salvation. Freed from contamination by the world, the Nicolaitans could then practice immorality or eat meat sacrificed to idols without endangering their salvation. As Fiorenza puts it, "Their understanding of freedom allowed [them] to live in peaceful coexistence with the pagan society. Since loyalty to the Roman civil religion did not necessarily involve creedal statements but mainly required participation in certain cultic acts and ceremonies, it was possible to conform to the pagan cult without giving up faith in the one true God and Jesus Christ."

That theology posed a tempting solution for Christians in Asia Minor, since eating meat previously sacrificed to pagan gods or participating in the religious ceremonies of the trade guilds were necessary parts of the social, commercial and political life of that society. In effect, the Nicolaitans said, "we can be part of the church—confess loyalty to Christ—and participate in Roman, pagan society, too."

John the Revelator sharply condemned the Nicolaitans. For John the practices in which one joined revealed one's loyalties. The Nicolaitans actually put pagan gods over Christ. One reason John wrote Revelation was to encourage Christians to resist the solution of the Nicolaitans. John wrote to underscore the foundation of their resistance. Since the resurrection of Jesus Christ certified the kingdom of God as victorious over the powers of the world, loyalty to Christ was worth the financial and political risks that might result from refusing to participate in the pagan acts and ceremonies.

Ultimate allegiance: The current controversy surrounding the American flag makes me think of John's objection to the Nicolaitans in Revelation because of the power of the symbol. In American civil religion the flag symbolizes America and is accorded sacred treatment. In the secular, civil realm, the flag demands people's ultimate loyalty as well as their lives. Americans die for the flag. Similarly John the Revelator encouraged the early Christians to accept death in the name of Christ.

The church in the first century faced a choice between Christ and Caesar, between the kingdom of God and the Roman empire. John encouraged his readers to reject the symbols and practices of the empire and to remain loyal to their Lord, Jesus Christ.

Today Christians face a choice between Christ and any rival to Christ. We must choose between ultimate loyalty to Christ and his church and loyalty to flag and nation. One place we see that choice presented is in terms of reverence for the flag. While we respect the nation in which we live, it should not receive our ultimate allegiance. At some point it seems that Christians need to choose

between Christ and flag as the source of ultimate meaning in life.

Continuum of choices:

At some point we need to make a choice. Precisely where and when that choice occurs or should occur remains unclear. In fact, we have many options that range along a continuum which has radical rejection of culture and society at one end and complete acceptance of society and culture at the other end. Living at the end of the spectrum characterized by radical rejection—perhaps like a hermit in the desert—leaves us out of contact with society, unable either to be influenced by or to witness to it. Living at the other end of the spectrum simply means to become like, to identify with, the host society—which is the abandonment of a unique Christian identity. We all make choices and accommodate ourselves to the culture around us, and our lives as Christians are lived somewhere between the ends of that continuum.

We accept certain things so that we can make use of the educational system. I have talked to some young people about the new requirement to say the pledge. They all say they do not want to become a public spectacle by asking for specific permission not to say the pledge. They will refuse to say the pledge but will stand by their desks quietly as the teacher leads it. That kind of decision places them somewhere near the center of the continuum of choices.

At football or basketball or baseball games, one has the right to silent protest during the national anthem. Instead of validating the symbol by giving the flag one's undivided attention, one can focus on other activity.

As a member of the high school band my daughter plays the anthem at games (which can be interpreted as a general show of respect to the country in which we have citizenship). But she resolved not to march in the annual Memorial Day parade. The parade focuses our attention on past wars and celebrates our involvements. Such celebration teaches that war is ultimately the most effective way to handle international conflict.



These two choices are neither a sharp rejection of nor a complete conformity to patriotic expectations. Such accommodations allow us to maintain a sense of being different from the world but also enable us to function in our society and be perceived as respectable people without upsetting the majority of patriotic citizenry.

However, it is not clear when our accommodations in order to use the educational system and to keep good community relations cross the line into the territory of the Nicolaitans. If I withhold my reverence for the flag quietly so that few understand what I am doing, am I really demonstrating that my ultimate loyalty is placed in Christ rather than the flag and nation? Perhaps I should refuse to stand for the national anthem or arrive late for every event, after it has been played. Or should I refuse to attend any event where it is played, even publicly lobby to halt its performance before games?

The previous band director disagreed with but respected and accepted the desire of my daughter and her friends not to march and play on Memorial Day. What if the new director does not and gives my daughter a failing grade for her refusal or even expels her from the band? Should she conform to patriotic expectations for the sake of being a musician? Should we forbid our children from playing instruments in the band? At what point does playing in the band connote acceptance of allegiance to the flag?

The reverence shown to the flag represents the proverbial tip of the iceberg. After all, every public school history class that explains how a war in 1776 freed the American colonies from an oppressive King George is teaching our children that freedom was gained by violence. The flag symbolizes that violence.

Reciting the pledge socializes young people toward nationalism. Such socialization helps youngsters in the United States to believe, for example, that the only effective way to deal with General Manuel Noriega was an armed invasion of Panama. How much alternative socialization are we giving our young people? Where are we teaching alternative views of history?

Instead of discussing how to remain well-thought-of in the public mind while not saying the pledge, perhaps we should be talking about how to fund more private schools, as Christian groups have done for other reasons. Then we could also forthrightly teach an alternative view of history that shows that conflict need not inevitably result in war and

that there are non-violent ways to solve problems.

I am not sure where the line is between acceptable accommodation and the territory of the Nicolaitans. I am sure, however, that if we are uncomfortable posing the question, then we have already adopted the U.S. society's patriotism as our own framework. And that, I am afraid, would make us Nicolaitans.



J. Denny Weaver is professor of religion at Bluffton (Ohio) College. Next year he will teach at Canadian Mennonite Bible College, Winnipeg.

I draw a line between 'dear' and 'sacred'

Nancy J. Myers

On the Fourth of July I feel the way many Jews must feel at Christmas: it's a nice holiday, and I can enjoy the trappings, but it's not my religion.

I enjoy being an American. If you don't know how American (or Canadian) you are, try living in another country for awhile. I would have trouble spending the rest of my life in a group-oriented society like Japan or under severe political oppression. I appreciate many things about American society and American values. I feel at home here. The United States is part of me.

But I draw a line between holding my country dear and holding it sacred. I draw a line between recognition of my identity as an American and making it my primary identity. Mennonites past and present have helped me draw those lines.

By drawing the line against participation in war, Mennonites have had to part from the mainstream of American society. And in doing that, in stepping outside of society a bit, we have gotten a different view. We have put ourselves in a position where we have had to say forthrightly that our ultimate allegiance is to God and not to country, even if we practice that imperfectly. And from this stance just off the mainstream, we begin to see the false allegiances that patriotism demands.

We can see patriotism, in fact, as a kind of idolatry. It is a false religion, whose god is country, whose symbol is the flag, whose creed is "America first" and the pledge of allegiance. Patriotism's bible is supposedly the Constitution of the United States—although the followers of this creed, like other believers, ignore their bible when it suits them. The highest sacrament of this religion is war. Its shrines are the monuments to war.

So I don't wave the flag. I don't own one. I wouldn't burn it either, in the spirit of tolerance, just as I don't like to see crosses burned. I haven't been called upon to repeat the pledge of allegiance since I was too young to know better. I do stand for the national anthem, because I'd rather not stir up wrath in a baseball stadium. I generally stay away from war memorials. The exception is the Vietnam memorial, which demonstrates so vividly the enormity of loss that war imposes. I don't "buy American" unless the price is right.

Yet I do pay taxes—all of them—with much chagrin, hoping that in some small way in my work I can turn my beloved country away from militarism. I vote, usually for the lesser of two evils. I believe more good people, including Christians, should run for office, but when they do they seldom get elected or last long. I love my neighbors, but Jesus told us who my neighbors are, and they are not just those next door. I try to be a good citizen of this earth. My country is sometimes right and sometimes appallingly wrong. I try to do my part to right the wrongs.

Maybe someday in the far distant future we will study war no more, and the American flag will stand for what I love about this country: the Constitution, baseball, Iowa skies, gospel music, immigrants. But when President George Bush declared that the flag must not be "desecrated," he stood in front of a memorial to a brutal battle. I'm sorry, but that battle was not sacred to me, and so the flag is not sacred to me. That's not my religion.

Nancy J. Meyers, a member of First Mennonite Church, Oak Park, Ill., is managing editor of Bulletin of the Atomic Scientists.

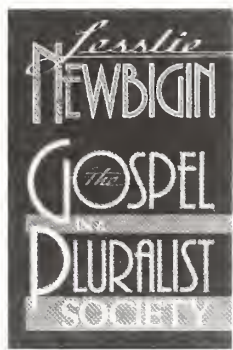
books

No other name

The Gospel in a Pluralist Society by Lesslie Newbigin (Eerdmans, 1989, 244 pages)

Reviewed by Erwin Rempel, Box 347, Newton, KS 67114

Lesslie Newbigin at the age of 80 continues to have enormous influence in mission circles, based on a lifetime of service as a missionary in India for



nearly 40 years. He served as the first director of the Division of World Mission and Evangelism immediately following the integration of the International Missionary Council into the World Council of Churches, as editor of the *International*

Review of Missions and now in a catalytic role exploring how the West can be converted.

The Gospel in a Pluralist Society is "a call to renewed confidence in the gospel of Jesus Christ" in "the midst of the contemporary society marked by religious pluralism, ethnic diversity and cultural relativism."

Chapter 13 alone, "No Other Name," is worth the price of the book. In it Newbigin responds to contemporary pleas that Christians abandon a commitment to the exclusive claim of the uniqueness of Jesus Christ. Newbigin admits that "it is not easy to resist the contemporary tide of thinking and feeling that seems to sweep us irresistibly in the direction of an acceptance of religious pluralism and away from any confident affirmation of the absolute sovereignty of Jesus Christ." Nevertheless, Newbigin is clear: There is no other name.

However, such a ringing affirmation seems muted by his claim in Chapter 14: "...to make that confession does not mean, as critics seem to assume, that we believe that God's saving mercy is limited to Christians and that the rest of the world is lost." Chapter 14 explores "The Gospel and the Religions," in which Newbigin expands on the apparent contradiction.

I heartily recommend this book for

students, pastors and other Christian leaders who wrestle with how the gospel relates to our pluralist society.

Radical Reformer

Thomas Muntzer: A Tragedy of Errors by Eric Gritsch (Fortress Press, 1989, 157 pages)

Reviewed by Walter Klaassen, Site 12A, C. 23, Route 7, Vernon, BC V1T 7Z3

There are many books about Thomas Muntzer written in German, but there are few in English. Eric Gritsch has updated the extensive research on Muntzer done since his 1967 interpretation of Muntzer, *Reformer Without a Church*. This new book is an excellent presentation of what is now known about this man.

Who was Thomas Muntzer? He was one of a crowd of young intellectuals agitating publicly for reform of the church by preaching and writing after Martin Luther had begun the process in 1517. Many, like Muntzer, were not Lutherans, since they turned out not to share Luther's views after all, but "Martinians," because they thought themselves to belong to the movement begun by him.

Muntzer was a reformer in his own right, and, as Gritsch clearly says, can no longer be studied simply as an opponent of the great Reformer. He began his preaching and agitating against the old church in 1520 and before long also began to attack Luther. He held to a view of faith like that of medieval mysticism and argued that the works of faith are absolutely essential to salvation. He touched on most of the themes that a few years later came to characterize Anabaptism. He championed the role of lay people, to whom, he said, God revealed himself by his Spirit even when they could not read the Bible. He dismissed the idea that God revealed himself to the clergy and the scholars because of their sacramental ordination and education as idolatry. He linked the inner liberation of the soul from sin to the liberation of the body from oppression by church and nobility and so joined the peasant uprising of 1525, in which he lost his life.

While the Anabaptists for the most part rejected Muntzer's recourse to violence, he was one of the two fathers of the Radical Reformation. Gritsch hesitates to say this too loudly, perhaps because in the past Muntzer's links with

Anabaptism were used to discredit Anabaptism.

The book does not make clear whose errors made the tragedy of Thomas Muntzer. Perhaps they were Muntzer's own and those of Luther and others. This is a good book for anyone wishing to understand the Radical Reformation better. It is concise, clearly written and graced by careful and sympathetic scholarship.

A guide to Kraus

A Disciple's Christology: Appraisals of Kraus's *Jesus Christ Our Lord* edited by Richard A. Kauffman (*Occasional Papers No. 13, Institute of Mennonite Studies*, 1989)

Reviewed by Carol Penner, Box 245, Jordan Station, ON L0R 1S0

For many people C. Norman Kraus' 1987 book *Jesus Christ Our Lord: Christology from a Disciple's Perspective* proved to be a starting point for discussion about the whole issue of Christology. One focal point for this discussion was a consultation held at Associated Mennonite Biblical Seminaries in October 1988. The papers presented at this conference have been made available in a small paperback book through the Institute of Mennonite Studies.

The book is a useful companion volume to Kraus' *Jesus Christ Our Lord*, particularly due to the opening essay, written by Kraus himself. He briefly outlines in an autobiographical way the reasons for writing his book. This sort of information is invaluable to understanding the context out of which Kraus originally wrote, and I wonder why such clear writing was not included in the original text.

Other essays look at Kraus' work from pastoral, theological, missiological and historical perspectives. Several of the essays are written by scholars from outside the Mennonite world, and these perhaps prove to be the most interesting. Kraus is given the opportunity to respond to his critics at the end of the book. A compilation of reviews that have appeared in the Mennonite press is a helpful appendix.

Kraus' book itself was not easily accessible to those who are not trained in theology, and the same is true of these collected essays. For those who embrace the challenge of Kraus' book, this volume will undoubtedly prove helpful in understanding it.

A prayer for Assembly 12 in Winnipeg

May we share the 'fellowship of Christ's sufferings'

Claude Baecher

Jesus is at work in many parts of the world. Already many brothers and sisters are rejoicing in anticipation of the gathering in Winnipeg.

An even greater number await the fruit to be born from the blessings of Assembly 12. It would be unthinkable to have reflected on the theme "Witnessing to Christ in Today's World" without receiving a new call from the Lord.

With all the disciples of Jesus who have preceded us, with our brothers and sisters from other Christian families, we affirm that the answer to the problem of sin and human misery is the Christian community fulfilling its mission and yearning for the full coming of the kingdom of God.

At Winnipeg, in our Mennonite World Conference gathering, we will no doubt hear surprising and unforgettable testimonies illustrating the character and action of God in our decade.

Discovering anew what it means to be faithful: As all denominations in the world that are founded on the Bible and on Jesus, we need renewal—renewal, even if it means admitting our shortcomings and redefining our objectives, restating our trust. Renewal is an expected process for a people on the move. Each generation of disciples must rediscover for itself what faithfulness means. Winnipeg will be (or should we say might be?) an instrument the Lord will use to this end.

May we be focused more on Christ than on ourselves. Independent of Jesus Christ, human values and accomplishments have no worth in God's eyes. Here we have an opportunity to identify with the struggle of today's church in this part of the world and to be in solidarity with the struggle, the sufferings, and the joys of that part...for the kingdom of God is coming!

Let's tune up our instruments and make music together: A gathering must be prepared. Many people, for the past several months, have been harnessed to its practical organization, but all the participants should prepare themselves for the gathering in another way.

May Winnipeg be as little as possible a place of voyeurism for those who like good stories and fairy tales; as little as possible a gathering of the staid, the opinionated, the assimilated, the bored; a sort of grand fair for cousins.

We don't want to peddle dreams and religious idealism. May Winnipeg, because of Christ and because of his Word, be first of all a place of encounter for brothers and sisters in the same God and Father, a place where Jesus our Lord is adored, sought, heard, prayed to.

Winnipeg and our gathering places remind us that we need to say yes again each day to a certain conflict with our own tranquility.

As long as the kingdom of God has not come in its fullness, as long as hearts and kingdoms of this world manifest in one way or another their revolt against God, Christ Jesus, and his teaching, may we all be among those who share the "fellowship of Christ's sufferings" (Philippians 3:10).

May the spirit of the fear of the Lord reign: Certainly Winnipeg will be a celebration of fellowship and adoration, but this gathering needs to be also a great sign of the Spirit (a sort of prayer without a great liturgy) born out of immense need. For Winnipeg should identify with those from all continents who experience physically a sense of God's apparent absence, a loneliness, rejection, isolation because of Jesus, as if in echo of the Savior's experience at Gethsemane.

There is a saving source of life in that anguish, for the church and for the world.

The Holy Spirit compelled George Blaurock, Conrad Grebel and their brothers and sisters in Switzerland in 1525 to discover believer's baptism in obedience to Jesus and to his Word. May the same Spirit enliven our congregations and bring us to our knees to bow and cry out to God our need for God's presence.

Then we will discover, in a totally different spirit, African, American, Asian, European, modern versions of the story.

We all, without exception, know what it is to be concerned with our legitimate interests: eating, drinking, rest, dialogue, housing. But we must also rediscover the need of the kingdom of God to be concerned for the salvation of people, whomever they may be or where they may be—concerned for their welfare.

A French poet has said (he voices our prayer): "May the blood of God run through our veins," in spirit and in action. We will then do no other than that which we are commanded to do. The Eternal One welcomes us, awaits us and is near to those who love God.

Taking part in this holy concern will best prepare us for the gathering in Winnipeg and for hearing God. Let us share a bit of the vision of sacrificial love the apostle Paul had for his brothers and sisters, for whom he felt "the pain of giving birth all over again, until Christ" was formed in them" (Galatians 4:19).

See you soon in Winnipeg.

The writer, from France, is now living in Switzerland. He is a member of the Faith and Life Committee of Mennonite World Conference. This was translated by Sylvia Shirk Charles.

editorial

MWC: Who needs it?

We do, that's who. We need Mennonite World Conference to remember, in or out of Winnipeg July 24-29, that we are a world community of believers. We reflect the limitless creativity of God, who was in Christ, reconciling the world.

But mark the day. Assembly 12 may well be the last of its kind for a while. Much as North Americans and Europeans need and welcome a world conference every six years, other countries need it more.

First-world folks, with multiple layers of conferences and congresses and dialogues and symposia, simply add Assembly 12 to their list of opportunities to get together. Developing-world folks, with fewer chances to travel and meet, with less money to spend on travel, treasure such gatherings as rare chances-of-a-lifetime that most never have access to.

Picture this for 1996: India. (There is at least a 50-50 chance that Assembly 13 will convene in India.) Let your imagination run. Look at a map of India. Where would you like to meet? How about Raipur, down in Madhya Pradesh? That's within a stone's throw of former Mennonite Church and General Conference Mennonite Church mission fields, which are now church conferences in their own right.

Choose a time. June? It'll be hot. July or August? It'll be probably be rainy. Is there an alternative?

Continuing the scenario, *some* spaces would be available in hotels. Some spaces would be available in homes in the Christian community. But I can visualize a mighty campground outside of town: tents, sleeping bags, mosquito repellent, comfortable clothing, treasured amounts of water, a dish-and-cup bag brought by each participant. I can almost smell the huge vats of steaming rice, spicy curry and fluffy fried bread. Cooking fires might be in trenches in the ground.

We might sit on mats on the ground in the shade during the day. We would look for trees to lean against. Sure, some folding chairs would be available. We would listen and worship, far into the night.

Bicycles would be the order of the day. We would walk a lot. Yes, we could have a Mennonite World Conference in India. We could accomplish the mission of such an assembly:

- Experience the joy of worship as a global Mennonite community, praising our Lord Jesus Christ;
- Talk about our faith experiences;
- Deepen our understanding of Christ and our mission in the world;
- Be renewed in our commitment to a radical obedience that authenticates our witness to a needy world (articulated by the Assembly 12 program committee, chaired by our own Jake F. Pauls, pastor at Bethel Mennonite Church, Winnipeg).

The original Mennonite World Conference dreamers would affirm such a scenario. One was Christian Neff, a German pastor and conference leader, generally considered the pioneer of the Mennonite World Conference movement. He suggested an international gathering in 1925 to mark the 400th anniversary of Anabaptism. He invited Mennonites to Basel, Switzerland, and they were together June 13-16. One delegate came from North America. A few came from Holland, France and Germany. The Swiss government denied entrance to those from Russia.

But 13 years before that, H. H. Regier, an elder at Bethel Mennonite Church, Mountain Lake, Minn., was in Russia for speaking engagements. He suggested to Heinrich Pauls of Lemberg, Poland, that there should be "an international Mennonite gathering."

Also Jacob A. Rempel, an elder in Gruenfeld, south Russia, spoke with P. H. Unruh (from Kansas) in 1923 about celebrating the 400th anniversary of the Mennonite church. Two years later Rempel was one refused an entry visa into Switzerland. But he sent a statement: "Our fellowship must become real, not only in material matters but in the spiritual realm as well." By "material matters" he meant the relief assistance sent to the Russian Mennonites by the then fledgling Mennonite Central Committee.

I think that Neff, Regier and Rempel would approve of an Assembly 13 in India. I can imagine them, a dignified but approachable trio, riding on bicycles to a campground outside Raipur, each with his week's necessities in a tidy bundle strapped on behind, dish bags dangling from their handlebars. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:14 JULY 24, 1990



Children



Inside:

**Sadako's cranes
of hope**

**The peace comforter
project**

**Notes from an
Ontario jail**

**invite
us to
hope**

Every summer this magazine stops to remember the beginning of the nuclear age in August 1945 with the bombing of Hiroshima and Nagasaki, Japan. (Nagasaki, by the way, had at that time the highest concentration of Christians in Japan. The Roman Catholic cathedral was at ground zero of the explosion.) In a sense "we are all *hibakusha*," people from the Nevada Desert Experience remind us, including our poor and homeless. (See the following article for more about *hibakusha*, the Japanese word for atomic bomb survivors.)

A year ago, on Aug. 8, the cover of *The Mennonite* carried a photo of the sculpture that the Soviet Union had given to the United Nations in New York. It depicts "they shall beat their swords into plowshares." One of our readers, Victor Sawatzky, North Newton, Kan., "was so impressed that a nation that professed to be atheistic would use a portion of Scripture...that I was inspired to make a carving of the sculpture based on the entire

verse, Isaiah 2:4." Below is Victor's carving.

As the politics of the world change, an informed public can insist that "plowshares economics" follow. Lorraine Snyder (page 320) is one who knows that top-level decisions (like NATO's decision not to build a major air base among

the Innu people of Labrador) do not immediately affect policy (like continuing the deafening low-level flights). If we can risk nuclear war, we can risk disarmament.

And don't miss John Stoner's long-needed explanation of Jesus' reference to "the sign of Jonah" (page 335).

The next issue (Aug. 14) will focus on the creativity of our constituency. After that (Aug. 28) we will offer reports of Assembly 12 of Mennonite World Conference. *Muriel T. Stackley*



Loris Habegger



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1990 is the 45th year since the United States dropped nuclear bombs on Hiroshima and Nagasaki.

Sadako's cranes of hope

Bill and Jeanne Chappell

Sadako was just a little girl, two years old, when the U.S. Air Force dropped an atomic bomb over Hiroshima, Japan, on Aug. 6, 1945. It didn't seem to make much difference in her life. Although her family lived two miles from the center of Hiroshima and their house was badly damaged, no one was hurt. Her parents saw to it that she had enough food and gave her the love that a child deserves. She felt safe. They knew nothing about the after-effects of radiation.

The story *Sadako and the 1,000 Cranes* is now well known. Sadako developed leukemia at age 12. It was called the "Atom Bomb Disease."

An old Japanese legend says that if a sick person folds 1,000 paper cranes, the illness will go away. Sadako began folding brightly colored paper cranes. As she made them, she became sicker and sicker. Finally, after folding 644 cranes, she died. Her friends finished folding cranes to complete the 1,000 and buried them with Sadako. Because of Sadako, strings of folded paper cranes can be found in many places in Hiroshima, since paper colored cranes have become symbols of peace.

American Quaker: Another place where strings of rainbow colored paper cranes are hanging is in the World Friendship Center in Hiroshima. Sadako had been dead for 10 years when Barbara Reynolds, an American Quaker living in Hiroshima, founded the World Friendship Center, a place where survivors, many disfigured or weak

because of the effects of the atomic bomb, could tell their stories to foreigners. They hoped, and still hope, that one day all the world will know that there should never be another atomic bomb dropped anywhere on this earth.

The World Friendship Center continues to operate for the same purpose for which it began 25 years ago on Aug. 7. It is a hostel where thousands of travelers, writers, film producers, peace activists and others have stayed. Many of these will return to the center this year to help celebrate its anniversary.

The world has come a long way since

1965, when the World Friendship Center began. The threat of a nuclear war has diminished. Governments are changing. People are talking. The effects of plutonium, uranium and nuclear wastes are being discussed. As schoolchildren from all over the world complete a string of 1,000 brightly colored paper cranes and send them to the World Friendship Center, those children are promising that the world they will live in when they grow up will be a world free of the terror of a nuclear war.

Hiroshima has also come a long way. Survivors are no longer treated as low-



A place to tell their stories to foreigners: At a rest home for atomic bomb survivors, residents applaud a woman doing an ancient Japanese dance. The directors of World Friendship Center visit here monthly, this time to teach English.

Hiroshima on Aug. 6, 1945



Thirty years after the bomb was dropped on Hiroshima, survivors were asked to sketch their memories of that day. Of the top picture the artist said, "The corpse of a child. Its hands and fingers pointing to the sky. It was difficult to tell whether it was a boy or a girl." The man who drew the lower picture said, "I tried desperately to rescue my baby daughter trapped inside the collapsed house. I scratched at the clay walls with my fingernails, but when I finally succeeded in opening a hole, flames had enveloped the scene." These were published by the Atomic Bomb Material Preservation Society.



Sadako memorial at Hiroshima Peace Park

class people or animals, as they once were. The survivors no longer have to make small crafts at the World Friendship Center in order to eat, to have a place to sleep or to save money for a place to live in their old age. However, their physical illnesses and mental anguish continue.

In the early days of World Friendship Center, the A-bomb survivors spent a lot of time creating crafts to sell. Now many people, both survivors and their friends who are interested in peace, spend many hours at the center. They listen to lectures on current problems around the world. They fold paper cranes and make "paper dolls for peace" to be sent or given to visitors. They visit the survivors in a rest home. They translate articles and books. They guide visitors around Peace Park. Survivors tell their stories of Aug. 6, 1945, to visitors.

We are the current directors of World Friendship Center. Although we belong to the Church of the Brethren, past directors have also come from the Mennonite and Quaker faiths. Orlando and Violet Goering, who worked under the Commission on Overseas Mission of the General Conference Mennonite Church, preceded us.

The focus of the activities at the center has changed slightly over the years. New programs such as Coffee House and Cross-Cultural Experience are aimed at creating friendships with people of other nationalities. On a Cross-Cultural Experience day, 2- to 4-year-old Japanese children may play with a child from Tanzania or Vietnam, "Aunt Jeanne and Uncle Bill" from the United States or with another helper from Lebanon. Japanese children do not see many foreigners, so the opportunity to play at



The entrance to World Friendship Center in Hiroshima

World Friendship Center is a great way to learn to be friends.

A quarterly newspaper, published by the center in Japanese and in English, is sent to over 1,000 friends. Many American people have met, hosted and listened to a group of four Japanese as they travel across the United States every other summer. These are part of the Teacher Exchange Program. American TEPers visit Japan on the alternate years. They are ambassadors of goodwill.

An American committee procures directors, helps with the financing and assists with the publicity. Currently this committee operates from the areas of northern Indiana and around Dayton, Ohio. (Interested people may contact John Sommer, Commission on Overseas Mission, Box 347, Newton, KS 67114.)

A rainbow of folded paper cranes hangs in each room at the World Friendship Center. They symbolize hope to survivors that never again will a nuclear bomb be dropped anywhere in this world. They symbolize help to those suffering from a nuclear disease. They remind us to stop radiation pollution so that our children will be healthy. May the World

Friendship Center enjoy another 25 years of caring, sharing and working for peace and friendship.

Bill and Jeanne Chappell have been on the World Friendship Center staff for four years. Mennonites who have staffed the center include Eva Harshbarger, Goessel, Kan.; Stan Butler, Boston; and Orlando and Violet Goering, Vermillion, S.D. The center's address is 3-3-16 Minimi-machi, Minami-ku, Hiroshima-shi, 774 Japan.



Until membership in the church means that a Christian chooses not to engage in violence for any reason and instead chooses to love, pray for, help and forgive all enemies; until membership in the church means that Christians may not be members of any military...; until membership in the church means that Christians cannot pay taxes for others to kill others; and until the church says these things in a fashion that the simplest soul can understand—until that time humanity can only look forward to more dark nights of slaughter on a scale unknown in history. Unless the church unswervingly and unambiguously teaches what Jesus teaches on this matter, it will not be the divine leaven in the human dough that it was meant to be. *George Zabelka, who served as a Roman Catholic chaplain for those who dropped the atomic bombs on Hiroshima and Nagasaki on Aug. 6 and 9, 1945*



Hiroshima

L.M. Klassen

A flicker of hope arises from the ashes of this living crematorium and the rubble of homes and schools of enlightenment. The laughter of children caught by the cranes folded by fingers, enfolded by mothers. Love, seeking to transform the horrors of war to something of beauty while children are dying.

Rainbows of cranes lengthening the short lives, caught in our memories, teaching peace and not vengeance. A land non-Christian with a tongue of fire proclaiming peace in a victory symbol. Let us unite it with the victory symbol of an empty cross proclaiming peace. With the flame of the Spirit let it melt us, unite us, until the dream of world peace burns brightly, a vision. Let the doves and the cranes descend with their power, transforming the horrors of war and destruction into wings of beauty soaring above us.

L.M. Klassen, Kelowna, B.C., was a member of the Commission on Overseas Mission tour to Asia last year led by Peter and Susan Kehler, Abbotsford, B.C.

This peace comforter was created by Kids' Club of three Elkhart, Ind., congregations: Fellowship of Hope, Prairie Street and Belmont Mennonite churches.



Bek Linsenmeyer

These comforters reached from the United States to the Soviet Union

Bek Linsenmeyer

The Peace Comforter Project began as a positive response to the negative 1986 television miniseries "Amerika," filmed outside my hometown, Lincoln, Neb. I had no idea then of what we were getting into. (That TV series depicted an unopposed Russian takeover of the United States.)

With the encouragement of my husband, Dean, and my small group at First Mennonite Church, I wrote a proposal. I suggested that children's art,

the kinds of pictures they would draw for a friend, be transferred to fabric, sewn into comforters and be presented to children in the Soviet Union as gifts of peace and friendship.

The proposal, along with a letter of endorsement from our church, went to all the Nebraska Mennonite churches, to many conference pastors and to church publications. We trusted that some would feel called to join us.

An article about the project appeared in our Lincoln newspaper. Without our knowledge, Novosti Press Agency (which releases news to over 500 papers in the Soviet Union) reprinted that article with an invitation for people to write to me. Some weeks later the Lincoln newspaper learned that hundreds of letters were coming from the Soviet Union. This resulted in more newspaper articles, TV and radio interviews.

The letters came for several months via the Soviet Embassy in Washington. Many people in the Soviet Union were grateful for this small gesture of peace on our part. Before a comforter had ever been presented, the "enemy" was already thanking us.

By May 1987 people had completed a number of comforters. We displayed the comforters and the letters and children's artwork received from the Soviet Union in a shopping mall. We heard few negative comments. Most people indicated they hadn't known the Soviets also wanted peace.

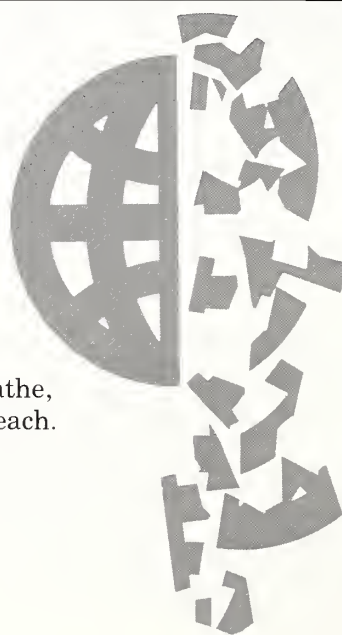
The Franconia Singers from Pennsylvania took the first comforters to the

Half a world

Steve Pauls

I live in a land of freedom,
yet have never known bondage.
I dwell on a continent of wealth,
yet have not felt the hand of poverty.
I abide in a community of peace,
yet know not the touch of war.
In the light of freedom, wealth and peace I bathe,
and do not travel where the light does not reach.
There is always more shadow than light,
while the division is frail yet unyielding.
I live in a world of contradiction.
I live in half a world.

Steve Pauls' address is 1600 N. Willis #160, Bloomington, IN 47404.



Soviet Union. People there received them graciously and enthusiastically.

Comforters continued to come in. Whenever we read in a church publication that someone or a group was going to the Soviet Union, we asked them to take a comforter. Thankfully, many did. We had hoped originally for at least 15 comforters. We thought we would be finished with the project by the fall of 1987.

In May of this year we presented a peace comforter to three women from the Soviet Union who visited Elkhart, Ind., through the League of Women Voters. This was the 65th comforter.

We had also wondered about the Soviet government allowing us to bring comforters in. In 1987 a man taking a youth group to the Soviet Union refused any comforters that might have religious symbols. From past experience he felt they would threaten future opportunities. In contrast, when I made the presentation this past May, Valentina Matvienko, a member of the Supreme Soviet and one of the highest-ranking women in the Soviet Union, said it was fitting that the comforter was presented in a church because churches have never given up the quest for peace.

Government or television: I don't think we can totally understand how the recent changes in East-West relations have come about. But I am thankful that I did not let my government or the television decide who my enemy is. I am thankful to be in the company of the many who desire to build bridges. The Peace Comforter Project wasn't as hard as we expected. It took many hours and we met resistance, but the process was not as difficult as anticipated. Should we have had to struggle more for it to be "real peacemaking"? This time that wasn't the way it developed. We committed ourselves early on to go through whatever doors opened, and remain thankful and amazed for all that has meant. Perhaps on another part of the journey the demands will be more costly. Perhaps we have been prepared to say yes to other new doors.



Bek Linsenmeyer, 1610 Stevens Ave., Elkhart, IN 46516, is a student at Associated Mennonite Biblical Seminaries.



A peace comforter arrives at School #157. The address is International Friendship Club, 1, Proletarskaya Diktatura Ulitsa, Leningrad, USSR.

Excerpts of translated letters from the Soviet Union

Your work deserves thanks and respect. Even though the distance between us is great, I shake your motherly, honest hand and send in my letter greetings from all mothers and fathers from the land of Tambov. *Kolmakova Lubov*

Don't have any doubts; everyone in the Soviet Union is for peace and friendship with the American people. Thank you for your bravery in the name of happiness for all people. *Mirny Gregory, Stavropol, (a journalist who participated in World War II)*

I give a big thank you to your peace-loving idea. I am a student of the second course at the Medical Institute of Sverdlovsk. *Tanja Lenchevskaja*

I am thankful that you understand that the Russians are the same people as you are, only we speak a different language. Thank you for your sober understanding and good heart. *Ann Naumova, Krasnodar*

Thanks to you and your children. I am 13, but I do understand what war means. I don't want war, because in a war people would perish. We have bazaars of solidarity and the money from the bazaar we send to the Peace Funds. We participate in different pioneer actions: "Amigo," "Companiero," "I Vote for Peace" and so on. *Yanna Movgan, 6th grade student, Nikovae*

We sincerely wish to receive from America many accomplishments, but not by war, rather by the way of honest partnership. Do send your children to us, and they will understand the Soviet children, and together they will start building a house where all children will live together. *Vladimir Jacenko, Tallin*

We have to stretch the paths of peace and friendship between our people, between our families. Friends never wish bad things to their friends. *Olga Tomina, Sverdlovsk, Ural Mountains*

You started a business of big importance. You are a mother, one who can understand. We can understand you. If all the mothers of the world hold their hands together, death will step back. *Anatoly Vachrushev, Irkutsk, Siberia*

Notes from an Ontario jail

Lorraine Snyder

Lorraine Snyder, 94 Duchess Ave., Kitchener, ON N2M 2K3, was arrested and charged with mischief after she blocked the entrance of the Canadian National Defense Building. During her six-hour prison stay she spent her time on a cement floor under a bunk bed because there was no other space. Lorraine and her husband, Fred, both retired, are members of the Olive Branch Mennonite Church in Waterloo, Ont., and participate in house churches of the area.

Are you a nun?" asked the police officer in a corridor of the Ottawa city jail as I waited my turn to be fingerprinted and photographed. The gray wool dress I had deliberately chosen to wear that day contrasted sharply with the attire of most of my jailed companions. Regrettably, many people with

of the Innu, the Native people of Northern Canada. For the past 9,000 years the Innu have lived in parts of Labrador and Quebec. I had been drawn to this event because of Innu friends who described for me the crisis in their community.

A Tactical Fighter and Weapons Training Center was being planned for the region in which they live. It would serve North Atlantic Treaty Organization (NATO) countries. Military planes from West Germany, the Netherlands, Britain and the United States were already flying 100 feet above the ground at supersonic speeds. Some of this flight training had already begun at Goose Bay. If the NATO base were established, there would be 40,000 flights per year, demolishing the life of the 10,000 Innu who live in the area. To fight this plan the Innu asked for support from non-Native Canadians.

As a member of the Ontario chapter of Christian Peacemaker Teams I welcomed the opportunity to put my body on the line for a cause I believe in. Being held in a crowded cell for six hours was not a traumatic experience, but it gave me a slight taste of what Christian peacemaking might involve, and it certainly heightened my respect for friends who have served long terms as prisoners of conscience.

Epilogue: *Although plans to build the NATO base have been scrapped, the situation has not changed. The low-level flights continue. The Innu continue to suffer.*

Lorraine's (and others') trial is scheduled for this September.

Prayer to the Peace Keeper

Claude Boyer

"You will keep in perfect peace, those whose trust and mind are in You" (Isaiah 26:3)

Lord of keeping:

Not of hoarding
Nor of hiding
But of providing
For my "abiding."

Lord of peace:

Not only of "keeping"
But also of "making"
For patterns of living
And of serving.

Lord of peacemaking:

Help my mind in thinking
Let my spirit be trusting
Let my life be living
A witness to your keeping.

Lord of oneness:

creator of unity
molder of diversity
forgive our separation
that results in alienation.

Lord of unity:

I give myself to thee, and
to my sister
to my brother
In you, we love each other. Amen.

Claude Boyer is pastor at Grace Mennonite Church, Box 387, Pandora, OH 45877.



Hedy Sawadsky

On the line: *Lorraine Snyder (right) and Elizabeth Penashue, a member of the Innu nation threatened by military flights*

authority do not respect young protesters, especially if they are dressed for the discomforts of prison. My clothing and my white hair had conveyed a message to my guard and, I hope, to the public.

I had joined a group of 30 young people from Waterloo in a non-violent protest outside the Department of National Defense in our nation's capital, Ottawa, in November 1989. This event, sponsored by the Alliance for Non-Violent Action in Toronto, drew over 200 people (120 were arrested) from across Eastern Canada to focus attention on the plight

How to practice peace church evangelism

Marilyn Miller

After 400 years of misrepresentation, Anabaptist thought is not only getting a new hearing but also winning converts," writes Charles Scriven in *Christianity Today* (March 5). One of the reasons Scriven gives for this new interest in Anabaptist thought is that "...the horror of nuclear war has heightened people's sense of moral urgency and has focused attention on peacemaking and non-violence—two central Anabaptist themes."

Many people in our world today would like to belong to a community that gives them spiritual backing and personal support for being peacemakers.

However, many do not know about the peace emphasis that has historically been a part of the Mennonite community. Others know that Mennonite congregations are peace oriented, but they do not know they are welcome there.

The time is ripe for Mennonite congregations to let people who are searching for peace know that they are welcome and that we want to share with them the ways of peace we see in the life of Jesus.

Following are a few suggestions for practicing peace church evangelism:

1. Develop a peace library in your church. Put a paragraph in your local newspaper saying that your church will loan books to the public. This is a good way to welcome peace-oriented people to your church and to encourage dialogue.

2. Attend peace activities in your community. Learn to know the active peace people and invite the unchurched to attend your church services.

3. Plan a community peace event at your church. Each year Boulder (Colo.) Mennonite Church invites various community organizations to sponsor a peace institute in its building. This event has resulted in a good number of people linking up with the church. A brochure describing this annual event may be obtained from Boulder Peace Institute, 1520 Euclid Ave., Boulder, CO 80302.

4. Order the pamphlet "Questions About Peace" and give a copy to inquiring people. These conversation starters will pave the way for dialogue about how faith and peace go together. The pamphlet comes with excellent suggestions on how to use it effectively. The pamphlet may be ordered from Faith and Life Bookstore, Box 347, Newton, KS

67114, (316) 283-2210.

In a recent visit with a military career man who had been converted to pacifism through a non-denominational church, I was asked, "Where are you Mennonites? With your strong history of peacemaking, shouldn't you be leaders in peace evangelism?"

Those are important questions facing Mennonites today. How will you and your church respond?



Marilyn Miller is secretary for evangelism and church development for the Commission on Home Ministries of the General Conference Mennonite Church.

Fresno church reaches out to the Hmong

Five years ago, Mennonite Community Church, Fresno, Calif., where James Wenger is a pastor, first had contact with some of the 27,000 Hmong people in Fresno. The church's initial contact was with Hmong children who were attending its boys and girls clubs.

"Soon the parents of the children were asking me to help them with their landlord problems and other advocacy issues," says Wenger. Realizing he could not handle their requests alone, Wenger asked church members for advice. They agreed to ask Mennonite Voluntary Service to send a volunteer to help work with the Hmong.

The church also agreed to start an English language program for the Hmong. "The Hmong are largely illiterate. They move into metropolitan areas with no marketable job skills. As a result, more than 50 percent of their population in Fresno receives public assistance. We decided that teaching them English would be one of the best things we could do," says Wenger.

Today the English language program at Mennonite Community Church instructs 100 Hmong students per day every Monday through Friday. The teachers are paid by the school district, since the program is officially approved to teach English.

The Hmong are known as hard-working, independent people. In

southeast Asia they practiced a simple form of agriculture. The church has seven garden plots available for Hmong families to use.

"Their situation here is so different. They are in an urban setting for the first time. It has a tremendous impact on their world view. They are open and interested in Christianity," says Wenger.

"In working with the Hmong, I've



Kindness and love: A student in Mennonite Community Church's English program learns about measurements.

learned the importance of treating people with kindness and love....That's going to get more response than theological discourse," says Wenger.

The congregation was instrumental in sending Shoua Moua to Hesston (Kan.) College's pastoral ministry course the past two years. Moua is now back to begin a Hmong Mennonite Church in Fresno. Carla Reimer, former news service editor for the General Conference Mennonite Church



© Joel Kauffman

NEWS

Hearing about the durable Anabaptist vision

NDC asks, What is recyclable?

Freeman, S.D.—The theme, "Christ—the Anabaptist Vision," and speeches reminded Northern District Conference delegates of their heritage. But a china mug, Styrofoam cups, a toy train and the Cheyenne peace pipe were the potent symbols of the June 14-17 annual sessions hosted by the Salem-Zion Mennonite Church here.

Just as the peace pipe spoke of relationships, so Dale Schrag, Bethel College librarian, North Newton, Kan., challenged the audience to use the stories of Michael Sattler, Hans Denk and Pilgram Marpeck carefully. Mennonites who do not understand their history either bend to every trend or refuse to listen to any new ideas.

If Mennonites are to recover the evangelistic zeal of the 16th-century Anabaptists, Schrag said, they need to be thoroughly rooted in this history and examine it honestly. To hear those early leaders is to understand that they followed Jesus the Lord, not merely a fine example of a human being.

Schrag said that the more he learns about the 16th century the more he respects other traditions. "The more grounded we are, the less judgmental we are," he said.

Norma Johnson, Newton,

Kan., executive secretary of the Commission on Education of the General Conference Mennonite Church, addressed Mennonite Men and Women in Mission. She also called for right remembering. She used slides of Anabaptist women to

"The more grounded we are in our history the less judgmental we are."

Dale Schrag



Ricky Schrag

invite the audience to reflection, repentance, rejoicing and to a readiness to tell our story.

Michael Bogard, who has resigned, was presented with a mug in recognition of his work in youth ministry and the years he served at Swan Lake Camp and as interim pastor in two of the district churches.

The senior high campers at Swan Lake [the district camp] came to the opening session on Thursday night. Abe Bergen, [COE secretary for youth education, Winnipeg] and Jude and Doug Krehbiel [Road Less Travelled singing group] were resource leaders for the week as well as participants at the conference.

Alberto Quintela, St. Paul, Minn., reported that he will end

his participation in the Many Peoples program in January. He emphasized the importance of continuing to find ways to share power and to nurture the leadership skills of those now deemed "minorities." Expressing appreciation for those who

had been generous to him during the last years, he presented Elmer Wall, president of the district, a toy train. Wall, who was ill for most of the sessions, had shared his hobby with Quintela.

The resolution from the peace and social concerns committee generating the most discussion called for the use of paper rather than Styrofoam at all church functions and the purchase of beverages in recyclable containers. John Tiessen of St. Paul, presented a paper pointing out that residual dioxins in paper present a health problem.

Myron Schrag said the law in Minnesota does not allow them to use paper when they are serving the public. The

audience laughed and applauded when Mike Bogard revealed, "I wash dishes sometimes and I would be glad to do so at church functions if time and efficiency is the problem."

The committee acknowledged that discussion on Styrofoam vs. paper is in a state of flux. Consequently delegates tabled the resolution for further study.

The committee also inaugurated a Shalom Reading Program for children 9-12. Children will be encouraged to read 12 books about peace-makers; those who read all 12 will receive a book of their choice.

The home missions committee asked that Associated Biblical Seminaries, Elkhart, Ind., create a curriculum specifically designed for church planters. Helen Quintela spoke of beginning congregations being "embattled saints." Some delegates thought all ministers need the training the resolution specified, but others did not want to "water down" the need for church planters to be specially trained.

Delegates approved the proposed budget of \$182,937.

First Mennonite Church of Mountain Lake, Minn., will host next year's sessions. *Lois Janzen Preheim*

Approximately 400 people attended the April 15 dedication service in Taichung, Taiwan, for a \$1 million building owned by the Hsi Tun Mennonite Church. Fifty percent of the cost of the building was received through church offerings. The other half was paid for with loans. The second and third floors of the seven-story building are used as the church's sanctuary. The fourth floor is for housing pastoral staff. The top two stories are rented to 30 college students, and the church rents the first floor to a business.

"This was a missionary trip," said Herb Minnich, pastor at Inter-Mennonite Fellowship, Hesston, Kan., of his April trip to Russia and Romania. Sponsored by Eastern European Outreach, the tour group Minnich traveled with covered 3,000 miles in 12, 18-hour days. One of the group's tour guides, after translating a sermonette at an evangelistic service, looked shaken, Minnich said. The woman beside her asked if she would like to accept Jesus Christ into her life, and prayed with her. The next morning the tour guide addressed the group. "Brothers and sisters, you have touched my life in a way I have never experienced. Christ is risen."

South Calgary Inter-Mennonite Church confirmed triple affiliation on May 6. The church began in 1976 as a Mennonite Brethren congregation that desired a more informal style of worship and a less leader-centered method of church organization. It was accepted as a member of Northwest Conference (Mennonite Church) in 1989 and of the Conference of Mennonites in Alberta (General Conference Mennonite Church) in February.

NEWS

Stop violence against Brazil's street children, says community

Akron, Pa. (MCC)—This spring members and friends of the Community of Small Prophets in Recife, northeast Brazil, formally denounced violence against the estimated 7 to 12 million of Brazil's children who live in the streets.

The Community of Small Prophets attempts to address

with the community there.

"Violence is a daily reality for these children," says Miller, a member of Faith Mennonite Church in Minneapolis.

"Children are murdered daily," he says. "Many are victims of 'death squads' in a vengeful society."

Motivation for the attacks is uncertain, according to Miller. Some speculate that the children are seen as a menace to society and as useless vagabonds who sometimes steal.

Miller was part of the spring meeting to denounce recent attacks on children. The meeting came after March and April incidents in which a home for abandoned boys was broken into and ransacked. Threatening phone calls came later, including death threats against Demetrius Demetrio, Community of Small Prophets founder.

"Demetrio's prophetic nature has earned him enemies," Miller reports.

"We believe someone wants the work to be shut down, and getting to Demetrio would be a way to do that."

Sixty-three supporters of the community, representing local and international groups, signed a document denouncing the violence, Miller reports.

Brazilian Mennonites dedicate new offices

Campinas, Brazil (MBM/GCMC)—The Association of Evangelical Mennonite Churches (AEM) in Brazil, known as the Brazil Mennonite Church, has completed its new office headquarters here.

Over 100 participants from across Brazil attended a dedication ceremony and reception. They represented the Mennonite congregations as well as other evangelical churches.

The ceremony included music by the Vila Guarani Mennonite Church of São Paulo and a message by João Fernando de Andrade. Pastor João spoke of the significance of being people with vision and encouraged a continued spirit of giving to God's work through the Brazilian church. Current AEM president Hans G. Peters gave the prayer of dedication and cut the ceremonial ribbon.

Groundbreaking for the building was in November 1988 under the direction of David Gary Loewen (worker at the time with the Commission on Overseas Mission) and Gerald Kaczor (former Mennonite Board of Missions worker). The primary inspiration came from AEM's need for a central location for its leadership training program, CEMTE.

CEMTE (Mennonite Theological Center) began in 1984, led first by Robert Gerber (MBM worker at the time) and later by Loewen. It functions as an extension program, with

teaching handled primarily through regional seminars and independent study. Approximately 160 students and 15 teachers are involved with CEMTE. The new building provides a center to coordinate the CEMTE program, housing its library and the office and residence of the director.

Current CEMTE director Teodoro Penner explains that this concentration of academic materials is also intended to function as an Anabaptist resource center for the 30 churches in AEM plus other churches and seminaries. The center is to encourage further study and understanding of the distinctives of the Anabaptist tradition and the ways those beliefs are at work in Brazilian evangelical churches.

The new building also holds offices of the AEM executive secretary and treasurer, publishing activities of the conference, and room for storing published materials.

The building, costing approximately \$40,000, was financed in large part by matching \$20,000 donations from COM (General Conference Mennonite Church) and MBM (Mennonite Church). MBM's portion came from Mennonites in Japan. Members of the Brazilian churches and 27 volunteers from the United States and Canada provided on-site labor. *Laura Schmidt, MBM mission intern in Brazil*



Mark Miller with children at the Community of Small Prophets in Recife

the needs of some of Recife's 16,000 street children by providing a safe, loving home and educating the community about its responsibility for the children, reports Mark Miller, a Mennonite Central Committee worker from Circle Pines, Minn., who works part time

British Columbia's first family and child services unit for Native people has opened in a Vancouver storefront office. The unit is the latest development in the provincial government's commitment to return control of Indian children to Indian communities, said Social Services Minister Peter Dueck.

Crime victims seek fairness, not revenge, suggests a recent study by Mark S. Umbreit of the University of Minnesota. The study, which compared burglary victims in Minneapolis who went through a Victim Offender Reconciliation Program with those who did not, was published in *Federal Probation*, a national professional journal sponsored by the U.S. government. Umbreit's study disputes conventional wisdom that contends victims are vindictive and want to see offenders punished. Most victims want to know that something will happen to help offenders turn their lives around, and they want to see offenders made accountable for their actions, says Umbreit.

"Shedding Light on Darkness: a Mennonite and Brethren in Christ response to violence and sexual abuse in the family," a conference for lay people, caregivers, pastors and professionals, will be held Nov. 2-3 at the Upland (Calif.) Brethren in Christ Church. Cost is \$45, which includes registration and two meals. For more information contact West Coast MCC, 1010 G St., Reedley, CA 93654, (209) 638-6911, or MCC Domestic Violence Task Force, Box 1292, Winkler, MB R6W 4B3, (204) 325-7514.

NEWS

Pastorate Project 'consultant-leaders' meet for workshop

Elkhart, Ind.—The 10 "consultant-leaders" for the Pastorate Project met for the first time here in May. Other participants in the workshop included project director Albert J. Meyer, assistant director David L. Sutter and resource person H. Barry Evans, president of The Grubb Institute USA.

The Pastorate Project of the General Conference Mennonite Church (GC) and the Mennonite Church (MC) is a three-year joint project administered for the two denominations by the Mennonite Board of Education. Its goals include helping pastors and congregational leaders clarify their roles and functions, improving the process of congregational discernment in pastor-congregation relationships, and strengthening conference supervision and support of pastors and congregations.

Fourteen pilot congregations have been selected for participation in the project, and two more are considering invitations to join. Consultant-leaders have made initial visits to eight of the congregations. The congregations selected came from a list of 70 recommended by their conference ministers in the United States and Canada. They include some that have shown interest and have been affirmed by their conference ministers.

The pilot congregations are

characterized by healthy pastor-congregation relationships, a willingness to work at systemic change and a desire to contribute to new learning and directions for pastor-congregation relationships churchwide.

In the first phase of the project (now completed) the steering committee worked with "leader-writers" Ardean Goertzen and Duane Beck to identify problems and possible solutions. Now, in the second phase, the 10 consultant-leaders are working with 16 pilot congregations over an 18-month period to test the ideas developed in the first phase.

"We now have an excellent corps of people committed to the goals of the project," said Albert Meyer.

The consultant-leader group includes the following:

- Owen Burkholder, Harrisonburg, Va., originally from Alberta and now pastor at Parkview Mennonite Church, Harrisonburg, and chair of the Virginia Mennonite Conference Council of Faith and Life (MC);
- James Gingerich, Moundridge, Kan., pastor at First Mennonite Church, affiliated with the Western District (GC), and recent member and vice president of the GC General Board;
- David L. Gustafson, Langley, B.C., consultant to congregations and workshop



Consultant-leaders and staff for the Pastorate Project: (front row) David L. Suter, Albert J. Meyer, H. Barry Evans, (middle row) Marvin Zehr, Larry Kehler, James C. Longacre, Dale Stoltzfus, Marlene Kropf, (back row) Herbert Schultz, David L. Gustafson, James Gingerich, Owen Burkholder, James H. Waltner.

leader in British Columbia and earlier pastor of the Langley Mennonite Fellowship;

- Larry Kehler, Winnipeg, former pastor of the Charleswood Mennonite Church in Winnipeg and currently general secretary of the General Board of the Conference of Mennonites in Canada (GC);
- Marlene Kropf, Elkhart, Ind., staff person and workshop leader with the Mennonite Board of Congregational Ministries and interim faculty member at the Associated Mennonite Biblical Seminaries;
- James C. Longacre, Barto, Pa., conference coordinator for the Franconia Conference (MC), earlier pastor of the Bally Mennonite Church;
- Herbert Schultz, Cambridge, Ont., conference minister for the Mennonite Conference of Eastern Canada,

earlier pastor of the Poole and Wanner Mennonite churches;

- Dale Stoltzfus, New Paris, Pa., conference minister for Allegheny Conference (MC), earlier pastor of congregations in New York City and Pennsylvania and member of the Mennonite Church Comprehensive Leadership Development Strategy Group;
- James H. Waltner, Goshen Ind., lead minister of the Goshen College Mennonite Church, affiliated with the Indiana-Michigan Conference (MC), and earlier pastor of congregations in Kansas, California and Illinois and chair of the Mennonite Biblical Seminary board;
- Marvin Zehr, Wichita, Kan., pastor at Hope Mennonite Church, Wichita, and recent president of the Western District (GC). *David Sutter*



Barbara Reber, executive director for the Inter-Mennonite Council on Aging, held workshops in Ontario this spring. Events were often family affairs, involving young and old. Gerhard Thiessen, lay minister and chaplain of

the Vineland Home for the Aged, organized the workshops.

The Pembina Times, a regional weekly newspaper in southern Manitoba, distributed its first issue with the Mennonite column "Another Way" on April 30. "Another Way" is a motivating and inspiring column with practical applications of Christian truths written by Melodie Davis of Mennonite Board of Missions Media Ministries. A number of newspapers in southern Manitoba recently decided to sponsor the column's message to their area. Chris Arnie, senior pastor at Grace Mennonite Church, Winkler, Man., said, "We got excited about outreach through the local paper."

The Newton Region Mennonite and Brethren Marriage Encounter turned over program leadership to its six areas at the end of May. The Newton (Kan.) Region helped develop and guide the Marriage Encounter in the six areas: eastern, northwestern, midwestern and north central United States, and eastern and western Canada. The Newton Region served 2,969 couples since it began in 1979.

NEWS

Publishers want *Rejoice!* to grow

Hillsboro, Kan.—The publishers of *Rejoice!* are looking for ways to strengthen the devotional ministry of the quarterly devotional guide sponsored jointly by the General Conference Menno-

nite Church, the Mennonite Church and the Mennonite Brethren Church.

Rejoice! has a circulation of approximately 17,000, with a possible readership of

40,000 to 50,000. In September 1987 it changed from a two-level format for younger readers and older readers to a single-level format suitable for all ages.

The Uniform Series Scripture outlines are the Scripture basis for *Rejoice!* Each denomination provides its own prayer reminders. The publishers recommended a more aggressive promotion program.

The newly appointed editor is Katie Funk Wiebe, Hillsboro, Kan. Associate editors are Marjorie Waybill, Scottdale, Pa., for the Mennonite Church, Mary Lou Cummings, Quakertown, Pa., for the General Conference Mennonite Church, and Malinda Nikkel, Newton, Kan., for the Mennonite Brethren Church.

Mennonites speak up for Middle East peace

On May 14 and 15, three Mennonites from Ohio and Kansas went to Washington to talk to members of the U.S. Congress about peace in the Middle East.

Marion Stroud and Jim Mohr, First Mennonite Church,

joined more than 100 other church leaders from 22 states in visiting their senators and representatives and meeting with other key legislators on Middle East Affairs.

The advocacy event was planned by Churches for

Churches for Middle East Peace (C-MEP) actively supports resolving the problems in the Middle East in ways that assure security and justice for all peoples and countries in the region, increased emphasis on human rights standards for the Middle East, arms reductions throughout the region. These Washington Advocacy Days were the first such event the C-MEP has sponsored. *Patricia Shelly*

Rejoice!



From left: Marion Stroud (Wadsworth, Ohio), Hilda Nikkel (MCC volunteer, Steinbach, Man.), Delton Franz (director, MCC Washington office), Greg Goering (MCC volunteer, Hillsboro, Kan.), Jim Mohr, Patricia Shelly

Wadsworth, Ohio, and Patricia Shelly, Bethel College Church, North Newton, Kan., have all made recent trips to the Middle East. They have discussed the conflict with Mennonite Central Committee workers in the region and with Israelis and Palestinians. In May they

Middle East Peace. Mennonite Central Committee is part of this Washington-based coalition of more than a dozen Protestant and Catholic organizations who maintain offices in Washington. MCC participation is coordinated through their Washington office.

People with disabilities hold international retreat

Akron, Pa. (MCC)—Members of "Faith and Light," a group of people from Harleysville, Pa., who have developmental disabilities, their families and friends are among the members who traveled to Winnipeg, July 21-23 for the first international Mennonite retreat on disability.

Mennonite Central Committee helped plan the retreat, "Celebrating Differences," held prior to Mennonite World Conference. MCC also provided travel stipends for disabled delegates and their attendants from developing countries.

"For many international visitors and North Americans the trip is their first opportunity to attend a meeting on spirituality, disability issues and the church," says Henry Enns, MCC disabilities coordinator.

Nepal's king granted amnesty to all religious prisoners June 12 and gave instructions for dismissal of all cases against people awaiting trial for religious activities, according to Edgar Metzler, executive director of United Mission to Nepal. Nepal's constitution allows religious freedom but forbids conversion from one faith to another. The amnesty primarily affects Christians who were jailed for religious activities in the country.

Larry Graham of the Illiff School of Theology in Denver has been involved with Arvada (Colo.) Mennonite Church to help the congregation recover from its recent experience of a pastor's crossing "the boundaries of professionalism" into "personal gratification." Graham, who has received a Lilly Grant to study congregational response to pastoral abuse, is giving his final report to the congregation in July. It will then consider how it wants to act on these findings and recommendations. The congregation is also asking, Should the larger conferences play a larger role in crisis situations like this?

About 90 percent of the male-oriented usages in the Bible would be eliminated if translations adhered to the meaning in the original manuscripts, says Joseph Arackal, a Roman Catholic priest whose doctoral studies were on original biblical texts. Although the Hebrew word translated as "man" often meant simply "human being," Arackal says, "English couldn't duplicate that, so translators just went with 'man.' When you compare it with the original, most places where 'man' is used now can be changed to 'human being.'"

NEWS

AMBS graduates 41 people

Elkhart, Ind. (AMBS)—As recipients of the gift of hope, "your life has been prepared to know true priorities," Henry Poettcker told the 41 graduates of Associated Mennonite Biblical Seminaries, Elkhart, Ind., in the commencement service at College Mennonite Church, Goshen, Ind., June 1.

"You and I will see demonstrated again and again what hope means as we observe how others live not under but above the circumstances," he said. The graduating class chose Poettcker as commencement speaker on his retirement from 12 years as president of Mennonite Biblical Seminary.

Poettcker said hope "is a gift from God. In that sense it is not from within us, as if we were the source of it." He added, "Hope is in Christ. What in the Old Testament was veiled, in the New Testament is unveiled." A third characteristic of hope, he said, "is that its object is future, yet we already have it."

Thirty-one candidates were awarded the Master of Divinity degree, a three-year program designed to equip them for such church ministries as pastoring, teaching, counseling, evangelism and missions.

Seven candidates completed the Master of Arts in Theological Studies degree, a two-year program to supplement other professional training or to strengthen participation in the life and mission of the church.

One candidate completed the two-year Master of Arts in

Peace Studies degree, a program intended to deepen the understanding of and commitment to the biblical vision of peace and justice and

dean Jacob Elias said that most of the 24 men and seven women graduating with the M.Div. degree will be entering pastoral ministry, with others planning further study, church planting, churchwide and

C.Th. recipient will continue in business marketing and the other will assume a team pastoral ministry.

Poettcker and Marlin Miller, president of Goshen Biblical Seminary, conferred the



The 1990 graduating class includes (top left) David Rogalsky, Edward (Ike) Porter, Brenda Glanzer, Timothy Weaver, Terry Shue, Jacob Tijerina, Gerald Schlabach, Richard Lougheed, (third row) Mathew Swora, Mark Schlotterbeck, Ingrid Loepp, Bev Suderman, Gordon Myers, Merritt Welty, Clair Hochstetler, (second row) Ken Johnson Shenk, Daniel Foley, Denny Speas, Duncan Smith, Toshiro Tsubota, Gwen Gustafson-Zook, Rodney Hollinger-Janzen, Karl Koop, Obed G.K. Dashan, (front row) Ruth Yoder, Gay Kauffman, Pamela Tolmay, Lauren Martin, Tracey AugsWerner, Erica Thiessen, Jonathan Neufeld, Doreen (Dueck) Neufeld, Hugo Neufeld. Not pictured: Lois Edmund, Winnipeg; John Hiebert, Delta, B.C.; Randy Smith, Fort Worth, Texas; Stanley Shantz, Glendale, Ariz.

its embodiment in the world. Two graduated with a Certificate in Theology, a two-year curriculum for mature people without a college degree.

In presenting the graduates,

conference ministries and overseas mission.

The M.A. graduates will be involved in reconciliation counseling, college teaching and graduate studies. One

degrees, assisted by Ruth Ann Gardner, registrar. Poettcker retired effective June 30, and Miller became the first joint president of the two schools on July 1. *John M. Bender*



John Howard Yoder, professor of theology at the University of Notre Dame, South Bend, Ind., will preach at a special ecumenical Family Peace Rally and worship service focusing on a Christian response to nuclear arms. His sermon, "A Choice of Gods," is

planned for Sunday, Aug. 5, at Elmhurst (Ill.) Presbyterian Church, following a potluck. The Family Peace Rally is held on the first Sunday of every August by Friends for Peace, an interdenominational network of 45 churches in the western suburbs of Chicago.

The First Deaf Mennonite Church, Lancaster, Pa., has established a fund available for any deaf or hearing person who is preparing to attend a seminary or similar program for the purpose of becoming a pastor or being involved in a deaf Anabaptist church or related ministry. Scholarship recipients will be chosen based on their interest in deaf pastoral ministry, leadership or overseas ministry with deaf people; evidence of financial need; their commitment to ministry in an Anabaptist deaf congregation and their current membership in an Anabaptist congregation. Contributions may be sent to the treasurer of First Deaf Mennonite Church, 2270 Old Philadelphia Pike, Lancaster, PA 17602.

Nine Goshen (Ind.) College students who became ill in April 1989 with hepatitis A donated blood a year later for medical research. University of Notre Dame scientist Elliot Rosen contacted campus physician Willard Krabill about using the students' blood for research. The samples are helpful, said Rosen, because the students' immune systems successfully fought off the disease.

NEWS COMMENTARY

Where is the alternative to armed struggle?

Ted Koontz

Problems in Burma have been escalating since 1988, when the Burmese army brutally broke up a nationwide strike and massive pro-democracy demonstrations, killing thousands of protesters (some estimates are as high as 8,000). Between 5,000 and 10,000 people fled to border areas to join forces with ethnic insurgents who have been waging wars of independence against the military government of Burma for more than 20 years.

I visited that border area. All the time I was at the hot, ramshackle camp, my mind kept flashing back to two images from my liberal arts education. One was of Don Quixote, the hopelessly idealistic knight created by the writer Cervantes. The other was of the Children's Crusade.

The camp I visited was "home" to 600 students who had fled from Rangoon and other sites after the military repressed their demonstrations for democracy in the spring, summer and fall of 1988. Buildings were mostly makeshift bamboo structures, with no sides and with roofs made of thin blue plastic sheets, often ripped. Even in the dry season they were dangerously cold at night.

More nightmarish than the

setting, however, were the students. Ages 13-18, they were out of place in the jungle. They were city kids and belonged in school.

Our translators were English literature majors, more at home discussing T.S. Eliot than waging a revolution. Others were medical students, historians, biologists. Their food was often inadequate. Their blue roofs targeted them for bombardment by the Burmese Air Force. They were subject to manipulation by outside groups, on whom they had to rely for survival.

Many were sick. Infirmarys, one for males and one for females, were staffed by veterinarians and students with a year or two of medical training. Most patients had stomach disorders and a serious type of malaria that is resistant to most anti-malarial medicines.

None knew what they were getting into when they came here. They expected their stay to be short. They had come to escape the murder they had seen wreaked upon their friends. Their intent was to overthrow the military dictatorship and build a new democratic Burma. As they told their stories, their hardness made them seem much older.

A Mennonite friend who visits

them regularly asked what he could do for them when he came again. After a long silence a girl sick with malaria, who looked no more than 15, said, "Bring me an M-16 rifle." He shrugged and laughed. They knew he would not provide arms.

When they spoke and cried about the horrors they had seen, they were school kids. But when they put on their uniforms, marched in units and responded to orders, they were revolutionaries.

We sat in a small snack shop having soft drinks, while the main military strategist in the camp described his plan to build a hang glider. He will, he says, jump off a cliff and sail over the Burmese military, raining hand grenades on them. Others laughed, helping me keep my grip on reality, but he was deadly serious.

We saw fewer than two dozen weapons in camp. In a few weeks the first group of 200 was to have completed their military training and leave to re-enter the main part of Burma to overthrow the government on the assumption that the population would rise up and support them.

I wonder why they think they can survive in armed groups of 10 or so, when the military has captured and killed a number of

their unarmed friends. Sadness overwhelmed me: children walking to the slaughter.

One morning I was asked to speak to the students. I agreed with the justice of their cause, but I hate war. I thought they were wrong morally and strategically in undertaking a guerrilla war. I feared that most of them would die senselessly. I searched for words.

I worry about the nightmare that is bigger than that camp and those student-soldiers. The nightmare is regimes that push students to make the choices and face dangers. The nightmare is a world that does so little to force such regimes to treat their citizens humanely. The nightmare is those of us who believe in, long for and work for peace but who have so little to offer to those student-soldiers who desperately seek an alternative to armed struggle but see none.

Perhaps the nightmare does not need to be. But to stop it, we who have more options than those students on the border must rouse ourselves and help create alternatives to a slaughter already under way, and to a bigger slaughter in the making.

Ted Koontz worked for Mennonite Central Committee in the Philippines 1987-1989.

Honduran Mennonites have been criticized as being "communist" because of their peace and justice program, writes Isaias Flores, pastor and president of the Honduras Mennonite Church and a member of the International Mennonite Peace Committee. The Honduran government has been upset by the church's work with Salvadoran refugees. The church is also forming a proposal for an alternative service program, writes Flores.

The Immigration Reform and Control Act of 1986, proclaimed as the instrument through which the United States would at last regain control of its southern border, has failed, says Stephen G. Cary, chairperson of American Friends Service Committee. The General Accounting Office reports that 19 percent of U.S. employers, representing nearly 900,000 enterprises, have adopted discriminatory hiring policies as a direct result of IRCA's employer sanctions. Cary calls for supporting peace initiatives, democracy and economic recovery in Central America, easing Third World debt burdens and addressing exploitation in the U.S. labor market.

Eight national religious leaders recently signed an appeal to the U.S. Congress to raise the federal tax on alcoholic beverages. The tax was set in 1951. The move would cut alcohol consumption and reduce the federal budget deficit, the appeal said. The signers represented the Southern Baptist Christian Life Commission, the National Association of Evangelicals, Evangelicals for Social Action, the National Council of Churches, the United Methodist Church, the Church of Jesus Christ of Latter-day Saints and the Presbyterian Church (USA).

RECORD

WORKERS

Henry and Tina Dirks, Bethany Church, Virgil, Ont., began a three-month NAA in May. They are COM/AIMM missionaries in Kinshasa, Zaire, where they work with the Center of Protestant Literature, Henry as director and Tina with literature production. During NAA they will purchase printing supplies and press parts.

Margaret Ediger, La Comunidad de Esperanza, Dallas, Texas, will be ordained on Aug. 25. Former COM missionaries in Colombia, she and her husband, **George**, now serve as church planters in East Dallas.

Susan Redding Emel, Topeka, Kan., is serving as transition pastor for Manhattan (Kan.) Fellowship during July and August.

Helen Ens, Blumenort Church, Gresham, Man., missionary to Mexico with COM, returned to Canada on June 19 for a one-year NAA. She began work in Mexico in 1955, and has been teaching and directing the Alvaro Obregon Elementary School, Steinreich branch, as well as teaching at the Christian Training Bible School for adults.

AIMM—Africa Inter-Mennonite Mission
AMBS—Associated Mennonite Biblical Seminaries
COM—Commission on Overseas Mission
NAA—North America Assignment



H. Dirks



T. Dirks



Fransen



D. Friesen



J. Friesen



R. Friesen



Ediger



Ens

Sharon Fransen, Mennonite Church of Normal (Ill.), is serving a summer voluntary service assignment with Mennonite Board of Missions as a day-care teacher at La Jara, Colo. Her parents are Werner and Kay Ann Fransen.

Dorothy Friesen, Chicago, will be the speaker for the Central District Conference women's retreat, Sept. 14-16, at Camp Friedenswald. Her topic is "Sisters of a Common Thread."

June and Richard Friesen, Wildwood Church, Saskatoon, COM/AIMM missionaries,

returned to Canada for a one-year NAA. They began service in

1987 in Zaire, where Rick has directed the construction project for the Bible Institute at Kalonda. June taught language classes for student wives and was involved in medical ministries. The Friesens have three children, Christopher, Carinna and Matthew.

Colin Hofer, senior at Freeman (S.D.) Academy, reached the status of finalist in the 1990 National Merit Scholarship Competition. He is the son of Vernon P. and Twyla Hofer.

James Liu, 86, Hengyang, Hunan Province, China, is in Canada and the United States July 10 to Aug. 18. He is traveling with his son, **Timothy**, and daughter-in-law, **Edna**. They are scheduled to attend Mennonite World Conference and then travel in Kansas, Iowa, Indiana, Ohio, Pennsylvania, Massachusetts and Ontario. James' grandson, **Paul Liu**, attended Rockway Mennonite High School in Ontario last year and next year will attend Canadian Mennonite Bible College, Winnipeg.

Alison McDaniel and **Jenny**

Schumacher, Grace Church, Pandora, Ohio, returned July 13 from three-week voluntary service assignments in Northern Ireland.

Wayne Northey, Port Moody, B.C., has been appointed Mennonite Central Committee Canada's new Victim/Offender Ministries program director. He has been interim director for the past year.

Eddy Paimoen, an Indonesian seminary student, and **Paul Wee**, a retired businessman, are leading a new Mennonite fellowship in Singapore. The work is related to Mennonite churches in Indonesia, and participants come from Burma, Ethiopia and New Zealand.

Helen Wells Quintela, pastor at St. Paul (Minn.) Fellowship, will be the featured speaker for the women's retreat sponsored by the Northern District Women in Mission, Sept. 15-16 at Swan Lake Christian Camp. The topic is "Becoming Sisters."

Rosemary Reschly began July 1 as administrative secretary for the AMBS president. **Bev Sawatzky**

As of Feb. 1, South Africans conscientiously opposed to military service and who perform alternative service were to have their length of service cut in half. A similar reduction in the length of jail sentences is also possible for conscientious objectors who do not qualify for alternative service. South Africa has been known as one of the most punitive in its treatment of COs. A spokesperson for the South African network of CO Support Groups cautions that the change is at this point only a "policy announcement." The laws that legislate for lengths of military service and CO penalties remain unchanged. Those laws require all white males to undergo a total of four years' military service, consisting of two years of basic training and service followed by periodic shorter "camps." Up to this point, people serving prison sentences for conscientious objection have been ineligible for parole or any shortening of the sentence. Three men are serving prison sentences of up to six years.

Gordon Cosby described the various dimensions of the biblical call during the annual meeting of conference mission leaders of the General Conference Mennonite Church and the Mennonite Church. Cosby, pastor of Church of the Saviour, Washington, said the biblical call "at its deepest sense occurs in community nurtured by prayer in the context of pain and the poor." He added that everyone is called by God, a call that continues throughout our lives. "Hearing the Biblical Call" was the theme of this year's meeting, held April 22-25 in Elkhart, Ind. About 50 people attended.



Phil Richard

RECORD



Quintela



J. Sommer



T. Sprunger



Swartley



A. Wade



S. Wade



S. Sommer



S. Sprunger

began as administrative secretary to the dean and assistant. *Virginia Nussbaum* began as administrative secretary to the AMBS vice president and director of field education. She continues as office coordinator. *Karen Weldy Kaufman* is administrative secretary to the Mennonite Biblical Seminary development office while continuing as administrative secretary to faculty with administrative portfolios.

Lisa Schirch-Elias, a 1990 graduate in peace and conflict studies at Conrad Grebel College, Waterloo, Ont., has received a \$1,350 award from the June Schwartzentruber Fund to develop projects to help Mennonites understand the Innu, one of Canada's Native peoples.

John and Sharon Sommer, Faith Church, Newton, Kan., returned in late June from a one-year assignment with COM

serving as host and hostess at the Japan Anabaptist Center in Tokyo. They have two children, Michelle and Brian. They have resumed their employment at the General Conference offices: John as COM secretary for Asia and Sharon as editorial assistant for *The Mennonite*.

Suanne and Tim Sprunger, First Church, Berne, Ind., missionaries with COM, returned on June 27 for a one-year NAA. They have served in Hong Kong since 1981 in church planting, evangelism and leadership training. They have two sons, Andrew and Nathan. During NAA they will make their home in Berne, and Tim will itinerate for COM.

Willard M. Swartley, professor of New Testament at AMBS, has been named interim dean at AMBS. *Gayle Gerber Koontz* will begin her duties as dean Jan. 1, 1991.

Andrew and Susan Wade, Seattle Church, have completed their term in Taiwan as Overseas Mission Volunteers with COM. Susan served as head teacher at Hualien Christian School, a school for missionary children in grades K-8, and Andrew helped produce a fund-raising video for

Mennonite Christian Hospital and helped at the school. This fall in Oregon Sue will teach school and Andrew will begin seminary studies.

—compiled by *Angela Rempel*

Mountain Community Mennonite Church, Palmer Lake, Colo., welcomes applications for a **pastoral position** (interim or full time). Position available July 1990.

Direct applications to Sharon Baker, Box 502, Palmer Lake, CO 80133.

Wildwood Mennonite Church of Saskatoon invites applications for the position of **full-time pastor**.

Send inquiries or resumé to Pastoral Search Committee, Wildwood Mennonite Church, 1502 Acadia Drive, Saskatoon, SK S7H 5H8.

Women's varsity volleyball coach needed. Part-time position (September-October). Experience required.

Contact Phil Osborne, (316) 327-8449 or Kathy Goering, (316) 327-8205, or write Academic Dean's Office, Hesston College, Box 3000, Hesston, KS 67062.

Menno Simons Christian School is actively seeking to fill **teaching positions** in its junior high program. Teaching openings are in French, the humanities, math and science.

Interested applicants should forward pertinent information and resumé to the Principal, Menno Simons Christian School, 2445-23 Ave. S.W., Calgary, AB T2T 0W3, (403) 249-9944.

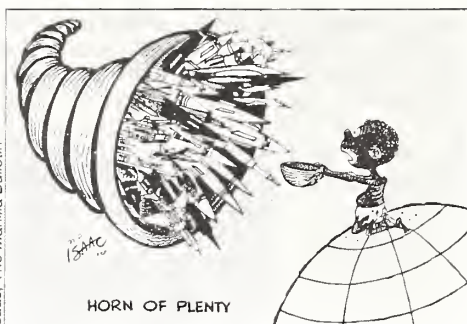
Canadian Mennonite Bible College invites applications for a two-year position (1991-93) in **theology**. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Send inquiries and applications to the Academic Dean, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, by Aug. 31.

Grace Mennonite Church, Winkler, Man., is accepting applicants for the position of **leading minister**, with duties to commence Sept. 1.

Grace is a congregation of about 280 members, located in a growing town of about 7,000 people.

Send letter of application and resumé to Don Dyck, Box 809, Winkler, MB R6W 4A9, (204) 325-8822.



Bread for the World has called on U.S. President George Bush and Soviet President Mikhail Gorbachev to reverse the trillion-dollar arms race and redirect resources toward aiding the billion people worldwide who suffer from chronic hunger. BFW is waging a campaign to "Share the Harvest of Peace" in order to reduce hunger and militarization in the world. The Harvest of Peace Resolution introduced in the U.S. Congress in February by Sen. Mark Hatfield (R-Ore.) and Rep. Matt McHugh (D-N.Y.) calls for the nations of the world to cut military spending in half by the year 2000 and redirect resources toward ending hunger. The resolution also calls for reduced military assistance to developing nations, as regional conflicts are one of the primary causes of hunger.

One of the Mennonite radio programs beamed into the Soviet Union and Eastern Europe will begin offering J.C. Wenger's Mennonite Faith Series booklet "The Way to New Life" in August. Russian emigrant Vassil Magal has been overwhelmed with listener response to the "New Way" and "Voice of a Friend" radio programs since "perestroika" reforms began easing restrictions on Soviet citizens. Magal is speaker on the programs produced by Mennonite Board of Missions Media Ministries.

RESOURCES

Films

God's Creative Spirit in the World (16-minute slide set) surveys the way General Conference Mennonite Church mission involvement began in 16 countries around the world during the past 90 years and challenges viewers to look forward to the coming decade. Included is a script/guide for use in building an entire worship celebration around the slide set. It is available for free

loan from the Commission on Overseas Mission, Box 347, Newton, KS 67114.

Another slide set from COM for free loan is **The Inner Strength of Asia**, which gives an overview of recent changes in Asia.

Everyday Life in the USSR: The Story of Tanya, a Moscow Teenager (VHS, 25 minutes, \$10 rental) and **My Russian Friends** (VHS, 58 minutes, \$10 rental) are new videos at the Peace Resource Center at

Covenant Mennonite Church, Winkler, Man., invites applications for a **half-time pastor** of a church with 44 members. Applicant should have Anabaptist orientation. Duties to include some preaching, teaching, outreach and youth ministry.

Send resumé, including references, to Search Committee, Box 29, Winkler, MB R6W 4A4, (204) 325-7575.

Performing arts technical director. Has primary responsibility for the technical direction of drama/fine arts productions and supervises the use of the auditorium. Manages set design and construction, lighting, box office supervision and is responsible for performance-related equipment. Bachelor's degree and experience in technical theater production required.

Send resumé to Personnel Office, Eastern Mennonite College, Harrisonburg, VA 22801.

RNs—here is an opportunity to be part of the "caring team" in a 60-bed intermediate-care facility. **Charge nurse** position open.

Apply to Parkside Homes, Inc., 200 Willow Road, Hillsboro, KS 67063, (316) 947-2301.

Philhaven Hospital, a 96-bed psychiatric facility operating from a Christian perspective to provide a broad range of inpatient and outpatient mental health services, is looking to employ a **half-time psychiatric/mental health nurse educator**. Will be responsible to develop and provide a psychiatric/mental health education program for nursing department and assist in orienting new nursing staff. M.S.N. required with two years psychiatric nursing experience, at least one post-master's.

For confidential consideration, contact Cathy Dale, personnel, Philhaven Hospital, Box 550, Mount Gretna, PA 17064, (717) 270-2451.



Jim Eckard (MBM)

Mennonite musician and songwriter Chuck Neufeld finishes recording his fifth album, "Ease the Pain," at Alive Studios in Harrisonburg, Va. Neufeld, director of Mennonite Voluntary Service, a program of the Commission on Home Ministries of the General Conference Mennonite Church, says this album "reflects where I'm at in wanting to participate in easing the pain of the world." The cassette tape is available for \$9 from MVS, Box 347, Newton, KS 67114.

Wilmington College, Box 1183, Wilmington, OH 45177, (513) 382-5338. The first shows the daily life of 16-year-old Tanya. In the second, filmmaker Stephen Schecter, who lived in the Soviet Union 20 years ago, returns to explore with his Russian friends the changes taking place there. The Hiroshima/Nagasaki Memorial Collection at the college also has new audiovisuals on Japanese culture and on environmental concerns.

The film series **The Mennonite Brethren Church: A Mis-**

sionary Movement (16mm, \$75, or VHS, \$15 rental, \$60 purchase) is available from the Centre for Mennonite Brethren Studies in Canada, 1-169 Riverton Ave., Winnipeg, MB R2L 2E5, (204) 669-6575.

Community and student response to a March 13 tornado is the focus of a video produced by Hesston (Kan.) College. Copies are available for \$10, plus \$2.50 postage and handling, from Tornado Video, c/o Hesston College, Box 3000, Hesston, KS 67062.

—compiled by Gordon Houser

How to keep PEACE in your congregation

Joyce M. Shutt

Conflict is not only normal, it is inevitable. Conflict is the stuff of life. The issue is learning how to deal with it. We can't force others to change, but we can open the doors to change by examining ourselves.

One way to do that is to ask, What's it like to live and work with me?

As a pastor I am frequently criticized. My parishioners often differ with me. In those situations I have two basic choices: I can get defensive and insist that things be done my way. When I do that, the group usually breaks into two factions: those who support me and those who don't. However, when I hear criticism as information I need about how certain people feel, their needs and preferences, I have gained information that helps me decide on an appropriate response.

"What's it like to live and work with me?" Ask yourself that question next time you get angry about something. "Am I openminded? Do I have to have my own way? Am I willing to accept others' ideas? Am I easily offended? Am I manipulative? Do I blame others for what goes wrong? Do I always have to be right? Do I feel insecure when others don't share my ideas or beliefs? Do I try to get out of work? Do I keep my promises? Do I compliment others for jobs well done? Do I look for the good in others, or for their failures? Can I laugh at myself? Am I patient? Do I try new things? Am I afraid to fail? Do I take direction well? Do I respect others?"

Initiating change and healing in our congregations and families by working on ourselves is profoundly biblical. Paul's writings are based on that premise. Let's look at Romans 12.

With eyes wide open to the mercies of God, I beg you as an act of intelligent worship to give God your bodies as a living sacrifice, consecrated and acceptable to God.

We have this idea that we have to defend ourselves, hang on to things, stick up for ourselves. But Paul reminds us that every time we give something away, something new and different comes to take its place. By giving our lives and bodies to God, by taking others' needs and ideas into consideration, we won't be

robbed of joy; instead we will find it.

Don't let the world squeeze you into its own mold, but let God remold your minds from within.

Learning to ask, What's it like to live with me? becomes an act of worship. It helps renew our minds. It opens the way to discerning God's will instead of our will. Anytime we get to thinking

Ask yourself, What's it like to live and work with me?

something has to be done a certain way, we are saying "my will" not "thy will."

As your spiritual teacher I give this piece of advice to each one of you. Don't cherish exaggerated ideas of yourself or your importance but try to have a sane estimate of your capabilities by the light of the faith that God has given you all.

Some of us have exaggerated ideas of our importance. Others suffer from feeling inferior, and we are afraid to say our needs and wishes. In God's reign everyone has a contribution to make.

For just as you have many members in one physical body and those members differ in their functions, so we, though many in number, compose one body in Christ and are all members of one another.

Do what you do well. Don't get caught up in what others are doing. It's interesting that the more we try the more we are able to do. But the more we see ourselves as part of a larger body, the easier it becomes to let others do things and develop their gifts.

Let us have no imitation Christian love, but let us have a genuine break with evil and a real devotion to good. Let us have a real warm affection for one another and a willingness to let the other have the credit.

What's it like to live with me? becomes a discerning question. As we accept ourselves with our strengths and weaknesses, we accept others as well.

Base your happiness on your hope in Christ. When trials come, endure them patiently; steadfastly maintain the habit of prayer.

Because our identity is rooted in Christ, we don't have to have our way to validate our sense of self-worth. Enduring patiently means learning the lessons God wants to teach us and using our trials as opportunities for growth.

Give freely to fellow Christians in want, never grudging a meal or a bed to those who need them. And as for those who try to make your life a misery, bless them. Don't curse, bless.

This approach to conflict works. Focus on the positive. Assume responsibility for your happiness and actions. Refuse to let another human being control your life. When our identity is rooted in Christ, God uses us to transform difficult situations. We refuse to be affected by meanness and spite.

Share the happiness of those who are happy and the sorrow of those who are sad.

Respect and value others. Don't tell them what they should or should not

feel. What we do or don't do with our feelings is what matters.

Live in harmony with each other. Don't be snobbish but take a real interest in ordinary people. Don't become set in your own opinions. Don't pay back a bad turn by a bad turn, to anyone.

Take an interest in others, especially when people's feelings are hurt and folks have taken sides. One of the best ways to dissipate trouble is by listening. Listen for what isn't said as well as what is. Beware of placing yourselves in the center of things. Then you edge God out.

See that your public behavior is above criticism. As far as your responsibility goes, live at peace with everyone. Never take vengeance into your own hands, my dear friends. Take the offensive! Overpower evil with good!

Love is a dynamic, innovative response to conflict and evil because it moves past the causes and focuses on the people involved. Approach every conflict situation (in our churches, families, homes or workplace) with the question What's it like to live with me? When we act on the insights we gain, before we know it we'll be taking our turns doing dishes in the reign of God.



Joyce M. Shutt is pastor of Fairfield (Pa.) Mennonite Church. Here, she used the J.B. Phillips paraphrase of the New Testament.

Three responses to 'How Much Land Is Enough?'

by Ray Epp (June 12 issue)

Farming is a business, but...

I, too, am concerned about the Fort Riley (Kan.) expansion as well as the ecological damage being done by agriculture and industry.

Indeed, technological advances in agriculture have reduced the number of farmers, putting a strain on rural communities. But it has also given many people, such as Mr. Epp and myself, the opportunity to seek higher education and careers outside farming. The important point is that where we choose to organize ourselves into communities is a social issue, not a religious one.

Technological advances in agriculture, not only in the United States but all over the world, have allowed us to support a human population of 5 billion. To abandon these technologies and return to an agrarian society in which a large majority of the people are involved in primary agriculture would result in the starvation of millions, perhaps billions of people. While technological advances have led to ecological problems, the proper solution to those ecological problems is not the abandonment of technology. Unfortunately there are no quick and easy solutions to ecological problems. However, just as we have relied on the creativity of the human mind to relieve the problem of hunger, we must also rely on the creativity of the human mind to solve the problems of ecological damage. After all, human thought is a gift from God.

Healthy communities and a healthy nation do not "depend on a large majority of the people loving and caring for the land" but rather on a large majority of the people loving and caring for the Lord and each other. Farming is a business. It always has been and always will be. To make farming a way of life is to make farming a religion. I have been a farmer; I am currently a student, and I will soon be a market analyst for a major grain marketing firm. These are all occupations. Christianity has always been and always will be my way of life.

Security does not come from belonging to a place and a people. Security comes from belonging to the Lord and a people, a people who are dedicated to serving the Lord, not a people dedicated to serving the land. It is our responsibility as Christians to love and take care of each

other. It is our responsibility as human beings to take care of the land on which we live. *Dwayne Schmidt, 360 Redbud Estates, Manhattan, KS 66502*

Farmers are using talents

As farmers we are saddened by this article. To equate our production of food with the expansion of Fort Riley is an insult. To give Mr. Epp a voice in our church publication as an authority in the field of agriculture does not seem prudent.

Mr. Epp writes, "We need only to look at agriculture as it is being practiced by most North American farmers to see another manifestation of its destructive nature." In our community the farmers who are successful are, by and large, those who practice good conservation techniques. On our own farm the soil is more productive and has less erosion than it had 35-40 years ago. This is because of technology that has been made available to us.

Mr. Epp writes, "Agribusiness (treating farming as a business, not as a way of life) is just as guilty of displacing people, destroying rural communities, failing to protect the soil and polluting the land as Fort Riley." Our grandparents and parents viewed farming as a business just as much as we do. This is evident as we look back on the way they, too, used all the technology and mechanization available to them.

We wish Mr. Epp could have traveled with us last summer in Poland. We visited four gentlemen who had worked for us as Mennonite Central Committee agricultural trainees several years ago. They marveled at our American agricultural productivity. The average size of a Polish farm is seven hectar (15 acres). Their land is rich and productive, but most farms are too small to mechanize, so most of the work is done by hand, and production suffers. As a result there is little incentive for young people to go into farming. One man wept when he explained to us that his wife was so thin because she spent four to six hours each day standing in line waiting to buy what little food there was available for her family of four.

Again Epp writes, "As in agriculture, Fort Riley has been preoccupied with progress." Is progress acceptable in

every other area of life and not in agriculture? Progress has allowed us in North America to have the cheapest and safest food supply in the world. It allows us to feed the poor and share our technology with the rest of the world. We need to view it as a gift from God.

In Matthew 25, Christ's parable about the good servants and the talents is an example. If Christ has called us to use our talents in a particular vocation, it behooves us as his followers to obey, whether it be in agribusiness or any other profession. *Olin and Carol Claassen, Route 1, Box 123, Whitewater, KS 67154*

Fuzzy thinking

This article represents a disturbing trend in fuzzy thinking. By blaming technology for the military and agribusiness practices the author dislikes, means are confused with ends. Although the conclusions may be correct, the arguments are flawed.

As Fort Riley expands to accommodate larger weapons and farms grow to accommodate larger tractors, the article protests that "Technology recognizes no self-limiting principle." We are left to infer that since this puts it outside the natural realm, it is bad.

Since when is nature our God? Genesis 3:14-24 makes it abundantly clear that God has cursed the natural world on account of human sin. Time and again Scripture leaves no doubt that the current order of things is not to God's liking.

Technology is merely a reflection of the human mind, itself a reflection of God. Its dreams and possibilities are as endless as those of our minds. To insist that this is bad is to insist that the ability of the human mind to transcend existing reality is also bad. Shall we really dream no dreams and see no visions?

Creation is broken because of sin. It is our duty to discern God's plan for both the natural and metaphysical worlds, and implement it. In our relations with the natural world it may well be more appropriate to use "small" science than "big" science. But science it remains, and its fruit will be technology.

Ray Epp concludes, "We have the ability to choose our future" and our

choices will somehow save us from destruction. This rests on especially shaky ground. The Bible assures us time and again (and Martin Luther made sure we heard the message) that we cannot save ourselves. Most of us accept this in a spiritual sense without question. But the physical life of the planet has also

been beset by numerous natural catastrophes that have wiped out life as we know it. Our existence itself is but by the grace of God.

Rather than adopt the neopagan attitude that we can somehow save ourselves from disaster by mollifying the gods (or God) of nature with our good

deeds, it will be best if we concentrate our efforts on doing rightly those things we know we must do. The rest we can safely entrust to God's care. It was sufficient for our ancestors in the faith who knew far less than we, and will suffice for us, too. *John Tiessen, 1470 Midway Parkway, St. Paul, MN 55108*

LETTERS

War and peace justice?

The six-month prison sentence given to John Poindexter for his role in the Iran-contra affair is another dramatic sign of the two-tiered justice system in the United States. This I know from direct experience. In January 1989 I received a one-year prison sentence for five misdemeanor counts of trespassing. My crime—praying for peace atop Minute-man nuclear missile silos.

Mr. Poindexter claimed innocence because he was following President Ronald Reagan's order to protect national security. The 14 members of the Missouri Peace Planting believed we were acting out God's command to "beat our swords into plowshares and our spears into pruning hooks" and to "love our enemies." Sitting on those warheads, we pleaded that money being spent on bombs be used to house, feed, educate and provide health care for the 40 million Americans living in poverty.

Oliver North was sentenced to do community service for his crimes—all felonies. John Poindexter—someday—may serve three or four months for his felony convictions. Each of the 14 Missouri Peace Planters was sent to prison. Sentences ranged from six months to two years.

The lesson is clear. If you are wealthy, white and powerful, you can expect leniency from our [U.S.] criminal justice system. But God help you if you are poor, a person of color or an opponent of the U.S. government's war policies. I pray that someday we will learn that prisons ultimately solve no problems. Until then peacemakers will be punished with severe criminal sanctions while warmakers receive wrist slaps. *Duane Bean, 1821 W. Cullerton, Chicago, IL 60608*

A non-Christian 'Mennonite'

The term "Mennonite" was an embarrassment to me as I was growing up. I

didn't want to be from *any* ethnic background. I wanted to be "like everyone else."

Thirty years later I am at peace with my ethnic Mennonite background. I am grateful that my extended family keeps our cultural heritage alive. Gordon Houser [Editorial, June 12], on the other hand, finds this irritating. Even un-Christian. He is obviously a man *not* at peace with himself.

Today the term "Mennonite" isn't restricted to those of a particular ethnic background. Gordon, with his German Catholic heritage, is a prime example. Although it was not always the case, today's Mennonite church embraces many cultures. These new members bring their foods and customs with them and incorporate them into the new congregation. Is it fair to accept new ways of doing things yet deny a cultural heritage to those Mennonites who have the ethnic background of their Dutch/Russian ancestors?

When I think "Mennonite," my mouth waters. I can taste rollkuchen [crullers] and watermelon, verenika [dough pockets filled with cottage cheese], borscht [cabbage soup] and homemade buns. The people that I love—some no longer alive—are kept close to me when I participate in the traditions that I associate with being Mennonite.

When I think Mennonite, I am so glad that I was raised that way. Although I am not a Christian, the way I was brought up within the Mennonite *culture* has had a profound influence on my life and has formed the foundation of my family. I'll continue to call myself an ethnic Mennonite even if it is irritating to Mr. Houser. *Linda Thiessen, 2170 Tower Court, Port Coquitlam, BC V3C 5E3*

Efficiency, our best hope

Thomas Lehman has made an interesting contribution to the energy debate in his article "How Will We Make Electric-

ity?" [June 12]. Here in Ontario we depend on nuclear power for over 60 percent of our electricity consumption, and Ontario Hydro has announced plans to continue that dependence by spending \$200 billion on new nuclear and fossil fuel generating stations over the next 25 years.

Ontario Hydro claims that nuclear power is cheaper despite construction cost overruns, low reliability and the unknown costs of decommissioning and permanent waste disposal.

It also claims that nuclear is better for the environment because of the absence of "greenhouse gases." All the world's fossil fuel power stations together contribute to only 10 percent of the global greenhouse effect. The rest comes from deforestation, cars and heavy industry. Exchanging greenhouse gases for intractable radioactive wastes is no bargain in the long run.

Our most exciting alternative to nuclear power is improvement in the efficiency in our use of current energy resources. Much of what we use is wasted. Reducing this waste through improved efficiency is cheaper and quicker than building new power plants. Already in North America, between 1973 and 1985, the gross national product grew 40 percent, while energy consumption remained constant. Most of this reduction in energy intensity was achieved through increased efficiency.

Great opportunities now exist with proven technology to increase efficiency in the use of electricity. Compact fluorescent light bulbs use one-third the power of incandescent bulbs. The best refrigerators today use one-half the power of older models. Lehman notes rightly that "the research commitment to nuclear energy has far surpassed our commitment to alternative sources." Emphasizing the alternative of improved efficiency is our best hope for making electricity in the future. *Doug Pritchard, 99 Woodmount Ave., Toronto, ON M4C*

books

Restorative justice

Changing Lenses: A New Focus for Crime and Justice by Howard Zehr
(Herald Press, 1990, 271 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Everyone agrees that the criminal justice system does not work. Victims complain about neglect. Non-violent offenders become hardcore recidivists in prison. The media is preoccupied with sensation-ally senseless crimes. Meanwhile,

politicians exploit fear and uncertainty—emphasizing toughness or leniency, depending on how the poll winds blow. In the midst of this morass, Howard Zehr offers his wisdom. Zehr has been the director of Mennonite Central Committee's U.S. Office of Criminal Justice for over a

decade. He was instrumental in starting Victim Offender Reconciliation Programs (VORPs) in the United States.

If you read only one thing on crime and justice issues, read this. If you plan to read nothing on crime and justice...then change your mind and read this. I have a shelf of books on these issues, but this is already my favorite.

Zehr notes that the criminal justice system harms both victims and offenders. Yet the Bible shows special concern for both victims *and* for offenders. From such concerns emerged the seemingly impossible Victim Offender Reconciliation Program. VORPs bring together victims and offenders, allowing them to become acquainted, permitting the victim to explain the effects of crime, encouraging victim and offender to agree upon a restitution process and hopefully moving both toward reconciliation. There are now 100 VORPs in the United States, several dozen in Canada and similar programs throughout Europe.

Our justice system is *retributive*: The state inflicts pain on convicted criminals. Yet crime is the breakdown of community, harming victims, interpersonal relationships, offenders and community. But the criminal justice system concentrates on the state's extracting its pound of flesh. Victims are frustrated, excluded

by legal processes and never experience healing. And offenders often do not change; never facing the victims, they do not realize the results of their crimes and have no chance to experience much-needed repentance and restitution.

Zehr proposes that Christians work for a different "lens," a *restorative* justice that rebuilds broken relationships and includes victims and offenders in the process. This may sound naively unrealistic, except for the fact that VORP and other alternative programs are so successful.

Biblical justice "aims at liberating and creating shalom. Biblical justice is administered in a context of love. Possibilities for forgiveness and reconciliation are the light at the end of the tunnel. Punishment is limited, while love is unlimited. Redeeming love, not punishment, is the primary human responsibility."

Life in the Chaco

Under the Still Standing Sun by Dora Dueck
(Kindred Press, 1989, 293 pages)

Reviewed by Helen Lepp Friesen, 1128 Fisk, Grand Rapids, MI 49507

In this wholesome Christian and Mennonite novel the author, Dora Dueck, opens a window to the past and allows the reader to experience the beginning and then the progress of the Mennonite settlements in the Chaco of Paraguay. With authentic descriptions of characters, settings and episodes, she portrays the life of the Mennonite immigrants through the eyes of a young girl, Anna Sawatzky.

Anna sees the flight from an oppressive regime in Russia in the late 1920s to the unknown isolated wilderness in the Chaco as an exciting adventure. This adventure soon loses its novelty as she,

along with the other immigrants, faces the harshness of the climate, the repeated crop failures due to drought, grasshopper and insect plagues and the typhoid epidemic that leaves the survivors with subdued ambition. Daily existence is hard.

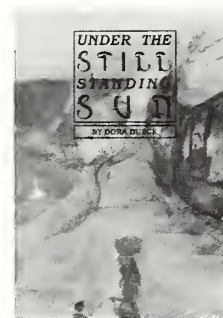
Some of life's joy returns as Anna falls in love with and marries Jacob Rempel. The first few years of their marriage are trying as they cope with the death of their first child and, in the following years, with the pain of infertility. God eventually answers their prayers for a family and blesses them with beautiful and healthy children.

The years of motherhood slip by like the ticking of a clock. The continuous hard work at home, in the yard and in the field, and the exhaustion of it all make time blurry like a fast-moving object. In the autumn of Anna's life she suffers the loneliness of her husband's death. But through the various trials of the different stages of her life she

remains faithful to God and retains a vigorous spirit.

With the development of an electricity-producing plant, profitable agricultural crops, self-sufficient administrative and education systems and churches, the Mennonites, with the help of a gracious God, conquer and learn to make their existence in the Chaco home.

In a sensitive way and with eloquent style Dora Dueck reveals the history and the now prosperous and ordered lives of the Mennonites in the Chaco. She paints the stages of Anna's life and her place in that society with authenticity and realism.



The shame I felt was unlike anything I had known before, for it wasn't a recollection of adolescent naivete, nor the realization that innocence was altered by enlarging experience, but rather an intimate knowledge of violence and hatred within me. For months I battered the images of Maria and Mama and Walde in my mind, carrying on angry conversations with them, lashing them with my words. I was torn between the views of my mother and sister and those of my husband. I was unhappy with them all. These emotions and attitudes only washed away gradually; they wore away with time rather than through any holiness or even graciousness on my part.

I was stripped of my boldness. For many years following I was more subdued in my spirit, unable to trust myself. No longer did I see what I had been; I looked fully at what I was.

From Under the Still Standing Sun

Listen to Jonah and Jesus

John K. Stoner

If we believe Jesus, we must see the connection between evangelism and enemies.

Do you have any right to be angry?" God asked Jonah. Jonah, "the reluctant prophet," should be called "the reluctant evangelist." God's question to Jonah about anger has more to do with evangelism than with prophecy.

The "evangel" is the good news through Jesus Christ, revealing that the heart of the Creator God is love. "Evangelism" is helping people discover that the Creator God loves them.

Jonah, an Old Testament prophet, and Jesus, a prophet from a later era, were both called by God to be messengers of God's astonishing love. They were both evangelists. But Jonah and Jesus give us two different models of evangelism. They confront us. How should the church do evangelism in our time? They tell us we can love our anger or our enemies, but not both.

The sign of Jonah: Jesus made a connection between himself and Jonah. When the scribes and Pharisees asked Jesus for a sign, he said they would not receive any sign except the sign of Jonah (Matthew 12 and Luke 11). What did Jesus mean?

Why did Jesus think of Jonah when the scribes and Pharisees asked him for a sign? Was there something about them that reminded Jesus of Jonah? Something in Jonah's attitude reflected Jesus' times.

If we compare the main themes of Jonah's story and the interaction between Jesus and the scribes and Pharisees, we do find parallels. In the Jonah story, anger is the dominant emotion. The story climaxes in a dialogue between God and Jonah. The discussion is about Jonah's anger. God asks Jonah why he is angry. Jonah seems reluctant to answer.

In the case of the scribes and Pharisees, anger is again the dominant emotion. Matthew reports that certain teachers of the law were upset with Jesus. They accused him of blasphemy. Shortly after the discussion about "the sign of Jonah," the Pharisees and scribes "began to oppose him fiercely and to besiege him with questions, waiting to catch him in something he might say" (Luke 11). Jesus must have been aware that the people who asked him for a sign had a problem with anger.

But behind the anger that Jonah and the religious establishment of Jesus' time held in common were similar forces that gave rise to the anger. Evangelism always takes place in a specific social and political context. For Jonah the context was Israel and Nineveh. God called Jonah to go and preach "good news" in Nineveh. But Jonah had a problem: The Ninevites were mortal enemies of Jonah's people.

The problem of the enemy: In its irrepressible superficiality, the church in our time has supposed that the problem of enemies is political and the problem of sin spiritual. It sees no connection between evangelism and enemies, between grace and national security or between salvation and militarism. God takes care of sin, and the defense department takes care of enemies, says this line of thinking.

Jonah thought so, too, until God talked to him. Jonah was a good, patriotic Israelite. Like his compatriots, he accepted the national rhetoric that defined Nineveh as the enemy. The Nin-

evites were indeed hostile foes. So when God told Jonah to go and preach to Nineveh, he was not of a mind to extend good news to his enemies. They were the war department's business. He went in the opposite direction, toward Tarshish.

God, however, was not finished with Jonah. A great storm soon mirrored the monstrous turmoil in Jonah's soul, and Jonah went into the depths of the sea. But God spared his life and gave him another chance to go to Nineveh. This he did. Upon arrival he delivered his message. The result was astounding. The people repented, and God forgave them. Jonah, however, was not happy. This outcome, which he had feared, made him angry.

God noticed Jonah's anger and began asking questions.

"Do you have any right to be angry?" God asked.

Jonah did not answer. He fell silent, went out of the city, sat down and watched. A vine grew, shaded Jonah for a while, then withered and died. Jonah grew faint and said, "It would be better for me to die than to live."

"Do you have a right to be angry about the vine?" asked God.

"I do," Jonah said. "I am angry enough to die."

But the Lord said, "You have been concerned about this vine, though you did not tend it or make it grow. It sprang up overnight and died overnight. But Nineveh has more than 120,000 people who cannot tell their right hand from left [children] and many cattle as well. Should I not be concerned about that great city?"

The Pharisees' anger: What was it about Jesus' ministry that angered the scribes and Pharisees? It was Jesus' concern about the blind and lame sinners, outcasts and Samaritans whom the Pharisees considered enemies of God's people.

The religious establishment was angry because Jesus was showing it that God loved its enemies. The scribes and Pharisees wanted to deal with those people by exclusion, law enforcement, capital punishment and holy (just) war, if necessary. They did not rejoice when the lost coin, the lost sheep and the lost son were found. Jesus gave the sign of Jonah.

Evangelism and enemies: One meaning of Jonah's story may be that God's sovereign love can leap over the walls we build and the missiles we place between ourselves and our national enemies. It is good to celebrate God's sovereign love but not good to presume upon it. Would we not do better to read the sign and take Jesus' way of loving our enemies?

Somewhere in all of this are the connections between evangelism and enemies—between gospel on the one hand and militarism on the other.



John Stoner, 728 Fulton St., Akron, PA 17501, is a parent, writer, peace activist and spiritual director. He serves on the outreach commission of Lancaster Brethren in Christ Church. This article also appeared in "Shalom," a publication of the Board for Brotherhood Concerns of the Brethren in Christ Church. John is currently writing materials for congregations to use in the Living in Faithful Evangelism (LIFE) program.

EDITORIAL

Can the 'activists' and 'conservatives' be friends?

Mennonites are merely following the American dream with a Jesus overlay. More books and lectures won't do it. You need to use drama, music, storytelling and videos. People need to be taken to places of need to see the problems for themselves."

Tom Sine, Seattle Mennonite Church, said this to the Mennonite Central Committee U.S. Peace Section. It had gathered for its Year 2000 Consultation, part of a two-year evaluation process. The Peace Section was figuring out its job description. Should it encourage peace activism? Should it educate the constituency? Both? How could it serve the whole constituency?

Living in and working for a diverse constituency is never easy. Yes, we have to listen to both the "activists" as well as the "conservatives." If this tension ever goes away we may need to ask, Are we still alive? As long as there is life there is struggle.

Activists are popularly described as folks who demonstrate at military bases. Conservatives are popularly described as opposing such "direct action." But activists include people who base their activism on prayer and Scripture. And conservatives include people who are extremely active in stating and living out their beliefs. The anti-abortion movement has made civil disobedience and non-violent direct action respectable in "conservative" circles. In some countries people are arrested for preaching justice for the poor. And is not evangelism the ultimate activism?

The struggle goes on. My desire and aim is to have the diverse "sides" of our conference—however you describe them—realize how much they have in common. In a sense, activists are conservatives, promoting a specific obedience to the gospel. And in a sense, conservatives are activists, feeling definite about how to obey the gospel. One thing is sure: Alienation between these "camps" is not in keeping with Jesus' gospel.

Demilitarized zone: Where is our meeting ground? I like to think that this magazine is such a place—a demilitarized zone, as it were, where people with differing points of view can have equal time.

Tom Sine's idea of going to places of need may suggest another meeting ground, where "activists" and "conser-

vatives" can be together, work together. For that reason I applaud Women in Mission's learning tours (the second one, to Canadian and U.S. urban centers, is being organized) and our various service organizations. Sweat or hunger or delight or a pain in common are great reconciling agents. I have yet to hear of Mennonite Disaster Service workers who let activist/conservative differences hamper the cleaning up of a mess.

Another meeting place is our stories. Linda Falk Suter, registrar at Bluffton College, Bluffton, OH 45817, has done us a service by reviewing a body of Mennonite literature, tracking, as she calls it, "Dogma and Deed." (You can get a copy of her paper by sending her \$5.) Here are some kernels:

"To suffer wrong is better than to do wrong," says Dietrich Neufeld in *A Russian Dance of Death* (p. 71).

"If you begin to kill, you become like those who are trying to kill you," Barbara Claassen Smucker has one of her characters say in *Days of Terror* (p. 85).

"Nothing matters except to forgive," says Johann Klassen, in Ingrid Rimland's *The Wanderers*.

And Rudy Wiebe, author of *Blue Mountains of China*, has his John Reimer say, "You show wisdom by trusting people. You show leadership by serving. You handle offenders by forgiving.... You handle enemies by loving. And you handle violence by suffering."

Handcuffs: Our history continues to be written. Activists and conservatives have stories to tell. I invite you to come forward with yours. Here are samples:

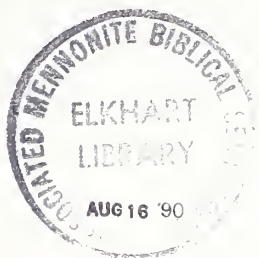
At one demonstration, Phil Weaver's handcuffs came undone, so he held his wrists together, turning them as needed in front of the arresting officer so that the lock could be refastened. Chuck Neufeld apologized to his arresting officer for having made his usual work more difficult. The guard replied, "It's no trouble at all, compared to the good you're doing." After arrest, Bill Tilghman was held for eight hours with three other men in a six-by-eight-foot cell and then transferred to a "holding tank" with 50.

Whatever the cause, "non-violence is normative," says Germany's Hansulrich Gerber. "[It is] the way the gospel is calling us to go." Muriel T. Stackley

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:15 AUGUST 14, 1990



Inside:

Now grace is everywhere

A sampler of poems

Make a mustard seed difference



Incarnation, evident in God made Christ, reappears again and again in the creative works of the Holy Spirit, who is hovering over the world.

Elizabeth Wenger

Artist Elizabeth Wenger (left) in one of her rare public appearances, and Marlin Miller, president of Associated Mennonite Biblical Seminaries. Behind them is Liz's 1979 needlepoint "Triumphal Entry."

PROLOGUE —

Met Elizabeth Wenger of Goshen, Ind. Look at her art. Some of it, like the one of Jesus' triumphal entry into Jerusalem shortly before his death, may not strike you as particularly beautiful. Is that our Lord, with a tortured look on his face? It reminds me of the words in the book of Isaiah: We could hardly look at him, he was so disfigured. Let Elizabeth speak to you about her art, about her faith.

The creative arts add many ways—to ever important straight preaching—that we can tell the story of Jesus. At the just-past Assembly 12 of Mennonite World Conference (introduced in this issue, page 344, and featured in the next issue), our international community saw this graphically demonstrated. Jesus' parables and the book of Revelation were among the Scriptures that came to life. Artful presentations captivated



people of all ages, including the very young.

At least once a year *The Mennonite* celebrates artists (of all types) among us. You may have suggestions about who should be featured in the future. Drop me a note with your ideas. *Muriel T. Stackley*

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THE MENNONITE

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Now grace is everywhere

Elizabeth Wenger chose needlepoint for its inherently time-consuming nature that permitted a gradual exploration of visual imagery. The first piece took a year to complete. While hospitalized in 1977 she did a series of 52 drawings. She began to realize the potential of this medium as a means of personal artistic expression. Biblical stories portrayed in new visual patterns and arrangements expressed the hope that some new meaning might also occur. "Because I continued to search in unbelief," she says, "God honored me by giving me belief."



"Draught of Fishes," 1979

Reminiscent of Vincent van Gogh's "Starry Night," this piece is a tribute to another artist greatly concerned with the search for God. Van Gogh began his life as a minister to miners, descending into the mines with them. The fact that he identified so closely with the people disgraced the church, and he was defrocked. Thus in his final years van Gogh turned elsewhere, painting pictures that have spoken powerfully to many. The disciples whose nets cast in the blood-red sea failed to gather any fish, found their nets were filled when they obeyed the absurd command of Christ to "cast them on the other side." For van Gogh, that other side proved to be the starry sky, where he finally found his God.

"For as the rain and the snow come down from heaven and return not thither but water the earth, making it bring forth and sprout giving, feed to the store and bread to the eater, so shall my word be that goes forth from my mouth. It shall not return to me empty but it shall accomplish that for which I purpose and prosper in the thing for which I sent it" (Isaiah 55:10-11).

If I'm unable to say "by the will of God" I do know that we're told that all good gifts come from God, and with each life situation we're given the promise of deliverance. So I tell my story.

There was an obvious need for deliverance and transcendence from the moment of my birth. It was an overfocus on first saving the life of the child and then correcting impairments. You know you are in trouble when even the triumph over the smallest physical impairments defy you.

My first societal experience was in school. It taught me that my impairments would restrict the kind of life I wanted but that my deformities would restrict me even more. I fought for status immediately.

Through grade school again health care, new doctors, strange and faraway hospitals preoccupied me. Death was nearby in those places. I have never really felt well. The best I can describe for you is that you always feel like you're coming down with something.

Through elementary school, at church the hymns sang of welcome, but the sermons repeatedly told of how we do not measure up to what God expects. I found these to be opposing messages, and all in the same hour. My fear deepened. I said less and lived more in my own world.

In high school I trusted few people. I had poor reading skills. Today they call it dyslexia. Back then they called it not studying. In my struggle to be good, I developed a great memory, which still serves me well.

One class in high school pulled me enough, just enough. It was a drawing class with Ezra Hershberger. From the first day he did not allow us to use erasers. We had to either ignore our line or make it work for us. I still draw wicked lines rapidly on the page.

At Goshen (Ind.) College Nick Lindsey taught me poetry—non-judgmental ways to view human behavior. I joined the human story with pride. Poetry writing seemed easy. I found words for myself, for my life, and I was respected. Mr. Lindsey showed his classes a vast universe in which to participate, and it became mine, too.

I moved into an apartment, but

overused my feet and developed deep pressure sores. I dropped out term after term. Finally, in 1972, I stopped attending college. No doors, no windows, no next step. Had I maintained my health at that point, my life would have been different and, I believe, outside the church.

Alone, I felt too betrayed to write. I remember drawing. But even getting supplies seemed overwhelming. It embarrassed me. I got more sores and was hospitalized again. I had outlived my skin.

People had suggestions. Handwork? Embroidery? No, I said, it made me nervous. But there are unstoppable saints who don't take our insults personally. I have an aunt like this.

She gave me a needlepoint kit and unwittingly gave me my first tools for drawing. I flipped it over and drew my own design to needlepoint. I drew the way Nick Lindsey taught me to write.

I stitched needlepoint, preoccupied with visual images that unite all human experience and emotion with deity. It was my only honest level of faith. Because of my pain I identified myself with the meaning of atonement.

Chronic physical discomfort brings on morbid religious questions, unbearable ones. I tugged the sleeves of every churchman I could find on issues of faith. How to internalize the love of God. I had insight but no peace. They were running out of patience with me as I had with myself. But God, after all, is the Lord and will have his way.

I prayed, but no answer came. God was bringing about my way of escape. He was acting. A young student with no apparent trek to either the Mennonite church or toward my part of the country came to both, and I believe with all my heart that God presented him to me.

In 1982, when I had given up, I lay in bed, my pain unbearable. He came to me, fresh in faith, not so much in a concept of deity as in a living Lord. In our first conversation he opened up Romans 8 humbly, gently and said, "There is now no condemnation for those that are in Christ Jesus." It also said, "In all things God works together for the good to those who love him" and ended with, "Nothing can separate us from the love of God."

The Spirit is alive. I heard the Word and saw that my guest knew how to pray. I did not, but Romans 8 also teaches us that the Spirit prays for us. The next month we prayed, we remembered, and there were tears. I prayed that the waters would not overflow. But in those next months I slowly began to believe in the love of God.

It was the beginning of deliverance into a large, transcending world, where I am often afraid, though I believe it to be



"The Triumphal Entry," 1979

Christ's entry into Jerusalem immediately preceded his betrayal and death, the final triumph over evil. Seated here on the horizon between heaven and earth, he absorbs the anxiety that surrounds him, caught as he is in the sound and fury of the moment. Behind him Mary Magdalene wraps her arms around the flagellating pillar in tormented grief while a little child dances with a palm leaf in the foreground. A grinning devil/dog peers on, holding his tongue between his teeth as a cigar. The arm of Judas also waves a palm branch as the parade moves relentlessly forward. Each element expresses the taut emotion of that event, revealing the darkness yet to come as well as the light.

profoundly safe. I was almost 40. I continued my designs, claiming their message of faith for even me.

The gold ring given to the lost son (Luke 15) appears everywhere in my work. Now in my art I was giving human shape to pain, failure, begging, to those whom Christ called, to those for whom the kingdom of God was established, whose inclusion makes us the faithful church.

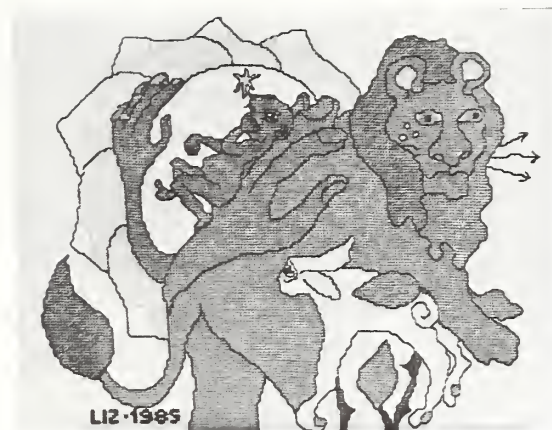
I rejoice to share in declaring this kingdom. It is all joy. The 12th-century French monk Bernard of Clairvaux said, "To them that seek thee thou art good, to them that find thee, all in all."

And I believe. My images today are more and more of a tender God with his children, not only protecting them but enjoying them. And God provides.

I stitch when I'm lying flat. I use my work on a scroll frame. It takes a long



John Bender, © AMBS



John Bender, © AMBS

"The Peaceable Kingdom," 1985

"Mosaic Grace," 1982



John Bender, © AMBS

"God So Loved the World," 1987

time to do and little energy. I control the pain—physical pain—by listening to music. We are told in Scripture that love casts out fear, and I find that if I fill myself with music there is no room for pain. It is a reality for which there are no words.

Many in my congregation are patient with my phone calls and get me information and leads. What a resource! I belong here.

Today I have no special emotional sense of the presence of God. He is not a feeling. I have no holy vision. I'm still plagued with nightmares of childhood events. I have a smaller measure of peace than I think I deserve. I'm short on patience. I'm quick on the panic button. Often I look around in my small room and say, "I can't do it anymore." And that feeling can be intense for weeks and months.

I intercede daily for others in my congregation who have chronic ailments. Every now and then while making an early breakfast I am surprised to realize that I love life. It is for me. God is for me. I'd do it all again just for this. Grace is everywhere. Do not settle for less.

Elizabeth Wenger is a member of College Mennonite Church, Goshen, Ind.

Two water poems

Louise Dueck

I

I watch with longing
the sea gull's graceful
glide and sudden soaring

and my spirit quickens
as I release its bonds
to seek new heights

while the water beneath
us gently washes away
that which pinned me down

II

Some mornings
the sunlight dances
on the moving water,
providing, with lapping waves,
a sound-and-light program.

As I watch
my spirit rises
to dance with the
sunbeams, joy fills my
soul, and I meet

the day with renewed
energy, confident
the Lord is there and
prompting me to repeat
his comforting "All is well."

Louise Dueck lives in Orillia, Ont.

Rohn Engh



My created worlds

Paul D. Zehr

God created the world.
God created you.
God created me.

I thought,
I will create myself a world:
a world where I am God,
and where I am alone,
and where I am freed;
free to manipulate,
free to plan,
and free to control.

So,
I created myself a world,
in fact, many worlds,
on notebook margins,
and cardboard cutouts.

I drew a river,
the river of life
flowing to the sea.
I drank the living water
from the sparkling brook.

I created
spontaneous topographical features,
I climbed to the highest mountain.
I walked through the deepest valley,
and through the forest,
and the blooming meadow.

Then I built myself a city.
I drove down its streets,
and I strolled through City Park,
and I found myself very much alone,
and bound by my own freedom.

But then
my shackles were broken
and I came back home anew,
and I found myself once again
the created
rather than the creator.

And I found You there
waiting.

Paul D. Zehr is a member of Mennonite Church of the Servant, Wichita, Kan.



Steve and Mary Skjold

To Daniel, on the shore of Lake Superior

Helen Wells Quintela

Little one,
there you stand,
tossing rock after rock
into gentle waves.

You are golden.
Bathed in perfect light
and sparkling water,
bronzed by rays of sundown,
set aglow through glistening beads
of moisture.

I have heard that there is gold
at the end of every rainbow,
where colors of heaven
meet patterns of earthly radiance.

Little one,
there you stand,
gold of God's bright promise,
child of a rainbow family
reflecting the glory of God's intention
that all the earth will be
one chosen and beloved people.

*Helen Wells Quintela is pastor at St.
Paul (Minn.) Mennonite Fellowship.*

30,000 gather for closing worship at Assembly 12

Coming together in Winnipeg

Mennonite World Conference is interested in removing the idea of Western domination of the world, said Paul Kraybill, MWC's executive secretary of the past 17 years. Assembly 12 was to help Mennonites learn to cooperate.

In a show of coordination and international cooperation, about 30,000 (just over 13,000 of whom were registered) gathered in Winnipeg's Blue Bomber Stadium July 29 for the closing worship of the July 24-29 conference. It was the city's largest convention ever. (Winnipeg has a population of about 600,000 and claims the largest concentration of Mennonites—60,000—in the world.)

Of the world Mennonite community of 800,000, half live in Africa, Asia, Latin America and Europe. To this conference came (according to preregistration figures) 4,934 from Canada, 3,708 from the United States, 719 from Europe, 404 from Latin America, 330 from Asia and 166 from Africa, or over 10,000 people from 67 countries. Canadian Mennonites raised \$400,000 to help bring people from developing countries.

The conference provided simultaneous translation in five languages—Spanish, German, French, Dutch and Japanese—at the mass sessions. About 750 people carried around the little radios (valued at \$250 each) that were needed for the translation.

The Assembly 12 songbook is an example of this international cooperation. Songbook editor Doreen Klassen said, "A willingness to sing each other's songs symbolizes that we are a fellowship of believers." People from 40 countries sent songs, and a team of 15 translators worked on the collection of 86 numbers. (Number 86 is our familiar "606," "Praise God from Whom All Blessings Flow." It erupted spontaneously at least twice: in the foyer of a theater, where a capacity crowd waited to see Stephen Shank's presentation of "Revelation," and after the final worship service.)



Paul Brubaker

'A willingness to sing each other's songs': The Chorale Inter-Mennonite from Zaire, one of many choirs to perform at Mennonite World Conference, sing "God's Word Is Like a Broom."

Earthquake: Louie Lumibao, 33, from the Philippines should probably get the prize for the most astonishing coming-to-Winnipeg story. He had to walk 100 kilometers (62 miles) to catch a bus because the July 15 earthquake closed the roads from his northern mountain city of Baguio. But before leaving for Winnipeg, this Mennonite pastor (of the year-old, 30-member, Manila Mennonite Church) first helped dig survivors out of ruined buildings. Two of his relatives, a cousin and a niece, were killed in the quake.

Ten people drove 5,300 kilometers (3,286 miles) in a van from Guatemala. They traveled 12 hours a day for a week on a shoestring budget, Mennoniting their way.

Cellular phone: Roses are due to John Dyck, who master-minded the logistics of Assembly 12, as well as the thousand volunteers who got good marks for efficiency and graciousness from all who were hosted. John roamed with a 25-page operational manual and a cellular phone. He said his biggest thrill was when he walked to the upper reaches of Winnipeg Arena on opening night. "At that moment," he said, "as I looked down

on the crowd, it hit me that this thing was actually coming together." Muriel T. Stackley, with reports from Steve Shenk, John Longhurst, Gladys Terichow

Note: Our Aug. 28 issue will carry more articles on Assembly 12 of Mennonite World Conference.

New officers of Mennonite World Conference

President: Raul Garcia, Argentina

Vice president: Ed van Straten

Executive committee: Joram M. Mbeba, Tanzania; Nkumbi Mudiayi Shambuyi, Zaire; P.B. Arnold, India; Mesach Krisetya, Indonesia; Louise Nussbaumer, France; Samuel Gerber, Switzerland; Han Gerhard Peters, Brazil; Jose Chuquin, Colombia; Phyllis Pellman Good, United States; Vern Preheim, United States

Jacob Hutter (ca. 1506-1536)

Walter Klaassen

Anabaptist saints with feet of clay

Fourth
in a
series
of six

In the year 1526, Caspar Hutter, a hat-maker in the village of Stegen, Tyrol, took on an apprentice named Jacob. One day, as they sat in the local inn, they engaged in a bit of gambling. Caspar won a "piece of eight" from Jacob. Shocked by this turn of events and of no mind to continue, Jacob ruefully accused himself for gambling away the money he had earned by long and hard work. "I ought to hang myself," he lamented bitterly. Caspar, shocked at his apprentice's depression, returned the money to him and thus restored the young man to his usual contented and happy self.

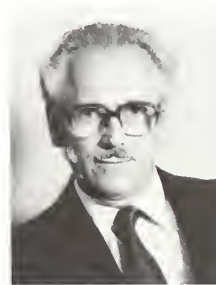
In fact, the young man, Jacob Hutter, was interested in more than gambling. Sometime that same year he attached himself to a goatherd named Wölfl who held some provocative views, namely that people should follow Christ and reject all human laws. He argued that the rite of confirmation had no scriptural base. All of this apparently prompted Hutter to go and buy a New Testament at a market in Bozen. He became so excited by what he read that he immediately set about to share it with his master Caspar and his household. Caspar told him that this was not part of his apprenticeship. Jacob was put out by this and, after a month, left his apprenticeship indignantly and never returned.

The year 1526 was memorable in Tyrol. Michael Gaismair, the brilliant and popular peasant leader, came through Stegen with an army that summer, hoping to throw out the feudal masters in his homeland and establish a peasant republic. Young Jacob probably became one of Gaismair's soldiers. Gaismair, too, held views regarded as heretical by the church. 1526 was also the year when the first Anabaptists were reported in the area where Wölfl was preaching. Whether it is true that Wölfl had promoted Jacob Hutter to leadership among the Anabaptists, as the local authorities reported, cannot be confirmed. However, by 1529 he had become a leader in Welsberg, Austria, when he was no older than 23.

When persecution set in, Hutter was sent to Moravia, where, it appeared, there was some toleration for Anabaptists. There he quickly became the most important leader of the community that took his name.

There was in Hutter that mixture of eloquent and profound faith and a steely, unemotional decisiveness approaching ruthlessness and intolerance that often characterizes outstanding church leaders. One has only to read his letters (*Brotherly Faithfulness: Epistles from a Time of Persecution*) to be inspired and strengthened by the soaring certainty of his faith and his passionate love for his people. The other side of him has to be read from between the lines of the *Great Chronicle*, which records what he was and did between 1529 and 1536. We find there no word of censure or any questioning of the rightness of his motives and actions. On the other hand, each person who could have been a rival for the leadership is spoken of in negative terms. Virtually every exclusion resulting from leadership conflict had to do with the handling of money. It is easy to convict a man of a fault involving gold pieces under a mattress; it is much more difficult to detect manipulation and power ploys to get one's way. There is no question that Hutter was a master in knowing how to eliminate rivals and how to get people to agree with him and to reject others.

But it is almost embarrassing to express such sentiments when one considers Jacob Hutter's silent heroism at his trial and execution by fire in February 1536. Despite this most atrocious torture, he never said a word, betrayed no one and thus helped assure the survival of his amazing community, the Hutterites, into our time.



Walter Klaassen, Site 12A, C. 23, Route 7, Vernon, BC V1T 7Z3, looks everywhere, probably even under mattresses, for stories about 16th-century Anabaptists.

While most adults are infected with the AIDS virus through homosexual sex and IV drug use, most teenagers are being infected heterosexually, according to the newsletter *Looking Forward*, Box 16340, Alexandria, VA 22302. Preliminary studies show that a higher percentage of adolescent girls are testing HIV positive than their male peers. One program trying to address this problem is Face To Face. In the second session of the two-part program a person who has AIDS talks to students and gives them a chance to ask questions. For more information contact Penny Lane at (703) 751-5520.

Representatives of Mennonite Economic Development Associates attended a gathering May 25-26 in Moscow at which 38 Christian-owned private businesses decided to form a national business association. Some 80 people attended the event. MEDA representatives included MEDA chairperson LeRoy Troyer; Neil Janzen, MEDA president; Ron Braun, MEDA vice president, international division; Art DeFehr, Winnipeg; Jim and Bev Penner, Steinbach, Man.; Fred Wall and Al Doerksen, both of Winnipeg. The new Association of Christian Businessmen is the first organization started by entrepreneurs in the Soviet Union to represent the interests of small private businesses.

NEWS

Pacific District and Southwest Conference meet together

Integration, family highlight PDC

Reedley, Calif. (GCMC)—Over 230 people representing the Pacific District Conference of the General Conference Mennonite Church and the Southwest Conference of the Mennonite Church met at First Mennonite Church here June 22-24 to worship, conduct business and discuss possible integration of the two area conferences as well as the two denominations. Approximately 75 percent of the participants were from PDC, which had met with SWC once before.

In an opening dialogue, PDC president Clayton Auernheimer, Reedley, and SWC moderator Vernon Schertz, Tucson, Ariz., commented on the differences between the two groups, on finances and integration. "It seems to me we may be able to move faster on the West Coast than the General Conference and the Mennonite Church, who are looking to 1995," Auernheimer said. "The theological differences, if any, are minimal. The mechanics can be worked out." Schertz, who pastors a church that is a member of both conferences, agreed.

The Integration Exploration Committee West Coast, comprised of representatives of both area conferences, reported that in the Western United States there are

approximately 3,400 MCs in 38 churches, 2,400 GCs in 20 churches and 500 who are members of eight dual-conference churches. "We are so alike in so many ways, and we need each other. Our differences confuse the people we witness to," said Peter Wiebe, Phoenix, the committee's chairperson.

Wiebe recommended that (1) West Coast GCs and MCs continue to hold joint conferences, (2) established churches that belong to only one denomination consider dual membership and (3) all local church boards actively discuss integration concerns during the next year. Response from those present was generally positive, though some expressed concerns. "I'm not sure that the churches [in the Northwest United States] are as far as the churches down here," said Audrey Lowen, Clackamas, Ore. "It concerns me that we don't just rush along and say [they] don't have a choice."

Jeff Wright, Rancho Cucamonga, Calif., proposed that each congregation during the next 12 months seriously consider becoming a member of both denominations and asked that by May 1, 1991, each church report to the committee any decisions made.



Audrey Lowen, Clackamas, Ore., voices her concern on integration.

Elmer Friesen, Milwaukie, Ore., suggested that the resolution be amended to invite the Pacific Coast Conference of the Mennonite Church to join the exploration. The resolution and amendment were affirmed by a strong majority.

In separate session, PDC delegates heard reports from seven committees and considered a proposed revision of the district constitution that would make people employed by the district, churches or groups receiving PDC funds ineligible for service in elected positions or on the home missions committee. Currently Dennis Rempel, a co-pastor at Redlands Community Fellowship, which receives PDC funding, chairs the home missions committee.

Wright opposed the pro-

posal. "I think this amendment disqualifies some of the most gifted people among us to serve on the home missions committee, and those are church planters," he said. Steve Ratzlaff, Seattle, agreed: "If we're going to have a home missions committee that has a true understanding of what is going on in the field, we have to have the perspective of those people who are out there doing that." But Al Whaley, Phoenix, noted that "the issue needs to be resolved. In the past we've not allowed a home missions pastor to serve on the board because of conflict of interest. We're attempting to write down what's been a long-standing tradition." Delegates tabled the proposal until next year's session.

Clare Schumm, Elkhart, Ind.,

Trinity Chinese Mennonite Church of Artesia, Calif., asks for prayer because the congregation has to relocate to a new place of worship. The church held a Mother's Day picnic on May 14 that included a panel discussion on parent-child relationships. The goal was to have more understanding relationships, especially since Chinese children have generally adapted more to a "Western style of living," says Mark Chen, pastor at the church.

During the 1989-90 school year the Lion and the Lamb Peace Arts Center, Bluffton, Ohio, sponsored on-campus activities for approximately 2,000 children of all ages and 650 adults. The center has also presented programs to many others off campus, including people from 11 elementary schools, seven churches, four college classes and six civic organizations. Programs have included such topics as peaceful conflict management, using literature for drama and peacemaking, building relationships and the culture, language and people of Japan, the Soviet Union and Australia.

Barbara Bush hosted the annual Institute of Museum Services 1990 General Operating Support Award ceremony May 18 at the White House. She presented an award to Rachel Pannabecker of Kauffman Museum, North Newton, Kan. The IMS awards, made through a peer process, are highly competitive. Of the 1,368 museums that applied this year, 390 received a grant. This was the fifth consecutive year that IMS awarded Kauffman Museum a grant.

NEWS

family life staff person for both the Commission on Education of the General Conference and Mennonite Board of Congregational Ministries of the Mennonite Church, spoke on the conference's theme, "God's Family." He said that "family connotes an experience. The family of God is not a certain constellation or group of people. Family is where people experience being valued, respected, affirmed and accepted for who and what and where they are at any given time and [where they] experience the grace of God."

In other business, PDC delegates

- accepted into membership Peace Mennonite Fellowship, Rancho Cucamonga, Calif., and the Mennonite Fellowship of San Diego (Calif.);
- re-elected Clayton Auerheimer president and elected Steve Ratzlaff vice president;
- adopted a budget of \$178,840, a slight reduction from last year's budget but a 4 percent increase over expenditures. The budget includes funding for a quarter-time family life staff person for the district and assistance for churches implementing the Living In Faithful Evangelism program.

While delegates met in Reedley, over 60 youth met at Camp Keola, Huntington Lake, Calif. Jerry Holsopple, Harrisonburg, Va., spoke at the youth conference on "Breaking Away Without Breaking Apart."

Dave Linscheid, GCMC communications director

Peace Section endorses bill to curb racial bias in capital sentencing

Washington (MCC U.S.)—The Mennonite Central Committee U.S. Peace Section has endorsed the Racial Justice Act, a measure designed to prohibit racial discrimination in the application of the death penalty.

The endorsement supports a 1982 Peace Section statement on the death penalty in which the section acknowledged that despite legal guidelines against discrimination, "most of those currently on death row are the poor, the minorities and the uneducated."

The new endorsement comes on the heels of a study completed by the U.S. General Accounting Office that documents "a pattern of evidence indicating racial disparities in the charging, sentencing and imposition of the death penalty." This study consists of a review and critique of 28 existing studies on race and capital sentencing. It found that "in 82 percent of the studies, race of victim was found to influence the likelihood of being charged with capital murder or receiving the death penalty, i.e. those who murdered whites were found to be more likely to be sentenced to death than those who murdered blacks."

For example, the race of victim influence was demonstrated in a study by David Baldus of the University of

Iowa. In the state of Colorado, Baldus' study of capital murder prosecutions since 1979 revealed that the killer of a white is 20 times more likely to get the death penalty than one who has killed a black.

Judith Menadue, former MCC U.S. worker and legal coordinator for the Louisiana Capital Defense Project, says, "The death penalty is the most inequitable manifestation of justice in our country."

Senator Edward Kennedy (D-Mass.) and Representative John Conyers (D-Mich.) have introduced the Racial Justice

Act to create a federal right to have death sentences imposed under procedures that are free from the effects of racial bias. The measure would prohibit a state from imposing the death penalty if a criminal defendant could show, by using statistical evidence, racial disparities in the pattern of capital sentences within that state.

The bill does not eliminate the death penalty, only the penalty of being black in a white-biased judicial system. Support for the Racial Justice Act is in no way support for capital punishment because the bill is death-penalty neutral. Its enactment would help insure equal protection and due process under law. *Greg W. Goering, MCC U.S. Washington Office*

Silverwood accommodates growth



Silverwood Mennonite Church, Goshen, Ind., dedicated a new Christian education wing June 3. The new facility is 6,000 square feet and contains three offices, several large classrooms, a library, a lounge, a commons area, kitchenette and restroom facilities. The new educational wing is attached to the principal building, which the congregation dedicated in 1984. The increased growth of the membership in recent years necessitated additional room for the Christian education program of the church. Vyron Schmidt, former pastor at Silverwood, delivered the dedicatory message during the worship service. General Conference Mennonite Church representatives Mark Weidner, Bluffton, Ohio, and Ted Stuckey, Hesston, Kan., spoke at the dedication ceremony.

The final agreement on the largest land claim in Canadian history was signed recently in a tiny hamlet in the Eastern Arctic, giving 17,000 Inuit ownership of an area half the size of Alberta. The agreement gives the Inuit 350,000 square kilometers of land and \$612 million in compensation over the next 14 years. (*Toronto Globe and Mail*)

A pacifist Lutheran pastor, Rainer Eppelmann, was named defense minister recently by the new government of East Germany. He was a longtime opponent of the previous communist government and is the leader of the Democratic Awakening Party that helped form the new government after elections in March. Eppelmann, whose official title is "minister for disarmament and defense," said he aspires to make his country a "world champion in disarming," and he intends to cut military costs by as much as 50 percent. But his new duties demand an intricate balancing act. Military morale has nosedived, and desertions are commonplace. (*Gospel Herald*)

Tina Warkentin Bohn, missionary to Lesotho, remained hospitalized in Penticton, B.C., July 31 from a head injury she received from a bicycle accident on June 25. Her husband, John, reported that "speaking and remembering are difficult, but she is walking, usually without assistance. She doesn't yet use her left eye." Recovery was slowed by the onset of pneumonia on July 13. The Bohns will stay in Penticton at least until Tina is dismissed from the hospital. They had planned to return to Lesotho on July 29. "The outpouring of love," said John, "has been sustaining."

NEWS

CMC gives delegate status to Native Ministries reps, declines membership in national religious groups

Edmonton—"Faithfulness is hugging." "Faithfulness is remembering to pray." "Faithfulness is God."

This is how the children participating in the 88th annual sessions of the Conference of Mennonites in Canada here defined the adult theme—"Faithfulness in the '90s"—July 6-11. Delegates numbered 317, representing 113 (out of 158) congregations.

The delegate body, with just over 100 guests, also worked hard to define faithfulness for the coming decade. Chairperson Walter Franz, Altona, Man. (whose four-year term now comes to a close), stated the foundations of faithfulness: (1) renewed personal commitment to Jesus Christ, (2) church as community and (3) a deep sense of compassion—tough compassion—for the world. "The call to faithfulness is the call to be a biblical people," added Harry Huebner, Winnipeg, one of three major speakers. That translated into inclusiveness in the week's business.

A recurring theme throughout the six days became the counsel that emerges from Acts 15, the account of the pivotal Jerusalem conference: that "circumcision" not be required for membership. Just as that radical consensus applied to

the first-century Christian church, variations apply to the last decade of the 20th century. The delegates resolved to extend "full delegate privileges to representatives from the churches/fellowships related to CMC's Native Ministries program."

Leadership had approached this Edmonton gathering with apprehension, having asked for a vote (after a three-year study) regarding associate membership in both the Canadian Council of Churches and the Evangelical Fellowship of Canada. The delegates were given ample evidence of deep division on this subject in the constituency. While understanding that CMC could offer a reconciling stance between the two national groups and that "our voice was needed," an overwhelming majority voted for a motion made by Harold Peters Fransen, Mississauga, Ont., to "direct the General Board [of CMC] to continue observer status with CCC and EFC."

In obedience to a resolution two years ago, the delegates devoted major time to the subject of women in leadership. The Committee on Ministerial Leadership developed study materials for inclusion in the delegate packet. Testimonies about pastoral call came from

Mary Dyck, Winnipeg.; Peter Zacharias, Rosetown, Man.; and Karen Martens Zimmerly, Abbotsford, B.C. In spite of general affirmation for women as pastors, Lois Edmund, Winnipeg, said that women at Associated Mennonite Biblical Seminaries "are afraid they won't find a church."

Senior churchman Siegfried Bartel, Agassiz, B.C., encour-

finance people "were pleased" to again add to their reserves. The delegates adopted a proposed 1991 budget of \$3,831,932, a 3 percent increase over 1990. Five percent of the budget is raised by direct fund raising. Dave Tiessen, Guelph, Ont., cautioned against approaching individuals for funds. "Ultimate accountability must stay with

"I hope to continue...working toward unity in the Conference of Mennonites in Canada, strengthening the participation of member congregations and together exploring our relationships with partner conferences. 'Faithfulness in the '90s' will continue to guide our discussion." Menno Epp, new chairperson of the Conference of Mennonites in Canada

aged inclusiveness: "The Holy Spirit has a wide range and doesn't speak only to graduate students." And Jeannette Bergen, Kelowna, B.C., made a ringing case for women being "helpmates."

The Mennonite Conference of Eastern Canada expressed caution for CMC's process for establishing priorities and goals for the 1990s. MCEC wants its "congregations to be more acquainted before proceeding with full membership" in the Conference of Mennonites in Canada. Thus delegates voted on (and accepted) only a mission statement at this time.

Having received 97.6 percent of the budget last year, CMC

the congregations," he said.

CMC now looks toward the construction of a wheelchair-accessible dormitory addition at Canadian Mennonite Bible College in Winnipeg. Outgoing CMC treasurer Edgar Rempel said that 98 percent of A Call to Kingdom Commitments pledges had come in, resulting in \$2.4 million (of the total General Conference Mennonite Church development plan) being raised in Canada.

In other business, CMC tabled a resolution about how to mark the 500th anniversary of Christopher Columbus coming to the Americas. "Land is only a symbol," said Lester Kehl, Niagara-on-the-Lake,

THE MENNONITE



AMBS *Bulletin*

Introducing the 1990 graduates

Associated Mennonite Biblical Seminaries graduated 41 students in the 1990 commencement service at College Mennonite Church, Goshen, Ind., June 1. Henry Poettcker gave the message on "Hope That Springs Eternal." The graduating class chose Poettcker as speaker on his retirement as president of Mennonite Biblical Seminary.

Introduction of the 1990 graduates begins with selected quotes.

"I especially appreciated the love for scripture which I encountered in the lives of the faculty." —*Daniel Foley*

"I value the friends that I have made, the opportunity to have a spiritual director and be a pastoral intern at Belmont Mennonite Church." —*Brenda Glanzer*

"AMBS has provided me with a unique opportunity to intentionally reflect on past service experiences and to prepare for future opportunities for service, all within the context of a caring community." —*Gwen Gustafson-Zook*

"The semester at AMBS enabled me to look at some issues I had ignored because of other preoccupations." —*John Heyerly*

"I appreciated the increasing emphasis on integrating personal spiritual growth with academic learning, so that one's walk with Christ becomes relevant to every dimension of personal and corporate existence." —*Rodney Hollinger-Janzen*

"In classes that pushed me to reflect on peace and mission, theology and ethics, spirituality and ministry, I have been challenged to become all that God would want. In friendships, I have found strength to go on." —*Gay Kaufman*

"Some of the highlights have been the international community of students, staff and faculty, the chance for personal and spiritual growth through mentoring relationships, and the challenge to reflect on issues facing the church." —*Ingrid Loepp*

"I came to realize that half of me was already Anabaptist and that the other half wanted to become truly Anabaptist. I most value the many role models as Christ-centered peacemakers among faculty, students, and missionaries on furlough." —*Richard Loughheed*

"Since I am rooted in a tradition other than Mennonite, I have found that the most challenging aspect of this institution is its unyielding emphasis on peace and justice. This

challenge freshly emphasized the 'doing' of God's work and this was most helpful for me." —*Cameron Marler*

"My AMBS experience has been one of the most significant times and places which has helped me commit my life to the Anabaptist-Mennonite theological tradition." —*Lauren Martin*

"This year at Associated Mennonite Biblical Seminaries has been a most wonderful retreat from the joys and pressures of an intensive ministry." —*Doreen Neufeld*

"It has been exciting to be part of a discerning Christian community where an integration of faith and life and mission is fostered." —*Hugo Neufeld*

"I appreciated the openness of the professors and the other students. Education happened not only in the classroom but also in the informal and sometimes spontaneous sharing that occurred between persons." —*Ike Porter*

"I found excellent on-and-off-campus preparation for urban ministry." —*Mark Schlotterbeck*

"Associated Mennonite Biblical Seminaries has not taught me everything that I need to know about the ministry. However, they have given me many of the tools that I will need for further growth and development." —*Stanley Shantz*

"The relationship with fellow students who were responding to God's call to them gave me the courage and motivation to accept my own calling into ministry." —*Terry Shue*

"I value highly the many significant relationships I have had here at Associated Mennonite Biblical Seminaries—new and old friends, K-groups, staff, professors in and out of the classroom, a spiritual director, etc., etc." —*Bev Suderman*

"I appreciated the sense of unity while working as groups in specific assignments—and coffee breaks!" —*Jacob Tijerina*

"AMBS provided an opportunity to realize long-cherished hope for further education as well as confirmation of a call to ministry felt nearly 20 years ago." —*Pam Tolmay*

"It was at AMBS that my call into pastoral ministry was confirmed." —*Merritt Welty*

"My experiences at AMBS have helped me to grow in confidence and skills for preaching and worship leading." —*Ruth Yoder*

Meet the graduates

Lillian Asoera, M.A. in Theological Studies (GBS). Lillian is married to Petros Asoera, and is a member of Mennonite Fellowship of San Diego, Calif.

Tracey AugsWerner, M.Div. (MBS). Looking for a position as a pastoral counselor in the Elkhart area. She is a member of Hively Avenue Mennonite church, Elkhart, Ind. Tracey is married to Brad AugsWerner. She is the daughter of J. Mark and A. Marie Werner of Belleville, Pa.

Obed G. K. Dashan, M.Div. (MBS). Obed is married to Tarphena Dashan and they have three children, Pankyes, Fwangmun, and Nanshelmun Ruth. He is the son of Kut-diyel and Kyeslong Dashan of Mushere, Plateau State, Nigeria and is a member of The Church of Christ in Nigeria (COCIN).

Lois J. Edmund, Winnipeg, Man., M.A. in Theological Studies (MBS). Assistant professor of Practical theology at Canadian Mennonite Bible College. Lois is married to D. Grant Klassen.

Della M. Fahnestock, M.A. in Theological Studies (MBS). Placement plans are in process. She is the daughter of Dale B. and Elsie A. Fahnestock of York, Pa. and is a member of Cumberland Valley Brethren in Christ Church of Dillsburg, Pa.

Daniel Foley, M.Div. (GBS). Pastor of Benton Mennonite Church, Goshen, Ind. Daniel is married to Jolene Foley and they have two children, Matthew and Peter.

Brenda Glanzer, M.Div. (MBS). Brenda is candidating for a pastoral position. She is a member of the Hutterthal Mennonite Church, Freeman, S.D. She is the daughter of Clarence and Shirley Glanzer of Dolton, South Dakota.

Gwen Ann Gustafson-Zook, M.Div. (GBS). After spending the summer working as resident musicians at Camp Friedenswald, Cassopolis Mich., Gwen and her husband Les Gustafson-Zook will be moving to the Pacific Northwest where they will be looking for employment. The Gustafson-Zooks are members of the Assembly Mennonite Church, Goshen, Ind. Gwen is the daughter of Nancy Gustafson of Troutdale, Ore., and David Gustafson of Portland, Ore.

John Heyerly, B.D.-M.Div. exchange (GBS). Director of developmental disabilities for West Coast Mennonite Central Committee. John is married to Jeanne Heyerly and they have three sons, Dean, Mark, and Phillip. He is a member of the Whitestone Mennonite Church, Hesston, Kan. He is the son of Ernest and Mabel Heyerly of Albany, Ore.

John Hiebert, Delta, B.C., B.D.-M.Div. exchange (MBS). John is married to Lydia Hiebert.

M. Clair Hochstetler, M.Div. (GBS). Senior pastor at North Danvers Mennonite Church, Danvers, Ill. Clair is married to Patrice Mason Hochstetler and they have two children, Megan and Jordan. He is the son of Dean and Edna Hochstetler of Nappanee, Ind.

Rodney Hollinger-Janzen, M.Div. (MBS). He will be working with the Interconfessional Council of Churches in Cotonou, Benin (West Africa) with the Mennonite Board of Missions, Elkhart, Ind. He is a member of Eigenheim Mennonite Church, Rosthern, Sask. Rodney is married to Lynda Hollinger-Janzen and they have one child, Miriam Ajoke. Rod is the son of William and Helen Janzen of Rosthern, Sask.



The Associated Mennonite Biblical Seminaries—Goshen Biblical Seminary included:

(top left) David Rogalsky, Edward (Ike) Porter, Brenda Glanzer, Timothy (third row) Mathew Swora, Mark Schlotterbeck, Ingrid Loepp, Bev Suden (second row) Ken Johnson Shenk, Daniel Foley, Denny Speas, Duncan S. Koop, Obed G. K. Dashan

(front row) Ruth Yoder, Gay Kauffman, Pamela Tolmay, Lauren Martin, Hugo Neufeld

Not pictured: Lillian Asoera, National City, Calif.; Lois Edmund, Winnipeg, Heyerly, Hesston, Kans.; Cameron Marler, Bristol, Ind.; Randy Smith, 1

Gay Lee Kauffman, M.A. in Peace Studies (MBS). Gay is married to Edward J. Kauffman and they have two children, Joel and Sean. She is a member of Eighth Street Mennonite Church, Goshen, Ind. She is the daughter of Roger W. and Carrie E. Geartz of Merritt Island, Fla.

Karl Koop, M.Div. (MBS). He will be a doctoral student at the Toronto School of Theology, Toronto, Ont. Karl is married to Kathy Koop and they have two children, Heidi and Noelle. He is the son of Hilda and the late Jacob Koop of Vineland, Ont. He is a member of St. Catherine's United Mennonite Church, St. Catherine's, Ont.

Ingrid Loepp, M.Div. (MBS). She will do a unit of Clinical Pastoral Education at Lutheran Hospital, Fort Wayne, Ind., this fall. Ingrid was married in July to James Thiesen. She is the daughter of Henry and Anita Loepp of Winnipeg, Man., and is a member of First Mennonite Church, Winnipeg.

Richard Loughheed, M.A. in Theology (GBS). He was pastor of All Saints Church (joint Anglican-United) of Noranda, Quebec. Placement plans are in process. Richard is married to Margaret Berry and they have four children, Christopher, Joshua, Sarah, and Elizabeth. Richard is the son of Jack and Mary Loughheed of Fitzroy Harbour, Ont.

Cameron Marler, M.Div. (MBS). Full-time youth pastor at a Church of God congregation in Miamisburg, Ohio. Cameron is married to Candi Marler and they have four children, Erin, Lindsey, Carly and Kyle. He is the son of Luther and Alice Marler of Orlando Park, Ill.

Lauren R. Martin, M. Div. (GBS). Assignment pending. Lauren is married to Kim S. W. Martin. He is the son of Erwin G. and M. Arlene Martin of Terre Hill, Pa. He is a member of Glennon Heights Mennonite Church, Lakewood, Colo.

Gordon Myers, M.Div. (MBS). Pastor of Bethel Mennonite Church, Ashley, Mich. Gordon has been pastor of First



ad Mennonite Biblical Seminary (MBS)—1990 graduating class

erry Shue, Jacob Tijerina, Gerald Schlabach, Richard Lougheed
don Myers, Merritt Welty, Clair Hochstetler
iro Tsubota, Gwen Gustafson-Zook, Rodney Hollinger-Janzen, Karl

gs Werner, Erica Thiessen, Jonathan Neufeld, Doreen (Dueck) Neufeld,

; Della Fahnstock, Grantham, Pa.; John Hiebert, Delta, B.C.; John
h, Tex.; Stanley Schantz, Glendale, Ariz.

Mennonite Church, Nappanee, Ind. He is married to Kathryn Myers and they have three children, Ben, Joshua, and Hannah. He is the son of Bill and Barsia Myers of Jakarta, Indonesia.

Doreen (Dueck) Neufeld, M.Div. (MBS). Mission minister with Mennonite Conference of Eastern Canada. She is married to Hugo Neufeld. They have four children, Gerald, Timothy, Sheldon, and Jonathan. She is a member of Welcome Inn Church, Hamilton, Ont. She is the daughter of Abram A. and Maria (Martens Dueck) Olfert of Abbotsford, B.C.

Hugo Neufeld, M.Div. (MBS). Mission minister with the Mennonite Conference of Eastern Canada. Hugo is married to Doreen (Dueck) Neufeld. He is the son of Margarete and the late Cornelius K. Neufeld of Virgil, Ont.

Jonathan Neufeld, M.A. in Theology (MBS). Pursuing graduate studies in psychology. Jonathan is married to Terri Neufeld. The Neufelds live in Davis, Calif., where Terri is working on her nursing degree. Jonathan is the son of Roger and Carolyn Neufeld of Dinuba, Calif.

Edward (Ike) Porter, M.Div. (GBS). Pastor of South Colon Mennonite Church, Burr Oak, Mich. Ike is married to Joy E. Porter and they have two sons, Seth and Sean. He is the son of Gladys Porter Moshier of Bath, N.Y. and the late Edward Douglas Porter.

David Peter Rogalsky, M.Div. (MBS). Pastor of Poole Mennonite Church, Milverton, Ontario. David is married to Annemarie Rogalsky and they have two children, Allan and Elizabeth. David is the son of Peter J. and Leona U. Rogalsky of St. Catharines, Ont.

Gerald W. Schlabach, M.A. in Theology (GBS). Will begin doctoral studies at the University of Notre Dame in theology and ethics. Gerald is married to Joetta Handrich Schlabach and they have two children, Gabriel and Jacob. He is a member of the Michigan State University Fellowship, East Lansing, Mich. He is the son of Theron F. and Sara Schlabach of Goshen, Ind.

Mark Schlotterbeck, M.Div. (GBS). Pastor of Southside Christian Fellowship, Springfield, Ohio. Mark is married to

Wendy Schlotterbeck and they have three children, Seth, Hannah, and Markus.

Stanley R. Shantz, M.Div. (GBS). Associate pastor at Trinity Mennonite Church, Glendale, Ariz. Stanley is married to Kathy Keener Shantz. He is the son of Ralph and Nelda Shantz of Cambridge, Ont.

Ken Johnson Shenk, M.Div. (GBS). Works with Japanese Ministry within the Ohio Conference of the Mennonite Church. Ken is married to Natalie Johnson Shenk and they have two children, Jay and Allen. He is member of the Shalom Mennonite Church, Sapporo, Japan. He is the son of Charles and Ruth Shenk of Tokyo, Japan.

Terry Shue, M.Div. (GBS). Pastor of Pine Grove Mennonite Church, Stryker, Ohio. Terry is married to Kay Shue and they have three children, Bethany, Krista, and Kelsey. He is the son of Paul and Mary Shue of Harper, Kans.

Duncan J. Smith, M.Div. (MBS). Congregational assignment in process. He is a member of the North Main Street Mennonite Church, Nappanee, Ind. Duncan is married to Charlene K. Epp. He is the son of Hazel L. Smith and the late H. Irving Smith of Spokane, Wash.

Randy W. Smith, Fort Worth, Texas, M.Div. (MBS). Pastor of Hope Mennonite Church, Ft. Worth, Texas. Randy is married to Ann Smith.

Denny D. Speas, Certificate of Theology (GBS). Member of St. John's United Church of Christ, Elkhart, Ind. Denny is married to Marcia A. Speas and they have two children, David and Gina. He is the son of the late Austin L. and Peggy D. Speas.

Bev Suderman, M.Div. (MBS). Will begin an eight-month congregational internship in the fall at Toronto United Mennonite Church, Toronto, Ont. Bev is a member of Vineland United Mennonite Church, Vineland, Ont. She is the daughter of Peter L. and Meg Suderman of Winkler, Man.

Mathew Swora, M.Div. (MBS). Assignment pending. Mathew is married to Rebecca Swora and they have two children, Claire and Emily. He is the son of Matthew J. Swora of Liberty Center, Ohio and Shirley A. Leckie of Winter Springs, Fla. Mathew is a member of the Faith Mennonite Church, Minneapolis, Minn.

Erica Thiessen, M.A. in Theology (MBS). Exploring an assignment in missions. Erica is the daughter of Victor Thiessen of Abbotsford, B.C.

Jacob Tijerina, M.Div. (GBS). Co-pastor at Good Shepherd Mennonite Church, Goshen, Ind. Jacob is married to Maria A. Tijerina and they have four children, Dorina, Jacob Jr., Steven, Anita. He is the son of Guillermo and the late Antonia Tijerina of Brownsville, Tex.

Pamela Tolmay, M.Div. (MBS). Associate pastor of Listowel Mennonite Church, Listowel, Ont. Pam was associate pastor of Walnut Hill Chapel, Goshen, Ind. while in seminary. She is married to Peter Tolmay and they have three children, Grant, Ian, and Thandi. She is the daughter of Len and the late Oglia Ankiewicz of Pretoria, South Africa.

Toshiro Tsubota, M.Div. (GBS). Member of a church-planting team in the Washington Gardens area of Elkhart, Ind. Toshiro is a member of the Church Without Walls, Elkhart. He is the son of Norihide and Shizuko Tsubota of Fukui-City, Fukui, Japan.

Timothy D. Weaver, M.Div. (GBS). Will remain in the Elkhart area until his wife Juanita Weaver finishes her degree program. They have two children, Rachel and Sara. Tim is a member of the Pleasant Valley Mennonite Church, Bath, N.Y. He is the son of Levi and Mildred Weaver, Bath, N.Y.

Merritt L. Welty, M.Div. (GBS). Pastor of Emmanuel Mennonite Church, Lajunta, Colo. Merritt is married to

Continued next page

Hope that springs eternal

A gift from God. The hope about which I speak is a gift from God. In that sense it is not from within us, as if we were the source of it. It is not the power of positive thinking. Nor does it come onto the scene because a person needs it—as if an immediate distress moves one to resort to hoping for something better in the future. Hope as the Bible understands it does not rest on our feelings of the moment. Hope, rather, is an indispensable ingredient of our faith.

Hope is in Christ. In the New Testament the veil is removed (2 Cor. 3). Whereas in the Old Testament people hope for the One to come, in the New the hope is in the One who has come, and who is expected again. The Christian has the things hoped for because through faith, there is the evidence of what is not seen. Paul makes this affirmation as well when he tells the Romans that in hope they are saved (8:24), and thus at least in this context hope and Jesus Christ become synonymous. When Paul writes to the Colossians he will be so bold as to define the riches of the glorious mystery as "Christ in you, the hope of glory" (1:27).

Hope's object is future, yet it is already present. The big word is eschatological. It comes from the Greek word that points to the last things. Too often we tend to be very concerned about the end time events, and how they will unfold. The Bible sees the future coming to us, and this is grasped for us by the strong conviction that Christ is coming to us again.

If this is what hope is, what its characteristics are, then it follows that Christian morality—our way of life—is also one of hope. Those who have been freed from their unwholesome, sinful past, are now those who live in compliance with this hope.

The Christian way of hope means that the demands of the world are no longer normative; that goals and aspirations are set in keeping with the stewardship to which Christ calls His followers; that hope is now a guiding principle to place life into its proper perspective.

There are some misconceptions against which we must guard. To speak of the world not setting the guide for life, does not mean that we try to escape from the world. Rather, to be in the world implies that we take seriously the realities of the world and engage in the task of bringing good news, salvation, in both word and deed, to those who need acceptance, forgiveness and reconciliation.

Meet the graduates *Continued*

Linda A. Welty and they have two children, Justin and Jeffrey.

Ruth Yoder, Certificate of Theology (GBS). Ruth and her husband, Harold, are co-pastors at Prairie Street Mennonite Church, Elkhart, Ind. They have two children, Benjamin and Maria. They were co-pastors of University Mennonite Church, State College, Pa., before coming to AMBS. She is the daughter of Melvin and Ruth Beiler of Grantsville, Md.

What does the Christian way of hope mean for you at this time of commencement?

Christian hope says something about who you are. To have received the gift of hope, speaks of you as a privileged person. You have been accepted by God; your life has been prepared to know true priorities. There is purpose in what you undertake. Invariably I'm reminded of the apostle's words to the Ephesians. To lift out the stark change, he calls them first to remember what they were: apart from Christ; foreigners, not part of God's chosen people; they had no part in the covenant. They were without hope and without God in the world.

That's quite a liability. That's a decidedly hopeless existence. But with Christ a drastic about-face becomes real. Now in Christ, they are brought near; peace replaces fear and turmoil; the dividing wall has been eradicated; enmity gives way to peaceful union; and there is free access to the very presence of God.

That message to the Ephesians is also a message to us. It is the message which we may bring to others. It speaks to them of enmity turning to friendship; of membership in God's commonwealth. Such are now built on the true foundation, Christ himself being the cornerstone. Like a common building cornerstone, Christ holds the whole building together and "makes it grow into a sacred temple in the Lord."

And so, I call on you to continue to believe that faith makes a new beginning possible. I call on you to let God's spirit work in you the living hope through the resurrection of Jesus Christ from the dead. When your hands are full of communicating your own hope and passing it on to others, then you and we will affirm again: hope springs eternal—for the glory of God!

Excerpted from the commencement address in the convocation held at College Mennonite Church, Goshen, Ind., June 1, 1990. Henry Poettcker retired on June 30, completing 12 years as president of Mennonite Biblical Seminary. He and his wife Agnes have moved back to Winnipeg, Man., from where Henry will continue in a part time role in fund raising for MBS.

AMBS invites you to



Interterm Courses, January 7-25, 1991

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Ben C. Ollenburger
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Erland Waltner
Anabaptist History & Theology
H. Wayne Pipkin
Church & Family
Ross T. Bender

Christian Ministry in the Urban World
Gary E. Martin
Reading the Bible from the Third World Perspective
C. René Padilla
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Steven L. Fath
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The Canadian Consultation on Evangelism recently launched Vision 2000 in Canada, which puts forth the goal of giving each person in Canada an opportunity to hear and respond to the gospel by the year 2000. The church needs to relate more effectively to the growing number of unchurched secularized Canadians, said consultation director Don Moore.

Fifteen representatives of Baptist World Alliance and Mennonite World Conference met June 1-4 in Elkhart, Ind., to celebrate the historic meeting of the first Baptists with Dutch Mennonites in 1609 in Amsterdam. At Associated Mennonite Biblical Seminar-ies the Baptist and Mennonite scholars and church leaders held "a sequel to those Amsterdam meetings," according to Ross Bender, president of MWC and chair of the Mennonite team. In this second of a series of theological conversations, the two groups discussed Baptist and Mennonite differences in such areas as biblical interpretation, service and social action. The next in the series of conversations will be held in Ontario in 1991, reports Anna Juhnke, one of the MWC representatives.

The 34th annual Memorial Meeting, held in memory of Anabaptist forebears, will be take place Aug. 18 in the historic Delp Meetinghouse near Harleysville, Pa. John Ruth, Harleysville, and Ward Shelly, Metamora, Ill., will speak. Isaac Clarence Kulp Jr. will lead the German singing.

NEWS

Ont., addressing the delegates. "Many of you were pushed off your land [in Russia]. We're saying, 'We want to walk with you.' People can never be adequately compensated."

Partly in response to Marlin Miller's address, CMC directed its General Board to develop a forum for "careful thought and clear theological, biblical and ethical understanding, calling it a faith and life commission." A recommendation will be brought to the 1991 session.

Menno Epp, Leamington, Ont., was acclaimed as new chairperson of CMC, succeeding Walter Franz. Helmut Harder, Winnipeg, began his tenure at this conference as general secretary, succeeding Larry Kehler. Walter Franz began as executive secretary

of Native Ministries, succeeding John and Vera Funk.

The next annual sessions of the Conference of Mennonites in Canada will be July 6-10, 1991, in Saskatoon, hosted by that city's 14 General Conference Mennonite congregations. That Sunday will bring together CMC and the Canadian Mennonite Brethren, who will also be in session that week. The invited speaker for Sunday is Leighton Ford. *Muriel T. Stackley*

Sound bites from CMC

I see our [Native] people as people of the Old Testament. You bring us into the New Testament. *Terry Widrick*

The most popular Chinese Mennonite name is Wong. In pastoral leadership there is Ezekiel and Ruth Wong in Calgary; Raymond and Vindy Wong in Coaldale, Alta.; Brian Wong in Richmond, B.C.; John E. and Elim Wong in Saskatoon. Allan Wong is a seminary student in Elkhart, Ind. *David Chiu*

Do we have enough faith to let God write the story? We are not the storyteller; we are the story. *Elsie Neufeld, respondent to Margaret Loewen Reimer's theme address*

The early Anabaptists didn't split in order to be faithful. They were kicked out, and their heads were chopped off. *Marlin Miller*



OMSC
Where everyone talks
MISSIONS!

Join us for the weeks most important to your ministry. Don't overlook the week of December 3-7, 1990, when Dr. Saphir Athyal provides leadership in one of the most critical issues in contemporary mission: **The Uniqueness of Christ and Religious Pluralism**. Dr. Athyal is former president of Union Biblical Seminary, Pune, India, and a member of the Lausanne Committee for World Evangelization. Monday afternoon through Friday noon (eight two-hour sessions), \$90. Meals and housing, \$116-\$136.

Other programs:

Sept. 19-20: **How to Prepare Foundation Grant Proposals for Overseas Projects**. Mary Jeanne Lindinger, O.P., and Joan Anzalone, R.C.D., Mission Project Service. Intensive two-day workshop. \$75.

Sept. 25-28: **Mission Trends Toward Century 21**. Dr. Gerald H. Anderson, OMSC Director. \$60

Oct. 2-5: **The Bible in Mission and Mission in the Bible**. Dr. Samuel H. Moffett, Princeton Seminary. \$60

Oct. 8-12: **Effective Communication with the Folks Back Home**. Robert T. Coote, OMSC staff, leads a writing workshop. Cosponsored by Maryknoll Mission Institute. \$90

Oct. 22-26: **Your "Third Culture" Kids Are**

Special: Nurturing and Educating Missionary Children. Dr. Dellanna O'Brien and Mrs. Shirley Torstrick, INTERFACES. \$90

Oct. 29-Nov. 2: **Christians and Muslims as Neighbors: Presence, Dialogue, and Witness**. Dr. David A. Kerr, Macdonald Center for Study of Islam and Christian-Muslim Relations, Hartford Seminary. \$90

Nov. 6-9: **Gospel and Culture: Missions in Creative Tension**. Dr. G. Linwood Barney, Alliance Theological Seminary. \$60

Nov. 12-16: **African Christianity Today: Problems and Promise**. Prof. Adrian Hastings, University of Leeds, England. \$90

Nov. 27-30: **Mission under Authoritarian Governments**. Dr. James M. Phillips, OMSC Associate Director. \$60

Most seminars run from Monday afternoon to Friday noon. \$90 indicates eight sessions; \$60 indicates four sessions (Tuesday through Friday).

Dear Friends at OMSC: Send more information about the following programs

NAME _____
ADDRESS _____

Mail to: Overseas Ministries Study Center, 490 Prospect St., New Haven, CT 06511
Tel: (203) 624-6672 Fax: (203) 865-2857
Publishers of the International Bulletin of Missionary Research

Mennonite Central Committee plans to provide material assistance to victims of the earthquake that struck northwest Iran June 21. The quake left some 50,000 dead and 100,000 homeless. MCC is accepting financial contributions designated for Iran. MCC plans to provide initial emergency assistance and long-term reconstruction aid, says Ed Martin, who directs the MCC program in Middle and South Asia.

A learning tour to Thailand and the Philippines will focus on environmental and land issues there. Farmers, environmentalists and educators concerned with these issues are especially invited to apply for the Jan. 28-Feb. 18, 1991, tour, sponsored by Mennonite Central Committee. Participants will work with local people and see how their lives affect and respond to the land through creative, sustainable agriculture and development. Carolyn Schrock-Shenk, who worked with MCC in the Philippines from 1985 to 1988, will lead the tour. Cost is \$2,200 (U.S.) per person, from the West Coast. For more information contact Carolyn Schrock-Shenk, MCC, Box 500, Akron, PA 17501-0500, (717) 399-3949.

While on tour for the *Journey with Justice* project, Doug and Jude Krehbiel have encountered many people who have bought the tape they created (published by Faith and Life Press) and made copies for their friends. Unauthorized copying is not only illegal, says Mark Regier, marketing and promotion manager of FLP, it denies artists their only source of income and can prevent an institution or organization from achieving its goals and doing its work. FLP is the publishing arm of the General Conference Mennonite Church.

NEWS

MCC sponsors Zaire development seminar

Kinshasa, Zaire (MCC)—"To change our way of looking at things, we need to all sincerely repent," said Pastor Cibulenu Sakayimbo, president of the Mennonite Community of Zaire (CMZ). He spoke in the closing meditation of a seminar on development held here May 15-17 and sponsored by Mennonite Central Committee (MCC).

The seminar was for leaders of the three Mennonite groups in Zaire and delegates of the three North American missions and service groups working in Zaire: Africa Inter-Mennonite Mission, Mennonite Brethren Missions and Services and MCC. Church participants included development coordinators, women's leaders, regional and national leadership and a sprinkling of intellectuals.

Christopher Ndege, development coordinator for the South Mara Diocese of the Tanzania Mennonite Church, told an amazed audience that Mennonites in his diocese during the last five years have broken their former dependency on outside resources to organize development efforts. "Now more than 40 congregations are involved in a variety of small development projects," Ndege said. "All of these projects are self-reliant. They are financed, managed and controlled in the congregations," he said.

Why do the churches in Zaire

remain dependent on outside resources? participants asked. Why has the church in Zaire had so many failures in development projects intended to bring people together and improve their lives?

Fremont Regier, North Newton, Kan., presented two case studies to help participants evaluate large church development projects. One described a well-digging project in Haiti that failed to meet its goals because it was designed and managed from the outside. Participants were familiar with this scenario.

"We admit that we made many errors in the past," said Howard Good, MCC Zaire country representative, who planned the seminar. "We now search for ways that we can encourage and support local initiatives."

Pastor Nkumbi Mudiayi, general secretary of the Evangelical Mennonite Community in Zaire (CEM), pointed out that discussions about local participation sometimes come down to negotiation on percentages when Zairian churches talk with overseas partners. "We have great financial needs in our churches, and sometimes the words 'local participation' strike us as a new imposition from the outside," said Nkumbi.

Chirume Mendo, director of the national office for development of the Church of Christ in Zaire (ECZ), which links Zaire's



Participants talk together at a May 15-17 MCC-sponsored seminar on development. From left: Chirume Mendo, Fremont Regier, Bivigete Sabihira and Christopher Ndege.

Protestants, led the group through role plays and exercises that examined the role of leaders in churches and communities, how decisions are made and how priorities often differ between poor people and those who want to help them. Mendo proposed that community decisions and resulting activities must be arrived at by consensus for effective and lasting results.

Bivigete Sabihira, a regional director of OXFAM in Zaire, spoke about the conditions necessary to succeed with development projects, noting that many projects fail because they attempt to grow too quickly. "It is important to build on the small successes and that those successes are owned and integrated by all of the organizers before new things are tried," Bivigete said.

The Mennonite International Study Project carried out by

Nancy Heisey and Paul Long-acre found that many large development projects tried by African churches have failed. One goal of the Kinshasa development seminar was to bring Mennonite leaders together to reflect on that unhappy fact, to analyze the causes of those failures and to look at new approaches and strategies. Many large projects that failed did not "belong" to the people they were intended to serve.

"Development within the church is not an option," said Pastor Mukanza Ilunga, consultant for RURCON, in the opening presentation. "Rather it is an imperative to which we respond collectively by our faith. Thus development efforts are not reserved for certain people called 'development agents' but must interest and integrate everybody." Howard Good, MCC Zaire



Mamie and Marion Climenhaga roll bandages.

Marion Climenhaga of Clarence Center, N.Y., has invented an electric bandage roller, which he put together out of "odds and ends," including parts from a lawn mower and a washing machine. The sewing circle of his church prepares the bandage strips, and Marion and his wife, Mamie, work together on the machine.

Two U.S. Christians who are specialists on religion in the Soviet Union have cautioned Western Christians to be sensitive in their responses to the new religious freedoms there. "Already we are arriving with our agenda of how to do things, forcing it upon them, and this is wrong," Peter Dyneka, president of Slavic Gospel Association, told a conference on "Glasnost and the Church" sponsored recently by Wheaton College's Institute for the Study of Christianity and Marxism. Dyneka urged Christians from the West to first talk with their Soviet counterparts to discover their real needs before planning activities. Kent Hill of the Institute on Religion and Democracy in Washington, chided evangelicals for the "coarse and crude" comments some have made about Orthodox and Catholic traditions and for their lack of knowledge about those traditions.

NEWS

Mennonite scholars discuss Menno Simons

Harrisonburg, Va. (Meeting-house)—The 450th anniversary of Menno Simons' basic statement, the *Foundation Book*, brought 80 registrants to Eastern Mennonite College and Seminary here March 23-24. That book is considered by some the second most influential Mennonite publication, after the *Martyr's Mirror*. *Foundation* has enjoyed 11 editions in Dutch, nine in German and four in English. Irvin Horst, professor emeritus at the University of Amsterdam, said that when the Swiss Brethren came to America they did not wish to be known as Anabaptists, for it was a bad name. So they took the name "Mennonite" and had the Dordrecht Confession translated into English for better relations with their English neighbors.

A difference between doctoral candidate Helmut Isaak and professor of history Abraham Friesen over the sequence of events in Menno's life during 1534 and 1535 illustrated the arcane nature of Menno Simons research. The issue, as one person summarized it, was, "What did Menno know and when did he know it?" Neither scholar could present evidence to convince the other or the audience that his sequence was correct.

Less scholarly people could relate more to papers at the beginning and end of the conference, such as "The

Relevance of Menno Simons, Past and Present" by Walter Klaassen and "What Does Menno Simons Mean Today?" by Irvin Horst. Klaassen observed that Menno needs to be considered in his own time. Though a reformer, he was in many respects part of the Middle Ages. He preceded such apostles of modernity as Galileo, Newton, Bacon, Descartes and Hume. However, in 1905 Einstein published his theory of relativity and challenged the strict determinism of these earlier scientists. After Einstein the thinking of the Middle Ages is perhaps not as dense as some people thought.

Klaassen described Menno's concern about the dissonance between faith and ethics: the confusion between who is a Christian and who is not. Menno became active some 20 years after Luther, and there was still difficulty with this question. "The widely hoped-for moral reform had not followed the liturgical reform." Menno appealed for integrity in Christian living," he said, adding, "What was holding people back?"

Klaassen said, "We need to ask Menno's question because the means of disobedience today are so sophisticated."

Horst reported that in colonial Mennonite America Menno's writings were a source of doctrinal and spiritual guidance. Menno was part of a small



Walter Klaassen addresses the Conference on Menno Simons.

group of sources that included the Bible, van Bragt's *Martyr's Mirror* and the hymn book. Menno was reprinted nine times in the 19th century: five in German and four in English. Menno and van Bragt went into decline, he said, in connection with the Mennonite interest in Fundamentalism. Menno was not reprinted for 75 years. But "when Mennonites began to recover from their Fundamentalist affairs, Menno and van Bragt came back into prominence." (Menno's *Complete Writings*, published in 1956, is available for \$35.)

"Other Anabaptist reformers surpassed Menno in theological depth," said Horst, "but no other Anabaptist was as successful as Menno in founding a tradition. He had continuity without the protection of a prince or a town council."

As he reflected on Menno's significance for today, Horst recalled Menno's "radical discipleship. In our Western world we tend to skirt the issues of discipleship. As Mennonites we are vulnerable

as a middle-class group and in our attachment to Evangelicalism." He observed also the matter of identification with the poor. "Note how often Menno speaks of the poor not as object, but as subject. He gave up privilege to participate with the poor. Today women and children bear the brunt of the overwork and sickness. Have we forgotten that at one time we also were poor?"

The conference ended with a panel presentation on the issues of today followed by general discussion. Walter Smith, Durham, N.C., urged that the message of Menno be shared widely. "If things continue as they are going, in another 20 years there will not be a Mennonite church as you have known it. I appeal to you not to spend your energies talking to one another but to speak to the rank and file."

And Paul Kurtz, who identified himself as an evangelist, called for the song "Revive Us Again," which became the final word of the conference. Daniel Hertzler

Mozambique's devastating 13-year civil war has been captured by the country's artists. "Through my work, I hope to carry a message to my people as well as to the world about the situation here," says sculptor Alberto Chissano. Explaining one of his sandalwood sculptures, which features faces above a circle of people, Chissano says, "On the top stands a government official and his family. But the official forgets about the people he represents." In "Maternity" artist Lazaro Tembe has painted the arms and distorted heads of two women in deep red, which contrasts with surrounding thick black brush strokes. It is a disturbing image. "When maternity is a happy occasion here," he says, "I will paint it as such." Veteran Mozambican painter Malangatana's canvases are marked by disfigured bodies. "I have lost family,...killed in the last few years," he says. "I relive the experience [of war] as I record it directly." (*World Press Review*)

Duane Bean, 32, a teacher and peace activist from Chicago who was released from federal prison only eight months ago, was sentenced June 21 to 30 days in jail for trespassing at McConnell Air Force Base in Wichita, Kan. On May 5 he and 43 others (including two young children) crossed the line at McConnell, home for several B-1B first-strike nuclear bombers. McConnell targeted five of the 44 protesters, including Bean, for prosecution because they have prior arrests at military installations. "I do not want to spend more time in prison," Bean told Chief Federal Magistrate John Wooley prior to sentencing. "But when I think of those bombers at McConnell, each costing a half billion dollars, I know the law is wrong....The real crime is building bombs instead of caring for people."

RECORD

DEATHS

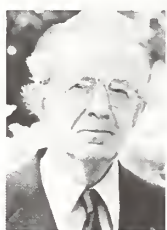
David H. Suderman, 81, Bethel College Church, North Newton, Kan., died July 4 at Kidron-Bethel Retirement Home. He was a former professor of music and chairman of the Bethel College humanities division. Among his many accomplishments, he was founding director of the Kansas Mennonite Men's Chorus and worked with music programs in Colombia, Paraguay and Mexico. His wife, *Alice R. Claassen*, preceded him in death April 7. He is survived by two daughters, Ann Dunn, Hesston, Kan., and Judy Rios, San Antonio, Texas; three brothers, one sister and three grandchildren.

WORKERS

David Augsburg, professor of pastoral care at Associated Mennonite Biblical Seminaries, Elkhart, Ind., has resigned. He will teach at Fuller Theological Seminary in Pasadena, Calif.

John and Velma Jean Balzer, Inman, Kan., have made the initial investment in a permanently endowed scholarship at Bethel College, North Newton, Kan. It is specified that students from Hebron Church, Buhler, Kan., should receive primary consideration for scholarship funds.

Ann Weber Becker was ordained June 24 to congrega-



Suderman



Augsburger



Falla



Friesen



Goering



Hicks



Brown



Wu

Iglesia Menonita Comunidad de Fe, Chicago, graduated June 2 with a Master of Divinity degree from Northern Baptist Theological Seminary, Lombard, Ill.

Loren Faul, pastor at First Church, Butterfield, Minn., resigned effective the end of July.

Lorne W. Friesen, pastor at First Church, Mountain Lake, Minn., resigned effective this fall. He will begin Oct. 9 as chaplain at Eden Mennonite Mental Health Center, Winkler, Man.

Gilberto Gaytan, pastor at Iglesia Anabautista Emanuel, South Bend, Ind., resigned effective Aug. 31.

Erwin C. Goering, Bethel College Church, North Newton, Kan., began July 1 as director of development and planning for Cross Wind Conference Center, Hesston, Kan.

David Graybill will begin this month as editor of *Christian Living*, Mennonite Publishing House, succeeding **David Hostetter**.

Pearl Hartz is the interim pastor at a new Mennonite fellowship in San Diego, Calif.



Hoffer



Liechty

Mark Hicks Sr., associate professor of social work at Bethel College, North Newton, Kan., has been appointed director of alternative adult education programs there.

Eric Hiebert-Rempel will begin as pastor at Wanner Church, Cambridge, Ont., in January 1991.

Jeff Hoffer, Lancaster, Pa., began May 29 as director of the deaf ministries department of Mennonite Board of Missions. He is the first deaf director in its 14-year history. He succeeds **Sheila Stopher Yoder**.

Craig Hollands will become youth pastor at Cedar Hills Church, Surrey, B.C., this summer.

John Kampen has been licensed at Cincinnati Fellowship for specialized ministries in

tional ministry at First Church, Kitchener, Ont.

Ross T. Bender, professor of Christian education and worship at AMBS, Elkhart, Ind., has been appointed to the additional position of director of the Institute of Mennonite Studies.

John Bergen, interim pastor at Pulaski (Iowa) Church, will continue as its regular pastor.

Roland Brown, chief executive officer at Mennonite Christian Hospital, Hualien, Taiwan, retired in June. He and his wife, **Sophie**, went to Taiwan in 1953 as Commission on Overseas Mission workers. **Wen-Yang Wu** began July 1 as Brown's successor.

John Dey began as pastor at First Church, Nappanee, Ind., in July.

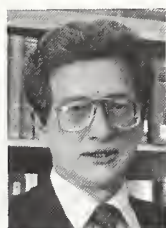
Gamaliel Falla, co-pastor at

"What impressed me was that [Nelson] Mandela's charisma is not from the ability to manipulate words," said Jim Shenk, Mennonite Central Committee co-secretary for Africa. It comes more from the wisdom Mandela has gained through 27 years of imprisonment, Shenk said. "He has come through that experience without bitterness and resentment." Shenk was in New York in June to attend a private meeting of U.S. religious leaders with the African National Congress leader. One hundred twenty church leaders attended the meeting and presented Mandela a \$200,000 check to be used for South African refugee assistance, schools, housing and medicine. Mandela thanked U.S. churches for their support and urged continued economic sanctions against South Africa.

Sadie Mast (at left in the photo below), Mennonite Central Committee worker from Spencer, Okla., and a leader of a women's group in the Mesa Grande refugee camp, San Marcos, Honduras, embrace. Sixteen women from the San Marcos Mennonite Church recently visited the refugee women's group to worship and get to know each other. Most of the refugee women, who left their homes in El Salvador several years ago, are members of the camps' church pastoral team. "This kind of interaction between 'evangelicals' (all Protestants are considered evangelicals) and Catholics is rare in Latin America," says Rich Sider, MCC secretary for Latin America and the Caribbean. "Because most evangelicals are former Catholics, hostility between the two groups has been the norm historically. But Mennonites and Catholics are realizing that they share a common commitment to Christ and others."



RECORD



his teaching role at Payne Theological Seminary, Wilberforce, Ohio. **Carl Liechty** began June 1 as the one-fourth-time associate pastor at

Miller

First Church, Lima, Ohio.

Katherine Fischer Mick, Newton, Kan., will begin this fall as an assistant professor of nursing at Bethel College, North Newton.

Marlin E. Miller, Elkhart, Ind., was named to the 16-member executive committee of the Association of Theological Schools in the United States and Canada during the association's biannual meeting in Montreal June 17-20.

James Pike, pastor at Swiss Church, Alsen, N.D., has resigned.

Alvin Penner, chairman of Bethel College (North Newton, Kan.) board of directors, has announced the members of the presidential search committee: **Gordon Funk**, Hesston, Kan., chairman; **John K. Sheriff** and **Ada Schmidt-Tieszen**, faculty representatives; **Jill Friesen**, student senate president; **Heinz Janzen** and **Susan Rhoades**, Newton; **Gregory J. Stucky**, Wichita; **Penner**, Hutchinson; **John W. Gaeddert**, North Newton.

Don Penner will begin as pastor at Hawkesville (Ont.) Church in August.

Peter Penner, pastor at Homewood (Man.) Church, has resigned effective Dec. 31.



Shelly



To

Gail Pjesky, McPherson, Kan., has been appointed as an admissions counselor at Bethel College, North Newton, Kan.

Alice and Delmar Rempel, Nutana Park Church, Saskatoon, will be at Columbia Bible College, Clearbrook, B.C., for a one-year voluntary service assignment.

Joyce Schumacher, Mennonite Youth Fellowship director and Christian education coordinator at Grace Church, Pandora, Ohio, resigned effective Sept. 1.

Henry Sawatzky, lay minister at Mount Royal Church, Saskatoon, began May 6 as half-time pastor at Dundurn (Sask.) Church for one year.

David Shelly, First Church, Newton, Kan., has resigned as editor of publications for Mennonite World Conference, effective Oct. 1. He will continue his work as a high school teacher in Wichita, Kan.

Jack To, pastor at Peace Chinese Church, Richmond, B.C., has resigned effective Aug. 31.

Hao Tran, pastor at Winnipeg Vietnamese Church, has resigned.

—compiled by Sharon Sommer

Western Mennonite High School is seeking applications for the position of **principal**. The principal is the chief administrator, providing academic and spiritual leadership to the school.

Send resumé to search committee chair Ross D. Collingwood, 1620 Kenard St. NW, Salem OR 97304.

Goshen College seeks applicants for **college physician** beginning fall 1991. Qualifications include an M.D., medical-staff eligibility at Goshen Hospital, residency in family practice with experience in one or more of the following: college health, public health, international medicine or internal medicine. Responsibilities include supervising medical services to students, promoting a philosophy of wholistic health care and possibly teaching.

Send letter of application, resumé and the names of three references to Norman Kauffmann, dean of student development, Goshen College, Goshen, IN 46526. Application deadline is Sept. 15. An equal opportunity employer.

Covenant Mennonite Church, Winkler, Man., invites applications for a **half-time pastor** of church with 44 members. Applicant should have Anabaptist orientation. Duties to include some preaching, teaching, outreach and youth ministry.

Send resumé, including references to Search Committee, Box 29, Winkler, MB R6W 4A4, (204) 325-7575.

Canadian Mennonite Bible College invites applications for a two-year position (1991-93) in **theology**. Applicants should be committed to the Christian faith, and in sympathy with the goals of the college.

Send inquiries and applications to the Academic Dean, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, by August 31.

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

Peoria-North Mennonite Church, Peoria, Ill., which had met weekly in rented space, purchased a church building last February. Central District Conference gave \$10,000 toward the purchase. Since February, 10 new families have begun attending the church. The congregation numbers about 40, says Mark Weidner, CDC conference minister. Ryan Ahlgrim is the pastor.

Middle East Witness is a new interfaith program created by a broad coalition of American religious (Christian, Muslim and Jewish), peace and human rights organizations. It is designed to send short-term delegations (usually two weeks) and long-term volunteers (six months or longer) to meet, live and work with a variety of Israelis and Palestinians. Organizers hope that the presence of these delegations will deter violence in the West Bank, Gaza Strip and Israel. Part of the volunteers' task is to document the status of human rights in the Occupied Territories. The next delegation is scheduled for Aug. 26-Sept. 8. For more information contact Middle East Witness, 515 Broadway, Santa Cruz, CA 95060, (408) 423-1626.

A young adult ministry consultation will be held Nov. 2-4 in Chicago. The consultation is for young adult leaders, representatives from districts/conferences, staff from related agencies in the General Conference Mennonite Church and the Mennonite Church, and for people interested in young adult ministry. For more information contact Ed Bontrager, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

RESOURCES

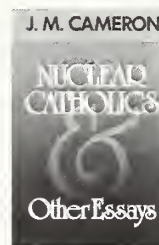
Films

It's Your Venture (Venture Clubs, 20 minutes) features interviews and scenes of Venture Clubs activities in six Mennonite congregations: First Church, Bluffton, Ohio;

Springstein (Man.) Church; First Church, Calgary; Mennonite Community Church, Fresno, Calif.; First Church, Reedley, Calif.; and Inman (Kan.) Church. It is available to congregations in mid-August for free loan or purchase

(\$9.95) through Faith and Life Press, Box 347, Newton, KS 67114, or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

The Commission on Home Ministries of the General Conference Mennonite Church has produced **Supper**, a 14-minute slide set that shows how CHM helps people of different ages, cultures and situations through Mennonite Voluntary Service, African-American, Hispanic, Asian and Native American cross-cultural ministries, church planting and development, and peace and justice ministry. It is available for free loan from CHM, Box 347, Newton, KS 67114, (316) 283-5100.



Other Essays by J.M. Cameron (Eerdmans, 1990, \$21.95) represents some of the author's best writing over the last 20 years.

Due out in September is the **NIV Exhaustive Concordance** (Zondervan, 1990, \$39.95). It is to be to the NIV Bible what Strong's concordance is to the King James Version.

What is the Christian message in a society marked by religious pluralism, ethnic diversity and cultural relativism? asks Lesslie Newbigin in his book **The Gospel in a Pluralist Society** (Eerdmans, 1989, \$14.95).

Boycott Resources has background materials and a list of creative campaign activities for organizations to help fight abusive marketing by infant formula companies. For Action Kit (\$7) or video rental, write ACTION for Corporate Accountability, 3255 Hennepin Ave. S., Minneapolis, MN 55408.

Fundamentalism: a Catholic Perspective by Thomas F. O'Meara (Paulist Press, 1990, \$5.95) presents an explanation of fundamentalism as a worldview that flourishes in uncertain times because it offers instant certainty.

—compiled by Gordon Houser

books

FatherTime is a quarterly newsletter that addresses fatherhood issues. For information write to "FatherTime," First Church of the Brethren, 3020 S. Washington Ave., Lansing, MI 48910.

James Juhnke and Keith Sprunger, professors of history at Bethel College, North Newton, Kan., each authored two articles in the **Dictionary of Christianity in America** (InterVarsity Press, 1990, \$39.95). Juhnke wrote the articles "Mennonite Churches" and "General Conference Mennonite Church." Sprunger wrote the articles "Covenant Theology" and "John Robinson (1575-1625)."

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Call it a Holy Spirit breakthrough

Beth Hege

On Labor Day weekend last year Hubert Brown, executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church, challenged a group of young people, "I'm going out there. I'm going to work and help with whatever I can. Come with me."

By "out there" Brown referred to the Hopi Indian Reservation in Arizona. Church leaders there invited him to organize a service project under Youth Venture, which is sponsored by CHM. Brown took the invitation to the Western District Conference Fall Holiday, where he was the featured speaker.

Nine months later many of those same youth climbed aboard a chartered bus and began a 17-hour trek to five Hopi villages: Bacavi, Kykotsmobi, Hotevilla, Polacca and Moencopi. Hopiland is surrounded by the Navajo Indian Reservation. Steep mesas, sand and tiny springs mark this area of Arizona.

Leaders of the Youth Venture included Brown; Donovan and Jill Graber of Faith Mennonite Church, Newton, Kan.; Linda Ewert, First Mennonite Church, McPherson, Kan.; Les Tolbert, Markham (Ill.) Mennonite Church, and Elmer and Nadenia Myron of Intribial Mennonite Fellowship, Phoenix. Fifty-one youth participated in the June 9-17 trip.

Ready to sweat, to chop wood, pull weeds, build signs, teach Bible school, they wanted to see new places and experience the arid desert.

What they did not expect was the spiritual renewal that took place. "For 30 years," said Brown, "I've been involved with youth groups and I've never experienced [what] happened with this group."

Days were spent among the Hopi people, teaching and playing with children, working in fields. "I was amazed to see crops growing in the sand," said Zandra Guete, 16, of Hesston, Kan.

Philip Sawatzky, also 16, Newton, Kan., helped with Bible school at Hotevilla. At night they lit kerosene lamps because there is no electricity.

Every evening the young people left the communities where they did their service assignments and met at the community center in Bacavi. It was here that a "Pentecost" happened.

"It was Wednesday night," explained Josh Hull, 16, Newton. "We were standing in one huge circle. We sang



Closeness to God: Les Tolbert hugs a young person during an evening service in Hopiland.

some songs, and then everyone started sobbing. Aaron [his brother] came forward and said he wanted to be baptized."

Leap of faith: Others knew Aaron Hull as a skeptic. In an essay written following his baptism, he described his former doubts this way: "How can I believe in something I can't even be sure I'll ever see? How can I make a commitment of baptism, something I highly respect, when I've never been 'spoken to'?"

That night Aaron chose to take a leap of faith. His announcement to his peers and the affirmation that followed "put the trip onto a spiritual level," said Brown, "beyond service. It was...a Holy Spirit breakthrough."

Elmer and Nadenia Myron said they prayed about what Elmer should be preached. "More than anything," said Elmer, "I wanted the young people to know the Holy Spirit personally."

Other young people described feelings of intimacy with God and each other during the week. "I realized that God is a part of me," said Josh.

"Every time I looked at the mesas," said Guete, "I thanked God for his good work. She spoke of Aaron's baptism in a wash at the base of a cliff as a highlight, as well as the evening meetings. "Les

[Tolbert] brought everyone together. What he spoke about meant a lot about closeness to God," she said.

"We talked about the love of God," said Tolbert, "from how God experiences us. We showed Scripture that told of God's grief....It touched all of us, how much God loves us. God has called all of us to be ministers," he said. "We wanted the kids to feel good about their relationship to the Lord and that God has a plan for them."

The energy the young people felt in Hopiland extended beyond their time there. "Our youth group has gotten a lot closer," said Angela Lichti, 16, Newton. "Now no one is afraid to say, 'Will you pray for me?'"

Work has rewards. "We went to do service," said Brown. "In doing it we discovered the nearness and reality of God, and the love and friendship of each other."



Beth Hege is news service editor for the General Conference Mennonite Church.

Response to respondents

It is with a deep sense of compassion and pain that I respond to these letters [July 24 issue, page 332]. I have experienced the loss of land, the loss of community, the loss of history in a particular place. It was a painful loss, a loss filled with a great deal of confusion and uncertainty. Yet I feel that God did not leave me for dead. His "still, small voice" sustained me. I could stand on that hill overlooking Fort Riley and identify with the pain and struggle of the people who were facing the uncertainty of losing their place.

The article ["How Much Land Is Enough?" in the June 12 issue] was not merely "artistic license" to peddle a particular personal philosophy. My writing of the article was a reflection of my faith journey as part of a Christian community, first of all in my home congregation in Henderson, Neb., and currently as a member of a Christian community in Winnipeg.

I am working with an interchurch agricultural project helping to foster community and stewardship of the earth. Mennonite Central Committee is a partner in this project. We are dealing with the pain and struggle associated with land loss in the midst of an economy that rewards competitiveness at the expense of community. We are also seeking ways to practice agriculture that respects the land. This article is not an attack of farmers. It is an exposure of an exploitive economy whose growth and progress come at our inestimable loss. All growth and progress come at some cost; there is no such thing as a free lunch. But are we willing to give up our neighbor, our community and the health of our land for a narrowly defined definition of progress?

The article was written to the church, in particular to my brothers and sisters in the General Conference Mennonite Church, of which I am a part. All articles are written with assumptions, and this is no exception. My assumption was that the article was for the church, those who were already part of the family of God. The biblical understanding of belonging to God includes being part of a people and being rooted in the land.

I sensed that in all of the letters people felt threatened. I shared my article with the leaders of my church community, and they found nothing resembling "neopaganism," as Mr. Tiessen labels my thinking. As a church we need to

dialogue on community, technology and our relationship to the land.

Mr. Schmidt's statement that "community is a social issue, not a religious one," in my estimation, is unfounded. From my experience and my reading of Scripture and the early Anabaptist leaders, community is central to the understanding of being God's people.

Technology was mentioned in all the letters. I did not say at any point that we should discard all technology. I am advocating that we discern what is right and good for the land and the community. The problem with technology today is that its use in solving one particular problem is causing side effects that threaten all life. My article points that out. Matters of "national security" are threatening the security of local people and polluting the ground. Even producing food is undermining the future of food production. Using the fruits of technological progress, far from being an expression of using the talents that have been given us, may more likely be compared to the gift of the Trojan horse. We have wheeled it into our midst without question, and during our slumber we are being destroyed from within.

The land, according to Walter Brueggemann in his book by the same name, "is a central if not the central theme of biblical faith." In a society characterized by rootlessness and homelessness the promise of land as a place of belonging to a people and to God is good news. If these letters are representative of Mennonite thinking, we have yet to understand the land significance as a people. To stop reading about the significance of land in the Bible after Genesis 3 is to miss the richness of land as a gift and as a promise of obedience. Land was the hope of the slaves in Egypt. Landedness, however, can result in land loss. The prophets arose to tell the people of God that land loss is the result of idolatry and injustice. Our inability or unwillingness to question technology may be a sign of idolatry. "Where then are the gods you made for yourselves? Let them come if they can save you when you are in trouble" (Jeremiah 2:28).

I believe that in many ways we are moving through a process of change regarding our relationship to the land that could be likened to the process of accepting our death. The first two stages are anger and denial. We want to see life continue as we know it, and when someone threatens that understanding

we become angry. The third stage is bargaining with God. We are willing to make some changes but are not willing to give up our very self in obedience. The fourth stage is depression. Contemplating death or the end of a way of understanding life leaves us feeling insecure. The final stage is acceptance. We can accept death as the final stage of growth. What this stage will look like I cannot be certain. However, it will respect the Creator and all creation. The movement through these stages is not automatic. We can become stuck at any stage along the way toward acceptance.

Land, its treatment and its significance as a place of belonging and security is not only a concern of farmers. It is a concern for the entire household of faith. We are all dependent on the land and thrive when a proper harmony exists among people, land and God. I hope this dialogue will continue. *Raymond Epp, 211 Home St., Winnipeg, MB R3G 1X2*

Address MC/GC differences

As a born and bred Russian General Conference Mennonite (GC) now serving a Mennonite Church (MC) congregation, I was interested in the news about the Mennonite Conference of Eastern Canada [May 8 issue]. The polity difference emerging between MCs and GCs in Eastern Canada in the development of a leadership manual needs to be highlighted. I was interested to observe that GCs felt their tradition was "not well enough reflected" and that there was a sense among GCs that authority was moving from the congregation to the conference at the level of the wider church, and from the congregation to the ministers both locally and in conference.

As a pastor who moved from the Central District Conference (GC) to the Illinois Conference (MC) four years ago, I must say that I also have experienced this polity difference with regard to leadership and authority in the church as the primary difference between MCs and GCs. GCs invest almost all leadership and authority in the congregation, both locally and in conference. MCs place a great deal more emphasis on the role of ordained leaders, both locally and in conference, and grant a good bit more authority to the conference. (The Mennonite Church is after all an association of conferences, not of congregations.)

Having experienced both styles of polity, I would hasten to say that both work fine (at their best), that neither are "right" and that both have strengths and

weaknesses. Moving from one system to the other involves a significant emotional as well as a minor theological adjustment. I'm not (yet) the one to speak of the strengths in the MC system. Although I get along fine in the Mennonite Church, I have some nostalgia for the General Conference freedom, and I do experience the Mennonite Church as a heavier way of operating. On the other side, I would say that GCs have bought much too deeply into the democratic concept of majority rule as the way of managing church affairs.

My concern is that we don't wait until after integration (as Mennonites in Eastern Canada seem to have done) to begin discussing and dealing with these differences. They are significant and have some profound consequences for how congregations and pastoral leaders and conferences operate. They raise at least a few significant theological issues as well. Thus far, in the euphoric move toward GC/MC integration, I have hardly ever heard these differences openly discussed within our churches. Do we really suppose we won't have to deal with them? Why not begin now to have articulate spokespersons for both polities speak together at regional gatherings throughout our denominations so that our churches can begin to appreciate the respective strengths and weaknesses of both polities? Only then will we begin to be able to shape a polity that accounts for the strengths of each. It is not a good omen to me when one of the partners in this dialogue (as in Eastern Canada) comes away saying that their tradition is "not well enough reflected."

I'm also interested in the reporting on this issue in the *Gospel Herald* and *The Mennonite*. *The Mennonite* speaks more specifically about GC concerns at the MCEC sessions than does the *Gospel Herald*. Shouldn't it be just the reverse in Christian circles? Or is it primarily a GC problem if GC traditions are "not well enough reflected"?

Let me hasten to conclude that I am committed to MC/GC integration, or I wouldn't be pastoring where I am right now. I see many benefits and much enrichment coming to us all in the process. But as my children say, "Let's get real" about the differences that divide us. Let's take the time and energy needed to get to know and appreciate how each of our traditions does things. That may take longer than six years, particularly if we are as slow in facing the differences as we have been. Thanks to our brothers and sisters in Eastern Canada who are teaching us all by their experience. Can we hear what is being taught? *S. Roy Kaufman, pastor, Science*

Ridge Mennonite Church, 1802 E. 37th St., Sterling, IL 61081

Re: baptism

I am "appalled" (to use his terminology) at the position George Richert takes in his statement on baptism [May 22]. The title of the four statements speaks of "examining theology," but George speaks of "form." He calls for examination of theology in the conclusion but has talked only about form. He says that "form" is not important but calls for adherence to "prescribed form." His objection to the picture and text (May 10, 1988) also alarms me. Can we not accept the reality of the experience of many of our brothers and sisters in God's family? Can we selectively omit or disregard Scripture texts? I agree that we want to emphasize that cleansing comes through the blood of Jesus, not water; baptism is a "sign" of the "reality." But the text, Acts 22:16, was accurately quoted. I don't think we as a church have yet adequately dealt with its interpretation; ignoring it (and Acts 2:38) won't help.

My concern is this: We need order, and we need to be careful not to disregard our practices carelessly. But to think that we can express all our theology of baptism in one form (as I read George suggesting) is an impossibility and to me an objectionable way of "doing theology." All the forms of baptism express in a beautiful way a part of our theology of baptism. Let's not deny any of them. If it were not so crazy, I would propose we use all three forms at once: celebrating our death/resurrection in Jesus (Romans 6:4), our "hearts sprinkled to cleanse us from a guilty conscience" (Hebrews 10:22, which also speaks of "bodies washed with pure water") and receiving the outpouring/anointing of the Holy Spirit (Acts 2:17).

I agree with Brother Richert that it might do us good to re-examine our theology of baptism. But let's re-examine in order to strengthen our understanding of its truth and its place in our lives of discipleship, not to argue about "form." *M. Albert Durksen, pastor, Springstein Mennonite Church, Box 38, Springstein, MB R0G 2N0*

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Russian Mennonites

None But Saints: the Transformation of Mennonite Life in Russia, 1789-1889 by James Urry (Hyperion Press, 1989, 322 pages)

Reviewed by Abe Dueck, Mennonite Brethren Bible College, 1-169 Riverton Ave., Winnipeg, MB R2L 2E5

The publication of Urry's book marks a watershed in Russian Mennonite historiography. It is the most significant book on Mennonite life in Russia to appear in

the past several generations and is the most significant in the English language. The book is a considerable improvement and refinement of Urry's dissertation, which has been available for over a decade. Appropriately the book was released during the bicentennial celebration of the

Mennonite experience in Russia and the Soviet Union.

The Foreword, by David G. Rempel, for whom Urry has high regard and whose insights inform much of the book, introduces a strong polemical note that might lead the reader to anticipate the same tone to pervade the entire book. But this is not the case. While the overall impact of the book may be seen as strongly revisionist, there are few direct challenges to other interpretations except for relatively brief comments in the introductory historiographical survey. It is Rempel who charges, for example, that the ministers were responsible for the major weaknesses of previous Mennonite historiography, with its preoccupation with religious issues, its tendency to evade difficult issues, and its parochial and simplistic idealization of the Mennonite experience in Russia.

Urry's statements are generally less sweeping, and there are no lengthy excursions dealing with other scholarly interpretations. He is cautious and moderate in his conclusions. At times the reader may wish that Urry had engaged in more direct dialogue with other scholars. Nevertheless, the subtitle of the book points to the radical nature of the general thesis of the book.

Perhaps the most significant contribution of Urry's work is its insistence on

placing the Mennonite experience into the larger context of Russian and European social, economic and political transformation. "Mennonites," he states, "provide a special view of the larger transformation of European society." Nevertheless, Urry does not argue that Mennonite transformation was similar to the transformations of other European societies. Rather, Mennonites maintained a distinctive identity as a "commonwealth" while permitting much variation within and while adapting to forces of change.

The book is about a people whose faith formed the primary basis for self-definition. Yet the nature of their religious faith is not a prominent theme in the book. In fact, many Mennonites may be offended at this more "secular" approach to understanding the nature of a religious community. Economic and social factors are seen as significant in shaping the community and determining its actions. Mennonite life is examined in its mundane aspects, and all is not "saintly." In this regard the book goes far beyond earlier "insider" interpretations. The almost exclusive preoccupation with religious causes for migrations and divisions, for example, is rigorously counteracted.

The extensive documentation reveals tremendous depth and breadth of research, even though Urry laments his lack of knowledge of the Russian language. Despite this, however, he cites many Russian sources. Urry regards his work as only the beginning of a huge task to be done as more archival sources and Russian-language materials become available.

Various tables, maps, several appendices (including one on Mennonite population growth), extensive bibliography and a number of reproductions of the paintings of Henry Pauls enhance the book. Many will welcome the easy access to footnotes at the bottom of the pages rather than endnotes after each chapter or at the end of the book.

Urry's book is a must for everyone interested in the Russian phase of Mennonite experience and its formative influence on many Mennonites in North and South America.

(Reprinted from *Mennonite Historian*)

God's grace

The Parables of Judgment by Robert Farrar Capon (Eerdmans, 1989, 181 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Capon has written two other books on Jesus' parables. Here he considers what Jesus taught about judgment. Capon views God's judgment as inclusive, not exclusive. "As a general rule...Jesus is at pains to show that no one is kicked out who wasn't already in." Jesus' resurrection and Jesus' grace automatically embrace everyone. Only those who spurn God's acceptance are finally rejected. Some see everyone as condemned by God and only those who are converted can be saved by him. Capon stands that on its head: Everyone is accepted until they spurn God, and God only judges mournfully and reluctantly.

Capon is an excellent writer: humorous, clever, disarming. Much of what he says is unexpected. He does not believe in immortal souls. Rather, he says, God will resurrect both dead bodies and dead souls. His interpretation of Jesus' Second Coming is also provocative. I

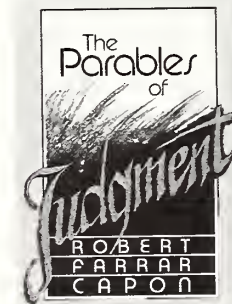
liked his well-placed jabs at various forms of biblical criticism. He also has a marvelous view of how God works in history.

In emphasizing grace, Capon is quite Protestant: "Jesus came to raise the dead, not to reform the

reformable, and certainly not to specify the degree of non-reform that will nullify the sovereign grace of resurrection. He came to proclaim a kingdom that works only in the last, the lost, the least, and the little, not to set up a height-weight chart for the occupants of the heavenly Jerusalem."

I do not go as far, but I found Capon insightful. His view of repentance and faith is inadequate. He does not believe that good behavior follows faith. We no doubt exclude people too soon and often for the wrong reasons. We tend toward self-righteousness and works righteousness. Nevertheless, faith without works remains dead.

I appreciated Capon's warnings against being judgmental. I liked his celebration of God's grace and compassion, "the Love that will not let you go." He is a good antidote to hateful, fire-and-brimstone theologies. But he is only a dose of medicine, not a full-course meal.



Make a mustard-seed difference in the environment

Diane Burkhardt

Just about any magazine today has articles about environmental concerns. Extensive research has been conducted on the greenhouse effect, ozone-layer depletion, damages to tropical rain forests, excessive industrial wastes, landfills. Research also continues to seek solutions to the problems.

From childhood on, others made me aware of the world. They taught me to see the beauty of creation, to value it and participate in keeping it beautiful. I didn't let the water drip or leave the lights on when I left the room. People who haven't been raised the same way wonder how we should live in this world of limited resources.

Christians need to get involved in environmental issues. Our faith calls us to act. For "by him [Christ Jesus] were all things created" (Colossians 1:15-17), and he sustains life. Salvation changes us from our old habits. We—and nature—shall be redeemed (Romans 8:22-23).

Our God-given status is one of dominion. This reflects not only privilege but responsibility and stewardship. When God granted Adam and Eve dominion over nature (Genesis 1), dominion was limited to responsible actions.

The fall estranged humankind from the perfect environment. We will always need to strive toward perfecting it. The fall emphasizes our responsibilities all the more. We see the evil around us and need to combat it while building up our surroundings. People's perceptions have been impaired (Romans 1:21). We are told in Jeremiah 5:21-22 that the people are criticized for the failure to see God in creation. The natural world reflects the nature of God (Job 12:7-9, Psalm 50:6, Acts 14:17, Romans 1:20). To ignore our surroundings is to ignore the power of our awesome God.

What can I do? As a teacher, I can help my students understand the issues. I can show them how to become good stewards. I turn off my lights, avoid aerosols, conserve gasoline by carpooling or consolidating errands, take my papers to a recycling area, purposefully purchase products made with recycled paper, write letters to government officials involved in environmental legislation development and keep informed by reading about scientific studies on the greenhouse effect and the ozone layer. I can make a difference right where I am.

Diane Burkhardt is a member of Upper Milford Mennonite Church, Box 36, Zionsville, PA 18092.



Adam and Eve: *The fall estranged humankind from the perfect environment.*

editorial

Sing to the Lord a new song or three

What? Seventeen thousand people singing at one time in an arena. Together? Impossible.

"Well, maybe so," responded Marilyn Houser Hamm, Altona, Man., to the skeptics, "but Mennonites can do the impossible."

And so we did, at the opening night of Assembly 12 of Mennonite World Conference in the Winnipeg Arena. Overhead projection of Marilyn's directing, beamed in four directions, helped. A joyful ensemble of instrumentalists/vocalists, led by Paul Dueck with his Paraguayan harp, helped. Our awe at the occasion helped. Our history of singing together in the joy of the Lord helped.

Bright yellow hats: Then came the array of songs from the four corners of our 800,000-member worldwide community. Unforgettable was the Coro de Ninos (children's choir) from Casa Horeb in Guatemala: 15 children, ages 7-14, accompanied by five adults, including their pastor, Rafael Escobar. Guitars, rhythm blocks and recorders accompanied the choir. "We're off to communion in the corn patch of the Lord," they sang. "Jesus Christ invites us to his harvest of love."

At the close of their music, the children electrified the huge congregation by tossing their bright yellow hats into the crowd. One little girl kept hers, then demurely presented it to Paul Kraybill, who has completed 17 years as executive secretary of Mennonite World Conference. Paul, taken by surprise, dropped some papers he was holding, and the little girl helped him pick them up. (Later Paul said that that's how these years have been: learning to know thousands of people, and learning to know one little girl.)

Shrinking: Martha Penner de Martinez conducted a 40-member choir from three rural churches in Chihuahua, Mexico: Blumenau, Burwalde and Steinreich. "Only a few in my choir read music," she said, "so we sing easy, contemporary songs, going over them again and again." This choir, formed for Assembly 12, wants "to bring the gospel to the Old Colony Mennonites," she added.

Ages of the 14-member Karaganda Choir, from the Soviet Union, ranged from 16 to 50 and came from three

churches. When the seven men of the choir sang "Nearer My God to Thee" in German, the audience spontaneously joined them. Conductor Peter Ens said that Mennonite congregations in the the Soviet Union are shrinking because so many people are leaving for Germany. But newcomers are beginning to feel more welcome because Russian, rather than German, is now used in their worship services.

Mennonite giants: Another significant "song story" happened prior to the July 24-29 Mennonite World Conference. At Steinbach (Man.) Bible College, an hour or so southeast of Winnipeg, music was the language of historic unity. Three small Mennonite groups, represented by 1,500 people, sat together for the first time: the Evangelical Mennonite Conference, the Evangelical Mennonite Mission Conference and the Chortizer Mennonite Conference. "Several leaders have been thinking and talking about moving closer together (getting acquainted, at least) as conferences," said Menno Hamm, editor of *The Messenger*. And for this first time they simply sang, separately and together. (The ministers of the three groups had had meetings, said David Schellenberg, former editor of *The Messenger*, but never before had the entire conferences.)

"Singing," said one participant later, "is a non-threatening way of interacting." And Len Sawatzky's opening statement for that July 22 evening was, "What better way to worship God than in song?"

Whether or not this "song" leads to further integration remains to be seen. Even this, said Menno, "is perhaps stimulated by the decision of the Mennonite giants in North America to study the possibilities of an integration." (The "giants" are the Mennonite Church and our General Conference Mennonite Church.) "We are moving together cautiously," said Edwin Friesen, conference pastor of the Evangelical Mennonite Conference (formerly known as the *Kleine Gemeinde*, or "little church community").

Unto the Lord: Thus, every so often, we do the impossible, more than likely by first singing together, and always as unto the Lord. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:16 AUGUST 28, 1990



Special Mennonite World Conference Assembly 12 issue



Peace
amid
the
throng

Mitsuko Sakata, daughter of Katsuhiko and Yoko Sakata, members of Ashoro Mennonite Church, Hokkaido, but now living in Tokyo, sleeps during a busy week in Winnipeg.

You will see the word "Meetinghouse" sprinkled throughout this issue. Meetinghouse is a Mennonite and Brethren in Christ editors' group. Fifteen people represent nine periodicals. Don Ratzlaff, Hillsboro, Kan., is editor of *Christian Leader* for the Mennonite Brethren in the United States. Ron Geddert and James Coggins are editor and associate editor of *Mennonite Brethren Herald*, for that group in Canada. Gladys Penner edits the *EMMC Recorder*; EMMC stands for Evangelical Mennonite Mission Conference. Glen Pierce edits the *Evangelical Visitor* for the Brethren in Christ. Daniel Hertzler and Steve Shenk are editor and managing editor of *Gospel Herald*, the Mennonite Church magazine. (Lorne Peachey will succeed Dan this year.) Ron Rempel, Margaret Loewen Reimer and Wilma Derksen are editor, associate editor and western editor, respectively, of *Mennonite Reporter*, an independent newspaper for Mennonites primarily in Canada. Robert Schrag and Paul Schrag are editor and assistant editor of *Mennonite Weekly Review*, an independent newspaper for Mennonites primarily in the United States. Menno Hamm edits *The Messenger* for the Evangelical Mennonite Conference. Gordon Houser and I complete the circle.

We editors divided the reporting for Assembly 12 of Mennonite World Conference, also employing the services of Susan Balzer, Jane Halteman, Valerie Regehr, Deborah R. Weaver and Bill Yoder.

The story goes that recently in a church in southern Manitoba a discussion arose as to whether that congregation could tolerate clapping in the sanctuary. A deacon stood and said, "Brothers and sisters, we're going to see a lot more than clapping in Winnipeg at the world conference." We did.

Harry Martens (see "Deaths," page 374) wrote his faith statement, "Why I Am a Mennonite" in our Jan. 24, 1989, issue. We printed a tribute to his wife, Olga Martens, last Sept. 12. Hilda Krahn's article about her and Cornelius' pilgrimage with Alzheimers Disease appeared

in our Feb. 13 issue. For copies of these send \$1 per article and a self-addressed business envelope to Sharon Sommer, *The Mennonite*, Box 347, Newton, KS 67114.

Our next issue will focus on the Commission on Education. *Muriel T. Stackley*



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The Mennonite is available on cassette tape. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106. Circulation: 10,219

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Don Raiz/latf

The throng includes the media: Photographers and a video cameraman come to the stage during a mass session.

A global family gathering

Assembly 12 of Mennonite World Conference opened July 24 in Winnipeg as nearly 17,000 Mennonites from 68 countries celebrated their unity in Christ.

MWC president Ross Bender greeted members of the General Council, who paraded across the stage as Paul Kraybill, MWC executive secretary, introduced them.

In his opening address, Bender said that "by coming together in this way in this place, by worshipping together, by fellowshiping together, by praying together, by studying together, we give witness to our unity in the body of Christ. We tell the world that the stories they may have heard of our divisions are vastly exaggerated."

Mennonites can give a united witness, Bender said, but not because of a common language or culture. The key is that "we are all united by our allegiance to the same Lord."

College catalog: The next four days—Wednesday through Saturday—of the July 24-29 conference followed an outline of events as varied and numerous as one might find in a college catalog. Each day began with congregational singing, then a 90-minute plenary session of worship,

followed by Bible study, independent meetings, an afternoon of workshops, concerts, readings, drama, working groups, a Faith and Life Forum and Round Table, and worship. Each day ended with an evening plenary worship in the Winnipeg Arena.

The conference divided workshops and displays into four areas called "life centres" (see pages 368-369): Community/Neighborhood, Congregational Life, Global Issues, Personal Wholeness/Family. The Faith and Life Forum provided an open session for discussion, questions and stories. The Faith and Life Round Table included a panel of theologians and church leaders that discussed issues surrounding the conference theme, "Witnessing to Christ in Today's World."

Each of the plenary sessions (except Sunday's worship) included a sermon or address, and most included a faith story. The addresses followed daily themes. For example, Washington Brun of Uruguay spoke to the July 25 theme, "Christ, the Light of the World."

Seduction: A theologian who relates an Anabaptist perspective to Latin American reality, Brun unapologetically presented a Mennonite liberation

Mennonites from
68 countries
worshiped together
in Winnipeg
under the theme
"Witnessing to
Christ in Today's World."

A global family gathering

theology: "Believing and confessing that 'Christ is the light of the world' is incompatible with accepting a society that condemns millions of persons to poverty and premature death. If we identify ourselves as a Messianic community, as the body of Christ, as followers of our Lord, our confession and testimony that 'Christ is the light of the world' will only be credible when we verify it with a committed following for the liberation of the oppressed."

only accepts students who have failed entrance exams at other schools and seeks to rebuild their self-esteem.

In his faith story, Ronald Koch of Germany said, "I am grateful to our Lord and Savior that the opening of East Germany happened without violence."

Silenced: Gayle Gerber Koontz climaxed the July 26 morning session with her address on "Living Christ as Community." "All of us are silenced," she said,

by taking extra medicine. Then he experienced God's love. Now he works with young people in his church.

Barrera moved into the community theme as he called on Mennonites to participate with people with disabilities, to support them, visit them and learn about their needs. On July 23, he said, he had attended a disabilities retreat in Winnipeg (see page 373).

In that evening's sermon James Pankratz, president of Mennonite Brethren Bible College in Winnipeg, called love among believers "the hallmark of true Christian community." That love is evidenced in at least three ways, he said: hospitality, forgiveness and mutual service.

He encouraged even small acts of loving sacrifice. To symbolize the value of small actions he invited listeners to open bottles of cologne or perfume as a demonstration of 2 Corinthians 2:14-16.

The faith story of Kafutshi Kafesa of Zaire reinforced the concept of the servant use of gifts. "We must learn to be content with our place in the church," she said.

Suffering: In his address the next morning (July 27), Nzash U. Lumeya, who teaches missions at the Banqui School of Theology in the Central African Republic, illustrated the theme "Following Christ as Disciples" with the suffering faced by pygmies in his country. Multinational companies are destroying the rain forest where they live, he said. In spite of opposition, however, 2,000 pygmies are now following Jesus there. In October, Lumeya said, a Bible school is to open for training pygmy pastors.

"The reality of following Christ may also lead us on the road of suffering," he said. "Do we really wish to follow Christ completely?"

Six Baptist and Mennonite church leaders from the Soviet Union spoke about the new freedom they have. "Two years ago our young people tried to give a concert in the park, but the police set up barriers to prevent it," said Viktor Fast, an elder in the Mennonite Brethren church in Karaganda. "A month ago the young people were invited to give a Christian concert in the same park."

The 25-member delegation from the Soviet Union was the largest ever at a Mennonite World Conference.

The Friday evening worship looked like men's night out, as a choir of 350 men sang. But the Coro de Niños Casa Horeb, a choir of 14 children from Guatemala, stole the show. Before they



Stealing the show: *The Coro de Niños Casa Horeb from Guatemala perform.*

The original sin of the Western church, Brun said, has been a dualistic reading of the Bible—a division between flesh and spirit, heavenly and earthly. This dualism is a barrier that keeps us from being integrally involved with the problems of the world.

Brun called for liberation in all sectors. "We [in Latin America] need liberation from persecution, you [in North America] from seduction."

On the same theme, Toshiko Aratani, a teacher from Hokkaido, Japan, criticized Japanese society. "We are too dependent on power," she said. "It is one of the symptoms of darkness."

She described how her country's academic competition devastates young people. The school where she teaches

"when we remember that in our world community some Christians eat too much while other Christians starve."

Koontz, who is dean of faculty at Associated Mennonite Biblical Seminaries, Elkhart, Ind., recently returned from the Philippines, where she and her husband, Ted, taught theology. In her talk she used stories to illustrate how people have lived out Christ's command to love one another. She expounded on four marks of a community that is "living Christ": thanksgiving, holy living, redemptive love, and renewal and growth.

Gabriel A. Barrera B. from Nicaragua told the story of how a car accident left him near death, then disabled. More than once, he said, he attempted suicide

left the stage they threw their straw hats to the audience and received a standing ovation. The choir's youngest member quietly presented her hat to MWC executive secretary Paul Kraybill in appreciation of his efforts in helping the choir come to Winnipeg.

The evening's sermon, following James 5:1-11, pronounced woe on riches. Leonor de Mendez, also from Guatemala, runs her own business and is pastor and teacher of Christian education in her church. "In our society there exists a worship of riches," she said, "but you brothers and sisters must resist the temptation. There is another form of living—that of Christ."

James Liu, 86, from China, described how he was imprisoned, criticized and ridiculed for his faith. The Chinese authorities finally released him because "they could not find any fault with me."

'Superfluous luggage': We need new ways to proclaim Christ's message in today's world, said Alle Hoekema of the



United by allegiance to the same Lord: Dietrich Pana, a Mennonite Lengua Indian from Paraguay, leads the assembly in prayer.

Netherlands in his address on July 28, "Proclaiming Christ as Witnesses." He chided the church for the "superfluous organizational luggage" that weakens its witness.

He called for the church to focus on creating a variety of Christian communities in a variety of settings and for reconciliation. "In an unsafe world, that is the core of our mission."

"This gathering is like a mini-heaven,"

said P. Karuna Shri Joel, a Mennonite Brethren pastor from India, in her faith story. She described her work with women, doing seminars and church visitation and editing a magazine.

"I am thrilled to see such good leadership among women in Winnipeg," she said. She called for prayer for more female leaders in her country. "We need women to work among women."

In that evening's sermon, Zambian educator Philip Mudenda identified characteristics of a witness: a convinced person compelled to proclaim the gospel because of the presence of the devil in this world and one whose proclamation brings glory to God.

He said that rich nations had exploited poor ones and that the church had fallen into the same trap when bringing the gospel. The church must be willing to identify boldly with the poor, he said.

Juana Garcia told about the beginnings of the Mennonite church in Cuba in 1936. One of the early believers, she took over leadership of two Brethren in



Compelled to proclaim the gospel: The four women of the choir from Zaire wait for transportation to their next appointment.

A global family gathering



1990 Winnipeg

Christ churches when the missionaries had to leave in 1962. She said that she has been able to preach the gospel without interference since then, and she urged prayer for the church in Cuba.

Symbol: Assembly 12 closed with a three-hour (twice as long as originally planned) worship in Winnipeg Stadium. Up to 30,000 people provided a visible symbol of the church universal, the people of God from every tribe and nation.

Songs, prayers, Scripture and an offering (MWC collected \$250,000 during the conference yet still faced a financial shortfall) preceded readings of the Faith and Life Statement (see page 383), in English, French, German and Spanish.

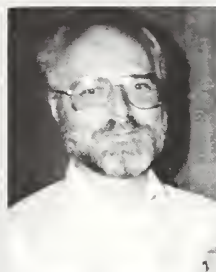
Three people gave testimonies: Lisa Christano of Indonesia offered a personal perspective, Yohannes Germano of

Ethiopia a church perspective and Raul Garcia of Argentina, the new MWC president, a global perspective.

Paul Kraybill, MWC executive secretary since 1973, passed the baton to Larry Miller. In his farewell, Kraybill said, "Many of you I will never see again." He confessed his sorrow that "so many of us are estranged, forgotten and neglected, and there are so many ways we need to grow."

The service culminated in a communion that worship leader Jacob F. Pauls said reminded him of the feeding of the 5,000 (times six).

This article is based on reports from Paul Schrag, Dan Hertzler, Muriel T. Stackley, Gordon Houser, Don Ratzlaff, Menno Hamm, Wilma Derksen, Margaret Loewen Reimer, Ron Gaddert and Jim Coggins, all part of Meetinghouse.



Sawatsky

This is the greatest number ever of registered guests at Mennonite World Conference of people living in the Soviet Union as well as the greatest diversity. Young people came for the first time—a choir. They can see what's going on in other parts of the world. People representing church leadership chose observer status at this conference; they are using new criteria as to how they want to relate because of their uncertainty about Mennonites. They now have a sense of theological and style diversity: Are they brothers and sisters with *all* the others in MWC? They are aware of God's work. They are also aware of the devil's work.

Our brothers and sisters from the Soviet Union are preoccupied with basic problems; they are continually responding to people who ask them, "How can I become a Christian?" They have little time for anything else. They have plans—for mission, for literature, for services to the aged, for factories. They have rubles (for use *in* the country) and people but want help to fill in gaps with scarce items. There is a drastic difference between their context and that of the vast number of MWC participants. Their world is an open door, a desperate search, a spiritual hunger. They say, "When you have a dry land, it takes a long time to satisfy it." *Walter Sawatsky, Elkhart, Ind.*

I am not born Christian. I converted to Christ at age 35. I am a church planter. I stay in one place three years. My task is to prepare each person. We have fellowships of 14-18 people.

I am a Chinese from Indonesia. I have been sent by the Muria Christian Church in Indonesia to work in Singapore. Our goal is that after five years a Mennonite church will be established in Singapore and that it will have about 100 members—Singaporeans.

We find that the rule of life is important. Husband and wife must work together. This is a witness. How can we witness unless we have life harmony?

I am studying at Trinity Theological College in Singapore. My three-year term may be extended. *Eddy Paimoen, Singapore*



Tepox

I am general editor for SEMILLA, the dispersed seminary training that is available in Central and South America.

My response to this Assembly 12 conference is positive. The exposure of anyone to another culture is always good. I simply compare. My training as a linguist leads me to do this.

We Latins are born talkers. We, too, split hairs about meaning, but about what? You North Americans take too literally the injunction to be responsible for words. We don't watch our words as closely as you do. *Alfredo Tepox, Mexico City*



Joel

I have a great concern for Mennonite Brethren women in the church. We should come forward to take some responsibility for the church, to take up the ministry.

I encourage young women to come for training.

My concern is also for non-Christian women. They are receptive to Christ, but there is no one to help them.

[Mrs. Joel is a Christian education associate director, writes two articles per month for a monthly church magazine and is secretary for the women's wing—or department—of the Mennonite Brethren Church in South India.] *P. Karuna Shri Joel, Hyderabad, India*



Docuyan

Thirty-five thousand Filipinos live in Winnipeg. Are you reaching them or are you waiting for one of us to come? If you wait, it may be too late. We can help you, but we can't stay.

In the Philippines we Mennonites are still seeking our identity. We relate to the Eastern Mennonite Board of Missions and Charities. We have 13 congregations on Luzon Island. Our pastors earn their own living and are not paid by the church. This is difficult

if a man is a pastor and also plows his own field. *Edgardo B. Docuyan, Philippines*



David Hiebert

Global gathering: Guests and hosts at Assembly 12 find each other after one of the evening sessions. About 6,000 conference-goers stayed as guests in private homes.

Life centers offer a myriad of workshops

Global issues

Under this general topic, more than 50 different workshops covered subjects from environmental decay to the relations between local churches and mission/service agencies. Two principles emerged: interdependence and mutuality. The world and everything in it are now tied together in a manner never before imagined. Those who want to do good are expected to work with mutuality. In missions and service, colonialism is dead.

I heard this change of perspective in a two-session workshop on "African Perspectives on Mission/Service Agency and African Church Relationships." Half a dozen African church leaders spoke. "We will still need missions," said Edmund Bannerman of Ghana "but...in such a way as to respect the dignity of the recipient."

Helping agencies need to listen to the people they wish to help. Mennonite Central Committee was cited as an example of one that does. Listening includes attendance at local churches. One African leader complained of service workers who spent Sundays on the beaches.

The recently "missionized" are beginning to send their own missionaries. "We need to link with them if they want us and we can help," Don Jacobs told a group considering the future of Mennonite and Brethren in Christ missions. "I expect that the Ethiopians will want to send missionaries in five years."

Unequal distribution of resources overshadowed all discussion. The decade of the '80s increased the prosperity of the rich but was a financial disaster for the poor. Nobody had solutions, but we were urged to keep supporting the Mennonite programs already in place. Someone said, "We can recycle our money through MCC and mission boards."

As for paternalism, "Be like Jesus. He was neither mother nor father. Just a helper," said one participant.

In "Strategies for the '90s" Tom Sine



Read and rest: Paul Gingrich, president of Mennonite Board of Missions, Elkhart, Ind., gets a back rub from Al Zook, Denver, at the global issues life center.

repeated his message that some Mennonites and some Evangelicals are going in opposite directions. As a former Evangelical, he has embraced Anabaptism but is alarmed to see Mennonites abandoning it. What Mennonites hear on "Christian radio" is not what they will read in *The Upside-Down Kingdom* (by Don Kraybill), a book Sine puts high on a concerned disciple's reading list. *Daniel Hertzler*

Personal wholeness/ family life

This center enjoyed overwhelming attendance. Site manager John Franz estimates that a thousand people came through this center daily. "We could have used twice the space."

Topping the list were "Dealing with Demons and the Occult," led by Charles Christano; "Suicide Awareness" by Bernie Wiebe; "Ministering to the Homosexual Person and Family Member" by Enos Martin; and the performance of "Iemand Als Job" (see page 381) by the Singel Church choir, Amsterdam.

Bernie Wiebe, former editor of *The Mennonite*, said that in 1987 over 7,000 U.S. teens died due to suicide. "Next to automobile and other accidents, suicide takes most lives of young people today."

In "Dialogue on Abortion" Anne Hersberger began by announcing her position: "I am personally pro-life. But because of the pain of others, I am not out there carrying placards or blocking the doorways of abortion clinics." Most identified with her position but wanted to explore questions: Does life begin at conception? How do we deal with mis-

How do you serve communion to 30,000?

Volunteer Jake Letkeman, in charge of the physical details of Sunday's communion service at Mennonite World Conference, began planning in May.

He decided that 40 tables with 40 hosts and 300 servers would be needed. After considering using grapes instead of juice, he called a local creamery, which agreed to seal grape juice in small cream cups.

Jake needed 40,000 wafers baked. When he called Anna Klassen of North Kildonan Mennonite Church to ask how much of the bread she would be responsible for baking, she said, "All of it." In disbelief he phoned back to make sure she understood. She had already recruited help to do the job.

Similarly, Henry Siemens agreed to be responsible for folding the 1,200 cardboard trays that held the bread and juice.

To distribute communion to 30,000 people in 20 minutes required special meetings, four pages for hosts and a dry run the day before the event. Afterward, five trucks removed the leftovers: creamers, boxes, tables, tablecloths, extra bread and juice and the trays. *Frieda Esau Klippenstein*

carriages? How do you determine when there are too many abortions? When should sex education start? What is the church's responsibility?

In "Healing for Hurting Pastors and Spouses" the group spent time in small groups, sharing and praying.

Guests enjoyed the read-and-rest areas and the 14 displays. The Mennonite Central Committee quilts to be sold at the September MCC sale in Morris, Man., dominated. Another major attraction was a huge wall mural created by the students of the Fairholme Hutterite Colony. *Wilma Derksen*

Community/neighborhood

This center offered topics from ecologically responsible lifestyles to health care and ethics to evangelistic ministries. Small rooms filled quickly. Henry Schmidt, associate professor of world mission at Mennonite Brethren Biblical Seminary, Fresno, Calif., had about 80 people crammed into the meeting room for "Evangelism and Urban Church Planting in the Modern World." Many more craned their necks, listening in the hallway.

The biggest handout by a workshop



Family life: Chuck Neufeld (center), Newton, Kan., checks in with his children, Jonathan and Kristen, during the busy week.

A deconstruction of the MWC theme

"Witnessing to Christ in *Today's World*"—so when else are we going to witness, the 19th-century? And why would we have a *world* conference—to talk about witnessing in, say, Newton, Kan.? Next, what does "witness to" mean? Are we talking to Christ? Aren't we really "proclaiming" Christ? And who else are we going to proclaim, Buddha? How about this for a nice, concise Mennonite World Conference theme: "Proclaim." *Tim Matterssome, reporting, "in cheek," from Winnipeg*

leader was probably John Redekop's. A political science professor from Waterloo, Ont., he handed out free copies of his book *A People Apart* at the start of his session on "Mennonites and Ethnicity." Redekop said that "Mennonite" carries primarily an ethnic meaning among the general populace. He advocates a name change. The room was packed to overflowing.

Whether the topic was evangelism, caring for the environment or withholding war taxes, a unifying message pervaded this life center: The local context is where witnessing to Christ begins. Every small act of faithfulness can make a difference. *Don Ratzlaff*

Congregational life

Soviet and North American Mennonites face different challenges, but both struggle with questions about their churches' future, two Assembly 12 workshops indicated.

At a Congregational Life Center workshop, Soviet Mennonites told about their new freedom to evangelize and about the wave of migration to Germany that is causing their churches to shrink.

Viktor Schmidt of Karaganda said, "In this time of testing we also have many possibilities, but we have so few members to disseminate the gospel in this time of new opportunity."

New Soviet religious freedom was called a miracle. But Peter Toews of Alma-Ata said he was worried about emigration. A Mennonite congregation in Alma-Ata merged with a Baptist church because Mennonite membership had dwindled so much.

North American Mennonites are either worried or encouraged about their future—depending on whom you ask. A workshop on "North American Mennonites: Where Are They Headed?" revealed uncertainty about whether major trends—movement from the farms to the cities, for example—are good or bad for the church.

"I think you can go out of here saying, 'We're gaining some and we're losing some,' but we can't all agree on the gains and losses," said J. Howard Kauffman, director of the Church Member Profile II survey.

The workshop presented some of the survey's findings. The survey compares Mennonites' lives and beliefs in 1989 to those in 1972, when a similar survey was taken.

Though some may suspect that urbanization has a negative impact on Mennonite congregational life, Kauffman said the survey showed otherwise.

"We were surprised to find that on the Anabaptism [belief] scale, the urban people were stronger than the rural people," he said.

A workshop on congregational conflict attracted a large group. They were advised that conflict is normal, should not be stifled and can be used as an opportunity to find God's will.

One issue that often causes conflict is the church's relationship to homosexuals. At a workshop on relating to gay and lesbian people, participants were asked what position their churches take on homosexuality.

Out of more than 100 people, about half raised their hands to indicate their churches oppose homosexuality but do not reject gay people. A few indicated their churches give "full acceptance" to homosexuals. *Paul Schrag*

"It's not a demonstration," said Hans-ulrich Gerber on behalf of Assembly 12 regarding a worship service in support of gay and lesbian members of the church. "You can't forbid a prayer service." The event was held July 28 just outside the Convention Centre in Winnipeg. Over 100 people attended. "Many people told me they would have liked to be here, but they chose not to because of family members or other congregational members at the conference," said Keith Schrag from Iowa. (Winnipeg Free Press)

About 30 communicators representing half a dozen countries met at Mennonite World Conference to get acquainted and to talk about how to better communicate news from churches around the globe to each other. Mennonite World Conference has compiled a list of Mennonite journalists/communicators worldwide and hopes to expand it. Several people at the meeting mentioned limited resources (staff time and money) and needs for translation as hindrances to spreading more news. Meetinghouse, the Mennonite and Brethren in Christ editors' group, sponsored the meeting.

NEWS

Assembly 13 tentatively slated for India in 1996

What's ahead for Mennonite World Conference?

Winnipeg (Meetinghouse)—Shortly after the close of Assembly 12, the 13th General Council of Mennonite World Conference decided to "tentatively accept an invitation to hold Assembly 13 in India, to convene in a substantial, local MWC member community" and that it will "reflect as full as possible the style of life of the Indian Mennonite and Brethren in Christ churches." Possible sites include Hyderabad and New Delhi.

Executive secretary Larry Miller, MWC staff and the Indian Mennonites will conduct a feasibility study in the next year to try to remove the "tentative" from the decision and to try to determine date, location, goals, financing and a timetable for decision-making. The study should be completed in time for the next meeting of the 12-member MWC executive (president Raul Garcia, Argentina; vice president Ed van Straten, the Netherlands; two representatives each from North America, Europe, Asia, Africa and Latin America). That meeting will be in July 1991 in Strasbourg, France. Plans could then be approved at the next meeting of the MWC General Council (representatives from each Mennonite conference in each country, about 100 in all), which will

meet in Zimbabwe in 1993.

The placing of the next assembly in the Third World was done to recognize that the Mennonite world is no longer predominantly European/North American. (Another invitation had been received to hold the next Assembly in the Netherlands in 1996 to celebrate the 500th anniversary of Menno Simons' birth.) Larry Miller said, "It is important that we move out of North America—important for the Third World but also for us." Admitting that the developing-world setting will not be able to provide the luxurious accommodations of Assembly 12, Miller suggested, "A little suffering is good for the soul." He added that Assembly 13 would also need to be funded in a different way, since many Indians cannot afford the high registration fees of Assembly 12.

Budgets: Some significant financial questions exist in the wake of Assembly 12.

MWC has three separate, ongoing budgets. One is the Assembly budget, which covers all expenses of the assemblies, including planning, organizing and publicity in the years leading up to an Assembly and winding-down expenses, like publication of the proceedings. (For Assembly 12, this budget exceeded \$2 million.) These

costs are normally covered by Assembly registration fees, offerings and donations. It is this budget that could have a deficit of hundreds of thousands of dollars following

The Assembly budget could have a deficit of hundreds of thousands of dollars.

Assembly 12, due to lower than expected registration (13,000 rather than 15,000). However, MWC officials refuse to speculate on the deficit. They say that all the bills are not yet in, some expenses may be able to be cut and there is still some potential for revenue and/or donations. In any case, the picture is disappointing.

A second ongoing budget is the travel fund, assisting developing-world General Council members and assembly participants to travel. Well over \$400,000 was raised from churches and individuals leading up to Assembly 12 (the goal had been \$500,000). This fund is expected to have a positive balance of a few thousand dollars, which will be

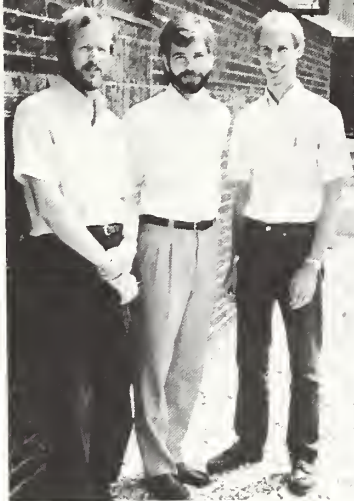
used for assemblies and General Council meetings.

The third budget is for the ongoing administrative structure of MWC (salaries, office and communications costs). It is currently \$160,000 a year, but at least \$225,000 is needed to maintain an acceptable standard of service. About \$105,000 of this budget comes from per-member dues from the constituent conferences, a proportion MWC leaders would like to see increase substantially. The rest comes from private donors.

Administrative changes: MWC headquarters will move from the United States to France with Larry Miller of Strasbourg as executive secretary. The new office, open Sept. 1, will be at 7, Avenue de la Foret-Noire, 6700 Strasbourg, France; phone—88614927, FAX—88615717.

The old office in Carol Stream, Ill., will remain open as a secondary office, under the administration of Kathryn Good. The International Mennonite Peace Committee will move Sept. 1 to CH-2720 Tramelan, Switzerland. IMPC will continue as it is until 1993, while MWC conducts a review of its work. The Winnipeg Assembly office will wind down operations by the end of September.

An immigration judge in July granted political asylum to a 17-year-old Salvadoran army deserter who testified that recruits are made to torture and kill animals and human beings as part of their basic military training in El Salvador. The teenager, who asked that his name be withheld to protect family members in El Salvador, said he and other recruits were forcibly conscripted in the summer of 1989 and made to kill dogs and vultures by biting their throats and twisting their heads off. After seeing soldiers torture and kill suspected dissidents, he testified, he was told he would have to torture people as part of his training, whereupon he deserted. Judge Glenn MacPhaul overturned a U.S. State Department letter recommending that the deserter be denied asylum. (*National Catholic Reporter*)



Murel T. Slackley

Meetinghouse, the Mennonite and Brethren in Christ editors' group, met July 23-24 in Steinbach, Man. The group gets together each year to plan feature and news articles in common. Much of this year's business consisted of planning shared coverage of Assembly 12 of Mennonite World Conference in Winnipeg.

Meetinghouse officers: (from left) Gordon Houser, treasurer, Steve Shenk, chair, and Paul Schrag, secretary

NEWS

On July 30 the MWC executive appointed Reg Toews to be the treasurer of Mennonite World Conference, replacing Ray Schlichting, who has served since 1973. Toews is currently assistant deputy minister of the Mental Health Division for the Manitoba government. He served with Mennonite Central Committee 1974-1989, including service as executive secretary of MCC U.S. and executive secretary of MCC. Toews will become an ex-officio member of the MWC General Council.

Future directions: MWC will spend considerable time in the next three years assessing its future. MWC hopes to emphasize more personal and regional fellowship, fostering ongoing inter-Mennonite communications between assemblies. In this work, it is continually hampered by a shortage of funds. Larry Miller said that people in North America seem most willing to give for capital expenditures and program, neither of which MWC has. "It is harder to motivate people to give for a place to talk to each other."

Yet talking to each other is what MWC is all about. Miller noted that MWC does not have control over member churches and that there were disagreements over what should or should not be included in the Assembly 12 programs. "That is inevitable, given the diversity of those who participated. The crucial thing is that we continue to talk about it. That is part of the usefulness of our gathering." *Jim Coggins*

Something new for MWC: a statement of faith

Winnipeg (Meetinghouse)—At Assembly 12 Mennonite World Conference issued a statement of faith (see page 383).

Previous assemblies, especially those held since the early 1950s, had focused on theological themes. Some had produced reports from "findings committees."

In preparation for Assembly 12, however, MWC appointed a 13-member Faith and Life Committee five years ago. It prepared a study book, *Witnessing to Christ in Today's World*, written by Helmut Harder.

Translated into different languages, the book was studied by at least some Mennonite and Brethren in Christ churches around the world a year before the gathering in Winnipeg.

"Mennonite World Conference is not only a time for fellowship," said Harder. "It's also a time to deal with the chosen theme."

Each day during the five-day assembly the committee conducted interviews, led a panel discussion with theologians and church leaders, and listened at an open forum.

Various groups wanted to make sure their concerns were reflected. Others bombarded committee members with questions about the authority or status of this document.

"This is not a delegated body," said Howard John Loewen. He indicated that the

statement would not have the status of a creed or confession of faith. "But when people of God get together," he said, "there is some authority in that."

Another committee member, Harold Jantz, said, "Our intention is to help the assembly formulate a statement that can in some way express what the Spirit of God is trying to say to Mennonite believers through this worldwide gathering."

Three of the committee members—Harder, Loewen and Hugo Zorilla—presented their first draft of the faith statement on Friday afternoon. By Saturday night the final draft had to be completed so that translators could work on it for the closing service on Sunday.

The draft included three sections: praising God, rooted in Jesus Christ, led by the Holy Spirit. The second section included the following affirmation: "Jesus Christ is the only Savior. At the same time, we need to recognize the signposts that point to Christ/God in the religions of the world."

The sentence about "signposts" was dropped in the final draft, which was organized around a threefold confession: praise, repentance and commitment.

The members of the old and the new MWC executive committees met on Saturday to make a few amendments.

A newly elected Central American member of the executive committee said that

the commitment section did not adequately address the confessions made earlier. A representative from the Netherlands said, "There's still something missing—the risk of going out and leaving security behind."

In response, the committee added, for example: "Send us forth with a passion for reconciliation..." and, "Christ calls us to forsake all...."

Some wondered whether the confession section was a "Western confession." An Indonesian representative asked if there was any other term for "militarism" to better reflect the situation in developing countries.

One North American representative thought the phrase "brink of ecological disaster" was too alarmist. Another North American wanted the confession section to include a confession of violence against creation. A phrase was added.

A Japanese representative wanted this phrase broadened so it would apply to more than Europeans or North Americans: "We cling to our ethnicity and our traditions." The phrase was changed to, "We cling to our ethnic traditions and national backgrounds."

A North American representative commended the committee for producing a "balanced statement." He noted, however, that there was "no particular cutting edge."

Final revisions were finished on Saturday evening. It will be reproduced in the book of proceedings from Assembly 12. *Ron Rempel*

Jake and Adelaide Fransen, Smithville, Ont., conducted a 2-1/2-week visit April 18-May 6 to churches in the Eastern District Conference of the General Conference Mennonite Church. Jake is a member of the GC General Board and the Division of General Services. The Fransens served as "listeners" in the churches. In meetings with pastors and lay people they discussed issues such as possible integration with the Mennonite Church, church growth and goals, and worship resources. Their written evaluation of the visit affirmed the value of the visitation program, reported the warm and honest responses of the people they visited and made suggestions for the conference to consider.

"Wholeness—Many Voices," one of the workshops at Assembly 12, reviewed the biblical concept of salvation in the context of popular movements that promise wholeness—spiritual, physical, emotional—to people. Dan Zehr of Winnipeg moderated the workshop, while Arden Thiessen illustrated the biblical doctrine of salvation with six stories from the Bible. "We want to be whole. God wants us to be whole," he said. "But it seems difficult for us and God to get together on this. We seem like strangers trying to find each other in the dark." The biblical verdict, Thiessen said, is that people apart from God are "lost." "All human problems, whether personal, social or spiritual, are summed up with this one word," he said. *Menno Hamm for Meetinghouse*

"We are a sinful church; the priest offenders [and] the church administration who did not choose to stand clearly with the victims or support them in their suffering....The wounds of the church are laid bare. We are naked. Our anger, our pain, our anguish, our shame and our vulnerability are clear to the whole world. This is not a time for deaf ears of denial." With those words and apologies to the victims and their families, Catholic archbishop Alphonsus Penney of St. Johns, Newfoundland, resigned recently. His action followed a report by a church commission that criticized him severely for failing to act against clergy who were sexually abusing young boys. (*Religion Report*)

"Wouldn't it be wonderful if there were a pictorial history of CPS?"



Coming in October. Just in time for the 50th Anniversary of CPS. **The CPS Story: An Illustrated History of Civilian Public Service** by Albert N. Keim. Lots of stories and photos from the camps.

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- August 1990
- vol 14
- no 4

INNU PEOPLE OF LABRADOR



who is my neighbor ?

In this issue

Low-level flying
in Labrador, pages 1-4

MCC in Paraguay, pages 5-7

Thoughts on personnel, page 8

MCC has been in Newfoundland and Labrador for about 40 years, and with the Innu people, Native Canadians of the region, for the last decade. MCC workers have supported the Innu as they seek to halt the growing military presence in their homeland and as they work to resolve outstanding legitimate claims. One pressing issue of the past few years has been

low-level flying. Jets from NATO (North Atlantic Treaty Organization) countries fly over the region simulating attacks on the Soviet Union. The jets roar over the treetops at speeds of up to 900 kilometres (540 miles) an hour.

Currently eight MCC workers serve in Labrador.





Innu girl

Many Native people in Canada and the United States look to the church for help as they struggle to retain their culture and identity. When governments refuse to listen, when militarization continues unabated, when treaty rights are ignored, they turn to followers of Jesus for support. Will we see them as our neighbors?

Let's resist the temptation to pass by on the other side. Let's encourage our governments to honour treaties, support Native efforts towards self government, call for an end to the militarization and exploitation of Native lands and pray for Native Christians and church workers who are trying to live out faith in a way that best reveals Jesus in the Native world.

• • • **John Longhurst**
MCC Canada
Information Services

Staff comment **Serving neighbors** **close to us**

• • •
Several years ago, when I directed a peace center in the southern United States, I noticed that some white people who advocated better relations with the Soviets did not have the same desire towards their black and Hispanic neighbors. It occurred to me that it was easy for them to like the Russians ; they didn't know any. They were not as willing to like people close at hand.

The same may be true for our relationship with Native people. Canadian and American Mennonites and Brethren in Christ have answered Jesus's question in Luke 10, "Who is my neighbor?", over and over again by reaching out to people all around the world. But we must also love and serve people close to us.

Low-level flying

A brief history of militarism in Labrador

There is an old saying that God created the earth in six days and on the seventh he threw rocks at Labrador. But he did so creatively and infused it with delicate life. Labrador boasts some of Canada's most beautiful and remote scenery.

Labrador's interior was the domain solely of the Innu as recently as 30 years ago. Their life and survival revolved around the caribou. The other aboriginal culture in the region, the Inuit (formerly referred to as Eskimos), and the Metis (people of joint Native Canadian and European descent) lived along the coast and other areas, trapping, hunting, fishing, berry picking and gardening.

The U.S. government established an air base at Goose Bay, Labrador, in 1942 to service wartime flights between North America and Europe. It brought jobs when the price of furs was low, but much of the Metis culture was lost. It also brought outsiders who took the best jobs.

Goose Bay's economy suffered after the Americans left in 1976. So the controversial increase in the number of military low-level flights has the support of many who are concerned about Labrador's economic stagnation. The surge in low-level flying began in 1980, when the West German government asked to expand training at Goose Bay.

Since 1981 the military has increased the size of the low-level flying zone, the number of jets, the number of countries participating and the size and types of simulated bombs. It has also lowered the height at which jets can fly and used laser-guided weapons on the bombing range with little or no public consultation.

The Dutch, British and West Germans will fly around 8,200 sorties this year.

The Canadian government, keen to boost employment and beef up the local economy, attempted to lure a large-scale NATO tactical weapons training base to Labrador. Had it been built, low-level flights in the region would have increased to around 40,000 a year. At a May meeting, however, NATO decided not to build the base.

• • • • •



While the Innu welcomed this news, it did not bring an end to low-level flying. Agreements between the Canadian government and NATO will permit thousands of flights each year until 1996. Some speculate that the number of flights will double under existing agreements, possibly even escalating to the point where a de facto tactical fighter weapons training centre exists.

The low-level flying zones stretch over much of Nitassinan, the Innu homeland of 10,000 people that was never ceded by treaty to any government, though Newfoundland and Quebec claim jurisdiction. The Innu are concerned about the effects of low-level flying on their hunting lifestyle and on the animals on which they depend for survival. "When we talk about the jets flying so low that their exhaust makes ripples on the surface of the lakes, makes the canvas on our tents flap, and sways trees, we are not exaggerating," says Daniel Ashini, Chief of the Sheshashit Band Council.

Military expansion has grave repercussions for the Innu people. They fear the loss of their culture and powerlessness in their own land. "Canada has denied us our existence as a people," says leader Ben Michel, "and I wonder why it is using the military as a tool to completely deny us the right to survive, the right to existence, the right to live politically, socially, culturally, economically, the way we want to live."

But the Innu's pleas are disregarded, as is the recommendation from the Canadian Public Health Association that no further military development be undertaken until environmental hearings are complete and land claims of aboriginal peoples have been settled. The military has also ignored the recommendation from a government environmental review panel that the number of low-level sorties from Goose Bay not exceed the number flown in 1986 until the panel's recommendations have been received.

Meanwhile, low-level military flights continue in Labrador as though they had been approved.

• • • **Bob Bartel of Rosthern, Sask.**
Former MCC Labrador



Innu women

The three of us have been arrested again for entering the runway. Why do we continue to protest? It's because of our children. I want them to continue to be able to use the land as our ancestors did. It's the thing that keeps us strong while we are in our cells.

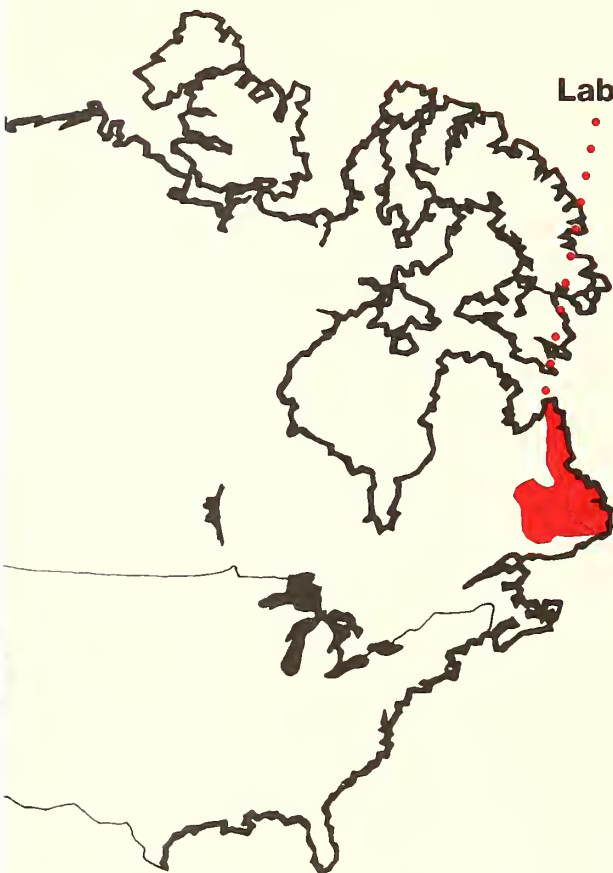
• • • **Martha Hurley**
Innu elder

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North America

Labrador



Resources on low-level flying in Labrador

Overlooked and overflowed a new resource packet, contains material about the Innu of Labrador, legal action against low-level flying, economic development and effects of low-level flying on wildlife and the environment. It includes a section called "What you can do." The packet, prepared by Peace and Social Concerns of MCC Canada, is available for \$3 Can. (\$2.50 U.S.) from MCC Canada, 134 Plaza Dr., Winnipeg, MB R3T 5K9.

Labrador: Homeland or wasteland, a new VHS video cassette, provides an overview of the crisis facing the Innu. It features the struggle between their way of life and western civilization's pursuit of wealth and military power. Shows MCC workers as they walk with the Innu in their struggle for social justice and cultural survival. Designed for small study groups. Available from all MCC offices.

"Ultimately, the issue is there is, but whether w

When the weather is nice the jet noise over my home in the Kaiserslautern region of West Germany doesn't cease before 10 p.m. High as well as low-flying jets crisscross the skies, polluting the air and disrupting the natural rhythm of life on the earth. Military personnel say pilots need continuous training under real conditions and this is part of our common security.

...Medical doctors say that people, and especially children, suffer from terrifying experiences, strain and stress, damaging the nervous system, in particular the auditory nerves. [Jet flight] noise leads to feelings of fear and sudden rise of blood pressure. It keeps people from falling asleep and relaxing, which again results in strain.

Even as I write, another military jet is shooting across today's clear sky. Its sound is spreading in all directions... Protests and resistance have become more and more organized... (but) reducing flights over Germany means exporting these to Turkey, Portugal or Canada.

• • • **Hans-Joachim Wienss**
Former chair, European Mennonite
Peace Committee

We live in the village of Nunspeet, Holland, a village situated right under air corridors for civilian and military air traffic.

The civilian air traffic flies high overhead and can seldom be heard. The military traffic passes overhead at 100 to 500 metres (300 to 1,500 feet). Some days five to 10 military fighters fly over us. Some of them make so much noise that I as an adult feel fear, and my 2-year-old daughter comes running into the house in tears.

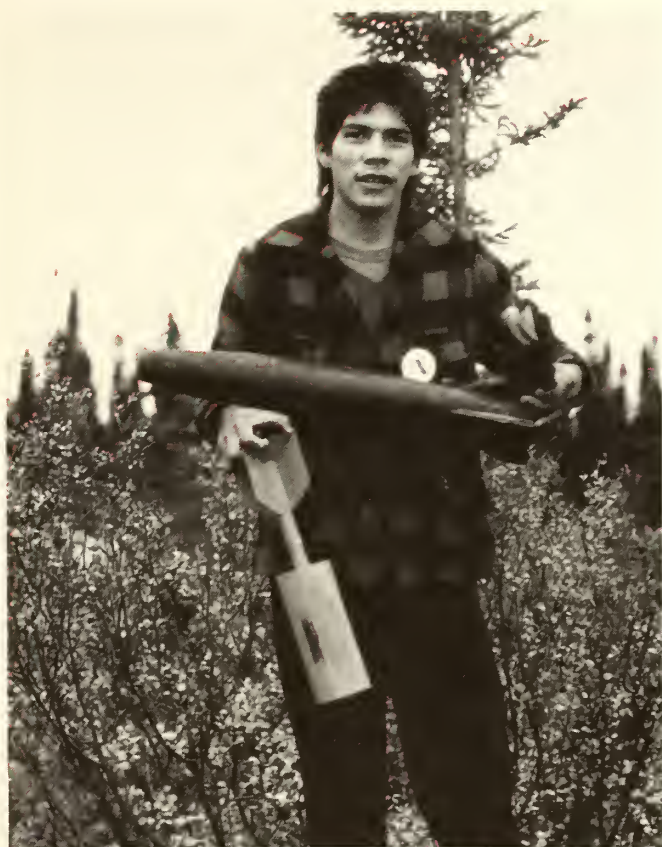
What we experience here must be quiet compared with Labrador.

When we protest this noise in the Netherlands, what happens? It is simply exported to a less populated or "political" area such as Labrador.

Ultimately, the issue is not where to practice, or how much noise there is, but whether we need the planes at all.

• • • **Maarten van der Werf**
Secretary, European Mennonite
Peace Committee

ot where to practice, or how much noise
eed the planes at all."



Military weapons found in Labrador

We know that rural peoples in the United States and Europe are also suffering from supersonic and low-level air combat training. The German Initiative Against Low-Level Flying was formed to fight against low-level flying in that country. Unfortunately for us, their efforts have been successful to the extent that the West German government has exported its unwanted public health problem to Nitassinan. People in rural Scotland, England and Wales also want to stop this kind of air combat training, as do people in Nevada, California, Montana, Utah and North Dakota. But they are told that the terrible noise and property damage they experience is the price they must pay for freedom...

It seems strange to us that what is recognized by governments in the United States and Europe as a serious public health problem is not recognized as such in Canada.

• • • **Daniel Ashini**
Innu chief

• • •
Mennonite Health Services (MHS) and MCC Canada Mental Health Program invite college or graduate students pursuing careers in mental health fields to apply for scholarships. Five to seven scholarships are available each year from the Elmer Ediger Memorial Scholarship Fund. For details contact MHS, PO Box 500, Akron, PA 17501 or MCC Canada Mental Health Program, 134 Plaza Dr., Winnipeg, MB R3T 5K9.

News from MCC

• • •
MCC, Christian Aid and Canadian International Development Agency recently purchased 2,000 metric tons of maize in Kenya for airlift to Juba in southern Sudan. MCC is funding \$133,000 of the \$380,000 (U.S.) total cost of the shipment. Some 400,000 civilians are trapped in Juba, victims of the conflict between the Sudan People's Liberation Army and Sudanese government troops.

• • •
MCC has shipped used clothing to some of the 60,000 refugees in northwestern Cambodia displaced by civil war. MCC workers visited some of these refugees, who live in open fields or under small thatch structures that are also used for rice storage. Most refugees had to leave their rice fields unharvested to escape the shelling between government troops and resistance factions.

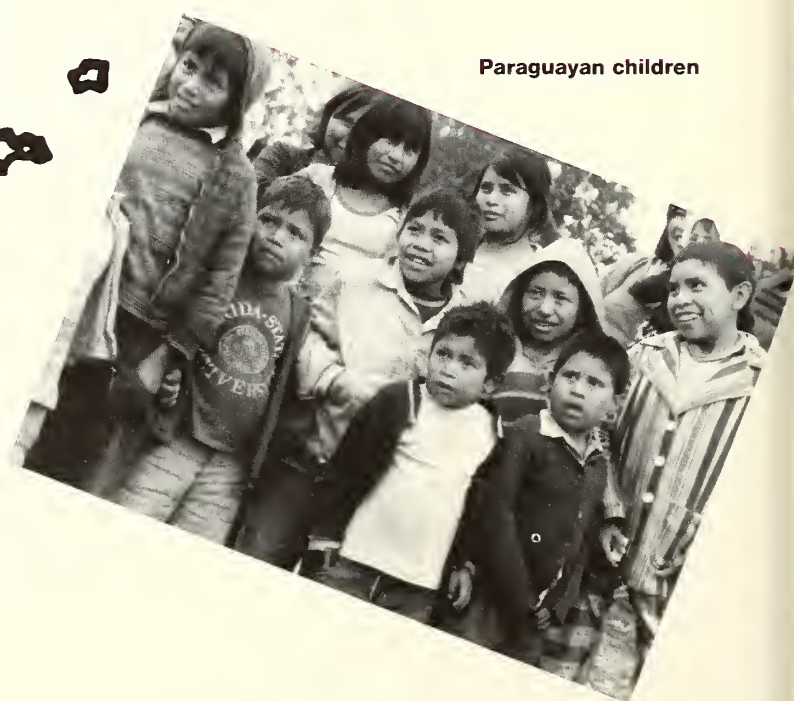
• • •
Mennonite Disaster Service (MDS) has helped repair about 40 homes in earthquake-affected areas of California. More volunteers, both long and short-term, are needed for MDS projects. About 300 homes await repairs. MDS expects to work in California at least one more year. If you are interested in volunteering, contact MDS, PO Box 500, Akron, PA 17501-0500.

South America



Paraguay

Population: 4,518,000
Per capita income: 1,260
Program initiated: 1930
1989 expenses: \$378,052
Personnel: 4



Paraguayan children

Country profile:

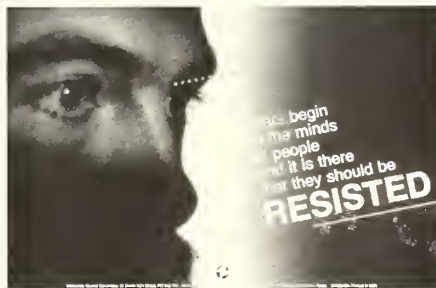
Paraguay

MCC work in Paraguay began in 1930-32 when 2,000 Mennonite refugees from the Soviet Union were settled in Paraguay's Chaco region. After World War II MCC helped another 5,000 Mennonite refugees go to Paraguay.

As in North America, new settlers came into contact with the region's Native people. The hunter-gatherers' centuries-old environment was changed as immigrants cleared brush, erected fences and established farms and ranches.

Some tensions between Mennonites and Native people have occurred, but many good things have also resulted. MCC has supported Paraguayan Mennonite efforts for good relations with Native people in a number of ways, including participation in the Association of Indigenous-Mennonite Cooperative Services (ASCIM). ASCIM was founded in 1976 to provide health care, social services, education and agricultural training for the region's Native people. By 1989 1,600 Native families had received land through the program. ASCIM also provided schools, clinics and an agricultural production network.

Harmonious existence between the Mennonite communities and Native people continues to be an issue. As in North America, relations between Native peoples and later arrivals call for understanding, cooperation and prayer.



Resources from MCC

• • •
A new MCC peace poster is available free of charge. The text, a quote by Sir Roy Shaw, is "Wars begin in the minds of people and it is there that they should be resisted." Available from MCC, PO Box 500, Akron, PA 17501-0500 and MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

• • •
Stories on the way, a new 30-minute MCC audio-visual, features examples of MCC work in Bangladesh, Labrador, Miami and Nicaragua. Segments on Mennonite Disaster Service, SELFHELP Crafts and the history of MCC are also included. Available in both VHS video cassette and 16mm film; free loan from all MCC offices.

• • •
Four MCC cash projects are described in new fliers available from all MCC offices. Projects described are: books for nurses in Cambodia, fruit trees in India, a preschool in Nicaragua, and a study tour for special education teachers in Sudan. Each illustrated flier includes country statistics, description of MCC work there, description of the cash project, and a related story.



Filipino school children

Thoughts on personnel

Serving with Native Canadians

Often when people think about service with MCC, they think of assignments overseas. But you do not have to go overseas to have a cross-cultural service experience; you can have it right here in North America. One way this occurs is through serving Canada's Native people.

MCC Canada has several openings for service with Native people. MCC needs a supervisory couple at a children's home in northern British Columbia; a counselor at a Vancouver Island, B.C., elementary school; a nurse in Labrador; and a worker at an employment agency for Native people in Winnipeg, Man.

Volunteers who work and walk with Canada's Native people discover the challenge of cross-cultural ministry and see their own culture in a new way.

• • • **John Peters**
Personnel Services
MCC Canada

Other urgent openings

Bangladesh: horticulturists
Haiti: reforestation workers
Harlan, Ky.: low-cost housing director
Akron, Pa.: director, International Visitor Exchange Program
Sudan: physical therapist
Winnipeg, Man.: curriculum developer/researcher
Washington, D.C.: research assistant
Prince Albert, Sask./Scarborough, Ont.: youth workers

If you or someone you know are interested in any of these positions, contact MCC Personnel Department, PO Box 500, Akron, PA 17501-0500, (717) 859-1151.

Cash projects

• • •
(October) Housing construction, Brazil: A community association in a poor barrio of Recife builds or repairs 15 houses each year. Families work together to benefit the neediest among them. But the community lacks economic resources to fund the program. MCC provides building materials for 15 houses. \$120 repairs or builds one house. \$1,800 is the total budget of this project. Please include project number B905-30 with your contribution.
• • •

(November) Education, Philippines: Thousands of people on Mindanao island have fled their homes because of fighting between government and rebel troops. An MCC worker and several Filipinos provide alternative schooling for children in displacement camps. \$1 buys crayons and paper for three children. \$5 provides one book. Please include project number B718-52 with your contribution.
• • •

(December) Sheep for farmers, Egypt: MCC provides sheep and training in their care for farmers with small plots of land. The sheep increase family income and provide meat and wool. Their manure enriches sandy soil. \$82 buys one ewe. \$97 buys one ram. \$11,387 is the total project cost in 1990. Please include project number B853-11 with your contribution.

Material aid projects

• • •
(October) Clothing: MCC needs clothing to send to Nicaragua. This year shipments have gone to Mozambique, Laos and Sudan, among other countries. Donated clothes should be light- or medium-weight, preferably wash-and-wear. New or used clothing is welcome.
• • •

(November) Blankets and quilts: MCC has shipped 550 blankets to Afghanistan and 12,000 blankets to war-torn Sudan this year. Upcoming shipments will go to Bangladesh and to half-way houses and women's shelters in the United States. Bedding made entirely of new material that does not show stains and dirt easily is preferred. Suggested sizes are 60 to 72 inches (152 to 183 centimeters) wide and 80 to 90 inches (203 to 229 centimeters) long. However, all sizes are acceptable.
• • •

(December) Health kits: So far this year MCC has shipped 7,800 health kits to Chile, Laos, Vietnam and other countries. MCC will also ship health kits to Jamaica and Nicaragua in 1990. To prepare a health kit, place these items in an 8- by 10-inch (20-by 25-centimeter) drawstring bag: a toothbrush, family-size tube of toothpaste, bar of soap, nail clipper with file and dark hand towel.



Mennonite
Central
Committee

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.:

One of the more popular tours at Assembly 12 of Mennonite World Conference was the Hutterite Colony Tour, which had sold out before the first session began. The five-hour tours to six of the 80 Hutterite colonies in Manitoba brought 315 people from many different countries. "We can learn much from their lifestyle," said Maxine and George Stutzman from the United States. Two of the tours at MWC were walking tours: the Manitoba Legislative Building Tour and the Self-Directed Tour. *Gladys Penner for Meetinghouse*

Chicago peace activist Duane Bean, 32, held a press conference on Aug. 6 in Chicago to announce that he would not cooperate with the terms of a federal prison sentence. Bean faced a 30-day prison sentence for trespassing at McConnell Air Force Base in Wichita, Kan. The Bureau of Prisons designated him to a work-release program at a halfway house in Chicago that requires prisoners to give 25 percent of their income to pay for their incarceration. Bean said he could not in conscience cooperate. "Protesting the arms race is not a crime," he said. "I don't want to be rehabilitated into complicity with the evil of nuclear weapons." Bean is coordinator of non-violent education for Synapses, an interfaith peace and justice group in Chicago.

"Together We Are Whole" is the theme for Mutual Aid Sunday, to be observed Sept. 16. Now in its ninth year, Mutual Aid Sunday is observed in many Mennonite and related churches throughout the United States. Mennonite Mutual Aid, which sponsors the event, has sent a resource guide to pastors. It contains sermon topics and other activities related to mutual aid themes. These and special bulletin inserts are available from Denise Hoffer, Box 483, Goshen, IN 46526, 1-800-348-7468.

NEWS

Mennonites with disabilities sing the same language

Winnipeg—The weekend before Assembly 12 more than 200 people came to Canadian Mennonite Bible College here to participate in the First International Mennonite Retreat on Disabilities. People with disabilities and their friends and families came from places as distant as Japan, Zaire, Uruguay, Colombia, France, Nicaragua and the Soviet Union. In all, 18 countries were represented.

The retreat, entitled "Celebrating Differences," had a threefold purpose: build a sense of unity and solidarity among people in the church who share common concerns regarding people with disabilities, explore ways to network after the retreat and provide fellowship and a forum to discuss ways to increase awareness of the needs of people with disabilities.

Nancy and Paul Leichty from Pennsylvania led singing, using many languages. George Strohmeyer, a Catholic priest who with Jean Vanier founded the first North American L'Arche Community, led worship. These sessions explored three ways of journeying into the heart: the way of the seeker who turns to God, the way of faith as portrayed in the beatitudes, and by discipleship and love that surrenders to God with great devotion and tenderness. Discussion groups met to process Strohmeyer's words

throughout the weekend, and at the end everyone had communion together. Each group expressed its faith in prayer and song across differences of language, culture and abilities.

Afternoon workshops focused on developmental

community living gave people an opportunity to share information about projects in their countries: vocational training, residential programs, schooling and educational choices and advocacy. Displays, video presentations and technical aid demonstrations added to the schedule.

The retreat concluded with a rally at the Grant Memorial

include people with disabilities. A booklet will contain the stories of people with disabilities from 10 different countries. This memoir from the retreat will be a tool for use in Sunday schools and churches. *Valerie Regehr*

Director of admissions. Responsible to manage the EMC admissions program and staff; develop and implement recruitment strategy; coordinate creation and production of promotional materials; supervise recruitment field work. Master's degree, familiarity with the Mennonite Church, and five years administrative experience preferred.

Send resumé to Personnel Office, Eastern Mennonite College, Harrisonburg, VA 22801.



Larry Schmidt (center) at closing communion of disabilities retreat

disabilities, deafness, visual impairment and mobility handicaps. A workshop on Faith and Light (an ecumenical organization) enjoyed enthusiastic participation.

Participants focused on becoming the caring community: supportive care in the congregation, making churches accessible, gender roles and how to encourage inclusiveness in congregations. Workshops on independent and

Baptist Church. Ron Sider of the United States spoke on "The Biblical Concept of Justice and Disabled Persons." The biblical concepts of righteousness and justice, he said, must refer to equality for oppressed people, such as those with disabilities.

The retreat resulted in a network of people with disabilities in Mennonite churches. Resolutions urged Mennonites in developing countries to

Goshen College seeks applicants for assistant director of information services. Responsibilities include the ability to originate and edit materials (news, features, photos, promotional copy, advertising copy and forms) primarily for the admissions office and student development division. Qualifications include bachelor's degree in communication, English or other relevant discipline, commitment to GC's Christian liberal-arts emphasis, reporting, writing and editing skills. Salary commensurate with qualifications.

Send letter of application, resumé and the names of three references to John D. Yoder, Director of Information Services, Goshen College, Goshen, IN 46526. Applications will be accepted until Aug. 31. An equal opportunity employer

How do 70 percent of Kenya's primary school students not brush their teeth yet still have less dental plaque than those who use toothbrushes? The answer, writes Willard Unruh in *Mennonite Weekly Review*, is mswaki. Mswaki is a "chew stick," and it or its equivalent has been used in many parts of the world for centuries. In 1983 a team of Nigerian researchers found that some species of twigs and tree roots contain chemical compounds that slow down the production of the primary agents of dental plaque formation.

The Iranian government shut down the offices of the Iranian Bible Society, confiscated files and locked out the staff earlier this year, the United Bible Societies reported in July. Attempts to obtain permission to reopen the IBS office have failed, and the general secretary has fled the country following repeated harassment by authorities, the UBS said. The government accused IBS of unspecified work against the revolution. Earlier, officials banned IBS from printing the Bible after it balked at changing references in the biblical text to Jesus as the "Son of God" and "Lord." The officials wanted the references changed to "prophet."

Lead toxicity, an entirely preventable disease, causes permanent neurological damage to children and impairs their ability to learn and to function as productive members of society, writes Greg Goering in *Washington Memo*. Lead toxicity is the most common illness of environmental origin in American children today, with well over one-sixth of the nation's children affected. Yet millions of pounds of lead continue to be released into the environment each year through manufacture, use and disposal of lead-containing products (e.g. paint, gasoline, plumbing materials, food cans, batteries, cosmetics).

RECORD

DEATHS

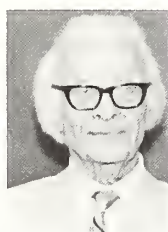
Josephine Glenmore, 70, White River Cheyenne Church, Busby, Mont., a leader in Mennonite Indian Leaders Council (GC), died July 9.

Cornelius Krahn, 88, Bethel College Church, North Newton, Kan., died Aug. 2. A distinguished Mennonite historian, he taught at Tabor College, Hillsboro, Kan., and Bethel College, North Newton, becoming an internationally respected scholar of Anabaptist and Mennonite studies. His wife, Hilda, survives.

Harry Martens, 79, Elkhart, Ind., died July 24 after attending a memorial service in Iowa for passengers of Flight #232 which crashed July 19, 1989. His wife, Olga, died in that crash. He spent a lifetime in service for the church with Bethel College, North Newton, Kan., MCC and AMBS.

WORKERS

Charmayne Denlinger Brubaker, Akron, Pa., was elected vice chair of Council on



Krahn



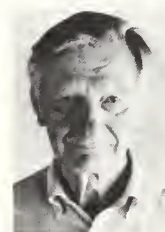
Martens



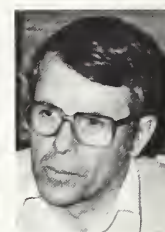
Grove



G. Harder



L. Harder



Hertzler



Caszatt



Fehr

Church and Media at its April 18 meeting.

Brendon Caszatt, Church of Christ, Rapid City, Mich., began a two-year MVS term Jan. 2 in Cincinnati as day staff and recreation coordinator for Tender Mercies, a shelter for homeless mentally disabled people. His parents are Marlene and Terry Caszatt, Alden, Mich.

Heidi Cater, Bethany Church, Freeman, S.D., spent two weeks in voluntary service at

St. Paul (Minn.) Fellowship.

Marilyn and Reginald David have been ordained as the first Mennonite ministers in Guyana at the Open Bible Mennonite Church of Guyana.

Craig Fehr, Evangelical Mennonite Church, Morden, Man., began a one-year MVS term Nov. 21, 1989, in Wichita, Kan., as a transportation coordinator and van driver for The Lorraine Center, a medical, adult, day-care center. His parents are Ed and Sadie Fehr of Morden.

Brenda Glanzer, Hutterthal Church, Freeman, S.D., began Aug. 13 as minister of education at Hesston (Kan.) Church.

Kevin Goertzen is an AMBS intern at First Church, Moundridge, Kan., during the summer and fall.

Ken Grove, Hagerman Church, Milliken, Ont., began a 1-1/2-year MVS term Nov. 20, 1989, as a peace worker for Project Peacemakers in Winnipeg. His parents are David and Lil Grove, Markham, Ont.

Gladys and Leo Harder, First Church, Mountain Lake, Minn., began a two-year MVS term



Holck



D. Janzen

April 5 as resident managers for transitional housing at Neighbor to Neighbor, Fort Collins, Colo.

Jean Hawk has accepted a position as professor of education at Bluffton (Ohio) College.

Daniel Hertzler, Scottdale, Pa., editor for 17 years of *Gospel Herald*, weekly journal of the Mennonite Church, will retire Oct. 19, his 65th birthday. He will continue to write for *Adult Bible Study Guide*, a Sunday school quarterly.

Beth Holck, Walton (Kan.) United Methodist Church, began a one-year MVS term July 25 on the staff of Victim-Offender Reconciliation Program, Fresno, Calif. Her parents are Marvin and Sandy Holck, Peabody, Kan.

Dotty Janzen, Newton, Kan.,

AMBS—Associated Mennonite Biblical Seminaries

CMBC—Canadian Mennonite Bible College

GC—General Conference

COM—Commission on Overseas Mission

MVS—Mennonite Voluntary Service

MC—Mennonite Church

MCC—Mennonite Central Committee

Midway through Assembly 12 of Mennonite World Conference, German Mennonite women organized a workshop for women. German women are involved in choosing the theme and writing the liturgy for World Day of Prayer in 1992. The planned one-hour workshop lengthened into two hours as women from around the world told stories and shared concerns. A young Umsiedler woman from Germany talked of the needs of women in her church. A woman from Kenya who had paid her own and her daughter's way to Winnipeg pleaded for more sharing among Mennonite women worldwide. Women asked why no workshops were scheduled at MWC for women to share their stories and concerns about exclusion of women from decision making. The women prepared a petition to the MWC Council that MWC encourage the networking of women and that women's organizations be given more visibility. Women from Germany, Tanzania, the Netherlands, Canada, Australia, Zimbabwe, the United States and Kenya signed the petition.

General Conference and Pacific District Conference representatives, meeting July 20-22 in Phoenix, Ariz., approved a pilot project geared toward the thirtysomething age group. A seminar focusing on financial challenges and options for the 30- to 40-year-old age group is to be held in October at Seattle Mennonite Church. The pilot project is to "offer stewardship education, counseling on budgets, insurance and savings plans," said Ray Frey, GC stewardship director. Anyone interested in attending the seminar, tentatively scheduled for Oct. 19-26, may write Steve Ratzlaff, 225 N. 70th, Seattle, WA 98103.

RECORD



H. Janzen



B. Kaufman



Landis



Regier



R. Kaufman



King

began Aug. 15 as associate pastor at Bethel College Church, North Newton. Her husband, *Heinz*, will continue as pastor at Trinity Church, Hillsboro, Kan., until Sept. 30.

Liza Jacoby and *Sarah MacMaster*, First Church, Bluffton, Ohio, participated in Mennonite Youth Venture in San Francisco in July.

Berni Kaufman, a graduate of Bethel College, North Newton, Kan., now living in Goshen, Ind., began June 18 as the new recruitment manager for Mennonite Board of Missions. She succeeds *Sandy Miller*, who resigned last November.

Randall Kaufman, Windom, Kan., resigned as coordinator of Mennonite Men (GC), effective Aug. 31.

Frank and *"Holly" (Hollenbach) Keller*, Bethel College Church, North Newton, Kan., are mission partners with COM, working as Egypt country

representatives for MCC.

Virginia King, Framingham, Mass., began a two-year MVS term Dec. 29, 1989, as a home repair worker at Menno House Repair, Oklahoma City. Her parents are Robert and Jeanne King of Framingham.

Konnie Landis, First Baptist Church, Factoryville, Pa., began a one-year MVS term June 18 as a social worker for people with AIDS at Catholic Charities, San Francisco. Her parents are E. Jean and R. Laverne Landis, Tunkhannock, Pa.

John Paul Lederach, Akron (Pa.) Church, has begun teaching at Eastern Mennonite College, Harrisonburg, Va. He will continue half time in MCC's conciliation program.

Leroy Loepp, Mennonite Church of Normal, Ill., has begun a five-month term as mail clerk for MCC, Akron, Pa.

Rosella Wiens Regier, Faith Church, Newton, Kan., has been named executive director for the Children's Curriculum Project, effective this fall. The new curriculum focuses on Anabaptism and is a joint project of the General Conference Mennonite Church, the Mennonite Church, the Church of the Brethren and the

Brethren in Christ Church. The anticipated release of the curriculum is 1994. She is currently secretary for children's education for the Commission on Education.

Willard Roth, Southside Fellowship, Elkhart, Ind., is the interim communications director for Mennonite World Conference. He is also on half-time staff at Southside Fellowship. He succeeds *David Shelly*.

Vernon Schertz, pastor at Shalom Fellowship, Tucson, Ariz., is retiring.

Gary Schiefer, Clarion, Pa., will begin this fall at Bluffton (Ohio) College as assistant professor economics and business administration.

Valerie Schrag, Oak Grove Church, Smithville, Ohio, worked July 1-14 as a counselor for a day camp in Scarborough, Ont. This was a Youth Service Venture project.

Sharon A. Showman, Arcadia, Ohio, will begin this fall at Bluffton (Ohio) College as assistant professor of English and communication.

Mark Siebert, First Church, Iowa City, Iowa, has been named outstanding young journalist in Iowa.

Christine Smucker, Oak Grove Church, Smithville, Ohio, worked July 7-29 at Ridge Home, a residential center for mentally and physically handicapped children and adults in Arvada, Colo. This was a Youth Service Venture project.

Richard Tschetter, pastor at First Church, Pretty Prairie, Kan., is retiring Nov. 1, not Oct.

1, as earlier reported.

Elizabeth Turchirollo, Normal, Ill., began July 6 as 1990-91 president of the Mennonite Hospital Auxiliary of BroMenn Healthcare.

Cornelius Walter, New Delhi, India, is the new director of Leprosy Mission, India. He grew up in the Bharatiya Church (GC) in Madhya Pradesh.

Anna Zacharias, Winkler (Man.)

Sommerfeld Church, began a 1-1/2-year term March 5 as a child-care worker at Carter Day Care Centre, Winnipeg.

Her parents are Lena and Peter Zacharias.

Cal Zehr, half-time associate pastor at Silverwood Church, Goshen, Ind., is also working part time as the interim youth minister for Indiana-Michigan Conference (MC).

Gordon Zerbe will begin this fall at CMBC, Winnipeg, teaching New Testament. He succeeds *David Schroeder*, who is retiring.

—compiled by Sharon Sommer

Staff position available in **Commission on Education: secretary for children's education**. Application deadline: Sept. 15.

For more information call or write: Norma Johnson, executive secretary, COE, Box 347, Newton, KS 67114, phone: (316) 283-5100.

Mennonites welcome Native MP

Susan Balzer

When a South American delegate said he needed to hear about Native Canadian issues, Elijah Harper, Member of Parliament from Manitoba, was invited to Assembly 12. He came for a special 8 a.m. session.

Harper drew applause when he said that the Manitoba Mennonites and treaty Indians had a common bond: both had lived on reserves. He gained international recognition in June when he stopped the Meech Lake Accord from being passed in the legislature. (The accord would have given Quebec special status as a distinct society in the Canadian constitution.)

"We [aboriginal people] want to be recognized in our own homeland as founders of this country," Harper said. The Meech Lake Accord named the British and French as founders of Canada. From Labrador to British Columbia, aboriginal people want peace with justice, he said. Harper told the Mennonites, "You pray for us.... We need public support that's visible."

With the confrontation at Oka, Quebec, making daily headlines, John Funk (of Native Ministries, Conference of Mennonites in Canada) said, "Oka tests the church's commitment to non-violent action."

One Mennonite, John Paul Lederach of Harrisonburg, Va., went to Oka to aid in conflict resolution between the Mohawk



Muriel T. Stackley

"What makes us a great people, a great nation, is the ability to care for the land, to share our resources. We [Native Peoples] have awakened the Canadian conscience in regard to aboriginal rights. Canada, to be credible, must preach humanitarianism and democracy for its aboriginal peoples as well as for South Africa and Central America." Elijah Harper, Member of Parliament, addressing Assembly 12 participants after acknowledging the Creator and asking a blessing on the proceedings

nation and those who want the disputed land for a golf course.

The Resource Centre for Non-Violence in Montreal asked John Paul Lederach of Mennonite Conciliation Service if he would be willing to help mediate the conflict at Oka, Quebec. Lederach sent his vita, and the Mohawks allowed him into one of the two areas where they had blocked roads. Since all sides did not accept Lederach as a messenger, his first suggestion to the opposing parties was to communicate directly with each other via fax rather than through the news media. Later Robert Hull, secretary for peace and justice for the Commission on Home Ministries of the General Conference Mennonite Church, joined Lederach as an observer, representing Christian Peacemaker Teams. After the Mohawks asked journalists to leave their camp, Lederach and Hull were two of only three non-Natives allowed to enter. The statement from Mennonites at Assembly 12, Hull said, helped win the trust of one of the two Mohawk groups. When the Mohawks asked the International Federation of Human Rights to put together an international negotiating team, of whom Mennonites could be part, the two Mennonites went to work contacting people. At press time, Hull is back in Newton, Kan., and Lederach is back in Virginia. The standoff at Oka continues.

Rudy Wiebe articulated the feeling of many in the audience that we should take a stand. "Every time a major Mennonite migration came to Canada it was at the expense, to a certain extent, of the Native people. Everywhere we have gone we have benefited from Canadian armies destroying Native people."

Working groups then put together a statement that many Assembly 12 participants signed on Saturday. It read, in part, "As a Christian people for whom advocacy of peace is especially close to our faith, and as Canadian Mennonites who have ourselves benefitted from lands being made available through the signing of Indian treaties or through violent conflicts, we express our concern over the unresolved Oka conflict."

300 witness for Christ's peace at North Dakota missile silo

From Mennoland to Minuteman

Susan Balzer

Justice, solidarity, liberation, reconciliation, interdependence, repentance and the holistic gospel—peacemaking terms not always associated with Mennonites—were well integrated in the central theme of Assembly 12, "Witnessing to Christ in Today's World."

"We dare not separate knowing God from seeking justice," said Ron Sider, whose call for active peacemaking at the 11th Assembly led to the founding of Christian Peacemaker Teams.

Three hundred people chose to worship God and proclaim God's peace at the

Frost Fire is one of 300 Minuteman III nuclear launch sites in North Dakota. Each contains Minuteman III missiles in underground silos. The missiles each contain three bombs with the potential to kill 1-2 million Soviet citizens. (For up to 10 percent of the peace witness worshipers, those intended victims would include blood relatives.)

Air force personnel had marked off the missile property with orange pylons. One man walked along the fence radioing reports of the Mennonite presence. Several others watched from an air force car. Two Cavalier County sheriff's

know that the Lord has overcome all that. And that is our victory."

Brian Petkau, who grew up in a Manitoba Mennonite home less than 17 miles from the nearest North Dakota missile, said, "I imagine the time when missile silos will no longer be in my backyard....Such are the things made possible by God's love for the world."

Marilyn Miller, Boulder, Colo., prayed, "We confess we have too often put our trust in earthly power systems....We confess our guilt in building [these weapons] with our taxes."

The group included people from 10 or more countries (from a one-year-old Manitoba boy to an 89-year-old Dutch woman) as well as Father Sinner, the brother of North Dakota's governor, and several other North Dakotans. The group circled the missile site and, hand-in-hand, sang "We Shall Overcome."

"I used to be afraid of being part of such public witness events," said Claire Hochstetler from Illinois, "but being part of this experience removed all such fear."

On the return trip to Winnipeg, the entire group stopped for a meal provided by Winkler (Man.) Mennonite Brethren Church.

Fifty people from Christian Peacemaker Teams, Project Ploughshares and IMPC planned the peace witness worship event. Four groups in the Netherlands, one in

England and one at Assembly 12 had committed themselves to pray during the worship service at the missile site.



Susan Balzer, 217 W. Smith, Hesston, KS 67062, wrote this article for Meeting-house.



David Heibert

Seeking justice: As part of a three-step benediction, participants make a gesture of commitment to action.

Frost Fire nuclear launch site near Vang, N.D., July 27.

After passing through southern Manitoba's quiet, peaceful "Mennoland," the six busloads of Mennonite World Conference participants went to a field just south of the border. Leaders carried a cross made of aged fence posts, while the group followed in a silent procession to the worship site directly in front of the fenced-in missile silo. The Air Force, in an unprecedented move, had offered the site for the legal Mennonite worship/witness service.

officers parked at the end of the gravel drive leading to the missile silo. A U.S. marshall photographed the event.

Patricia Shelly, North American International Mennonite Peace Committee representative, said, "We come to worship a God who says, 'Let there be light.'" People read Scripture and prayed for peace in their own languages. "God is our refuge. God is our strength," they proclaimed.

Mukanza Ilunga, IMPC chair from Zaire, said, "I want to remind us that even in the presence of missiles...we

1,000 youth make a difference i

Deborah R. Weaver

Over 1,000 MWC youth gathered daily around the theme "Witnessing to Christ in Today's World." Through morning worship sessions that included special music, storytelling, drama and emphasis on a different country each day, speakers challenged youth to explore what it means to witness and to build new relationships.

Tim VanDelden, West Germany, liked the music. "I liked the enthusiasm in the

"Many young people aren't proud of being Mennonite, but experiences like this show them that being Mennonite isn't something that's close minded."

singing—it kept the worship sessions alive," he said. "But the best thing was the rock concert by Life Forever." Ben Setiawan, Indonesia, said, "I would like to learn how Mennonites from other cultures worship."

"We want them to have a good time," said Abe Bergen, organizer of the youth program, "but we also want them to learn to care for each other in a world-wide context."

Of the youth registered for Assembly 12, roughly 1 percent was from Africa, 2 percent from Asia, 3 percent from Latin America, 19 percent from Europe and 75 percent from North America. Heather Esau, Winnipeg, said, "I feel like we've joined together as one body."

Others, however, disagreed. Brigitta Neufeld, Ontario, said, "Mostly people seemed to stick with their own groups."

"It's easier to just hang out with people you know, and the facilities were so spread out that it didn't encourage interaction," said Angie Koch, also from Ontario.

Robyn Penner, a youth pastor from Virginia, came to Assembly 12 with three sponsors and 18 youth from her congregation. "One of the most important



Paul Brubaker

Environmental concern: Five boys (including, facing the camera from left, Brian Sommer from Kansas, Steve Cornies from Manitoba and Winfred Tyart from Germany) finish a recycled-junk creation they call "Doorway for Peace."

things about this conference is that it helps youth form their Mennonite

identity," she said. "Many young people aren't proud of being Mennonite, but experiences like this show them that being Mennonite isn't something that's close minded."

Discussion group facilitator Dave Claassen, Texas, says that youth are talking about environmental concerns. They want to make a difference. They are also "worried about being as affluent as they are. They have a social conscience and they feel bad about how much they have—you can see it in their faces."

The youth of Assembly 12 were determined to be a witness and make a difference. An "eco-festival" devoted a day to ecological concerns. They walked

Designer clothes for sackcloth? No.

Dave Claassen from Texas claims that Mennonite youth are worried about being affluent. Still, they enjoy their affluence and aren't about to "exchange their designer clothes for sackcloth." They see society and the media defining success in terms of material possessions and espousing consumption, Claassen says, but he is convinced that the simple lifestyle and peace and justice orientation of the Mennonite heritage is at the core of who they really are. "These kids are much more cynical at an early age, but that's OK," he says, "because maybe they will get over it earlier than we did and then do something about it." DW

Winnipeg

650 children hold an assembly of their own

from the University of Winnipeg to the Forks National Historic Site, picking up garbage and recyclable items as they weaved through downtown Winnipeg.

They looked behind them as they picked up trash to see the better world they were leaving behind. Rebekka Funck, West Germany, thought the ecofest focused on issues that simply cannot be ignored any longer. "It's nice that we're doing this in Winnipeg, but are we doing it at home?" she asked. "I don't know if it will achieve a lot," she added, "but it's a symbolic attempt."

At the Forks the ecofest featured live bands, drama, displays and storytellers around the theme "The Earth Is the Lord's." One drama was of Native (North American) Indians and Russian Mennonite immigrants meeting at the Forks in the 1870s.

Young people made sculptures out of "found objects" or what most people would consider garbage. Among the sculptures was one of Christ on the cross.

Deborah R. Weaver, Route 7, Box 533, Manheim, PA 17545, wrote this article for Meetinghouse.

Jane Halteman

Daylong programs took 650 or so 3- to 12-year-olds to a wildlife farm, historical park, campgrounds and museums during four of the six days of Assembly 12.

The seven-member child-services team, chaired by Eleanor Loewen, began working 2-1/2 years ago. Some 250 local volunteers assisted.

Children took buses each morning to Calvary Temple, one of Winnipeg's largest church buildings, where adults divided them into age groups. About 75 3- and 4-year-olds, 110 who are 5 and 6

reviews from the 3- to 8-year-olds.

Jugglers, rhythm activities, relays and crafts left little time for boredom. The Zaire/North America Youth Discovery Team, Guatemala children's choir Coro de Niños Casa Horeb, gospel singer Sherril Strange-Pratt, and D.J. and Friends shared with youngsters during closing sessions. D.J. (Warkentin) wrote the children's theme song, "Shine," which Assembly 12 youngsters learned and sang at the closing worship on Sunday. Daily themes zeroed in on forgiveness, servanthood and witnessing.

Volunteers used a bull horn to facilitate the gigantic job of reuniting children with their parents at the end of each day.



Little time for boredom: D.J. Warkentin sings to the children with his dragon helper, Doug Schulz (at right).

years old, 14 who are 7 and 8 years old, 160 who are 9 and 10 years old, and 140 who are 11 and 12 years old participated. By Thursday afternoon only seven children had been returned to their parents due to tears or illness, said Elvera Stoesz.

Older children took turns at Camp Assiniboia, a General Conference Mennonite facility that suspended regular activities to accommodate the Assembly 12 children.

Lower Fort Garry, another favorite excursion, featured actors dressed to portray life among the area's early settlers. Touch the Universe, a hands-on museum, ranked high. Cottonwood Farm wildlife preserve earned rave

Parents were greeted with painted faces, personal creations like "Win-a-pig" T-shirts, kites and origami (Japanese paper folding).

One 12-year-old observed that planners must have put in "a lot of time and effort."

Jane Halteman, 515 E. Prairie St., Wheaton, IL 60187, wrote this article for Meetinghouse.



A better world behind: MWC youth pick up litter in downtown Winnipeg.

Mennonites and art: alive and well at MWC

More than at any previous Mennonite World Conference gathering, the arts played a prominent role at Assembly 12. Music, drama (see Reviews, next page), visual arts and literature drew packed rooms.

Visual arts: Besides the three "official" art exhibits at Assembly 12, an exhibition called "Mennonite Artist: Insider as Outsider" drew people to the Main Access Gallery in downtown Winnipeg. The Manitoba Mennonite Historical Society sponsored the exhibit.

One afternoon at the gallery was set aside to meet the artists and to participate in a forum on Mennonites and art. A panel of six, led by curator Priscilla Reimer, opened the discussion.

"There are significant links between the art community and the Mennonite community," commented Sigrid Dahl, a Manitoba curator and art writer. Both communities demand commitment and a willingness to grapple with complex issues. Both create social awareness and challenge us to critique society.

Merle Good, a Pennsylvania writer and arts promoter, emphasized the distinction between the ethnic and religious, between the church's truth and the artist's truth, while lauding art's ability to create mirrors in which we see ourselves honestly reflected.

Calling oneself a "Christian artist" can be an excuse for mediocrity or an inclination toward didacticism, commented Leonard Gerbrandt, an artist and teacher from Ottawa. "Art should be descriptive, not prescriptive," he said. Reinhild Janzen, museum curator from Kansas, denounced the Mennonite "proliferation of bad taste in promoting Selfhelp Crafts products that are guided by foreign market, not the makers' culture—reproducing Leonardo da Vinci's "Last Supper" in Thailand, for example.

"When one group produces art for another group," she said, "the indigenous culture of the dominated group suffers. Missionaries should be trained in aesthetics, said Janzen, to prevent the "colonization of aesthetics."

Bruce Hiebert, a Saskatchewan pastor, contended that the Mennonite theme of community is being replaced by one of harmony, a more inclusive concept. Winnipeg artist Margaret Doell agreed that there is more acceptance now of Mennonites who are artists.

Participants agreed that integrity of expression and the call to excellence are important for everyone, not just artists.

In addition to the exhibition at the Main Access Gallery, three more exhibits



Musical mix: Part of the Indonesia Mennonite Choir performs at Mennonite World Conference.

were mounted at the Manitoba Archives building. Thirty works from the "Visions of Shalom" exhibit were available for purchase through a "sealed-bid auction." Proceeds of the auction will go to the work of the Lombard (Ill.) Mennonite Peace Center.

"The Art of Sharing, the Sharing of Art" by German artists featured 13 prints given to Mennonite Central Committee in 1954 in gratitude for the relief aid given to Germany after World War II. The exhibit also included a more recent gift of embroidery from a Hmong refugee woman.

The third exhibit was a set of Anabaptist Costume Prints owned by Paul and Jean Kraybill.

At the Mennonite Heritage Village Museum in Steinbach, Man., MWC visitors stopped to look at "Mennonite Mona Lisa," a quilted art work by Alvina Jean Pankratz. The work pictures an elderly Mennonite woman quilting, her handiwork spilling out of the portrait as a real quilt.

Pankratz, an avid Winnipeg quilter, spent 2-1/2 years preparing a variety of quilts for a show she persuaded the museum to put on this summer. Her "Lifelines: a Quilted Portrayal of Life" ran there July 21-Aug. 19.

Music: Music provided a vital link among people during Assembly 12. The songbook for congregational singing, edited by Doreen Klassen of Manitoba, contained over 80 songs in four languages from five continents.

A lively accompaniment provided by Paul Dueck of Winnipeg and his "band" set the tone for the variety of new songs introduced to MWC participants by songleaders Holda Fast and Marilyn Houser Hamm.

Choirs from Zaire, Guatemala, Germany, Mexico and Indonesia joined a wide range of choirs from Canada and the United States in worship sessions. (Most of the choirs also presented separate concerts during the week.)

A feature of the musical mix was the number of songs by Mennonite composers. Choral works by Harold Moyer of North Newton, Kan., and Leonard Enns of Waterloo, Ont., were only two of many songs contributed from various countries.

At a youth session, music leader Danny Plett of Manitoba invited Zairian youth to join in a song from Africa. One of the Zairians modestly noted that his uncle had written the song.

Can the solo artist perform in a community that prefers choral consensus? The recitals, literary readings and art exhibits included in the MWC program indicated an affirmative answer. Local musicians such as tenor John Martens, pianist Judith Kehler Siebert, guitarist Ben Kehler and saxophonist Andrew Klassen gave recitals in downtown churches. Cellist Thomas Wiebe and pianist Karin Redekopp Edwards, among other Canadian artists, returned home to give concerts during the week. Soloists from other countries joined them, including Dutch organist Dick Klomp and black

singers Sherrie Strange-Pratt and Tony Brown from the United States.

Solo artists also performed in chamber, young adult and family groups, offering a rich array of concerts every afternoon.

MWC youth heard performers such as Chuck Neufeld of Newton, Kan.; the band Kadesh Oasis of Niverville, Man.; Steve Bell of Winnipeg; the band Life Forever, from Kansas; the Indonesia/North America Youth Discovery Team; Road Less Travelled, a duo from Newton, Kan., and others.

Literary art: While music dominated MWC, literary art was not absent. Besides the many books being sold at the

conference's bookstore, nine authors read from their works. Novelists Al Reimer, Rudy Wiebe, Levi Miller, poets Sarah Klassen, Jeff Gundy, Jean Janzen, Di Brandt, David Waltner-Toews and historian John Ruth each read twice during the conference to packed rooms.

On July 27 more than 200 people attended a reception to launch a special "Mennonite" edition of *Prairie Fire*, a Winnipeg-based magazine of Canadian writing based. The book-length Summer 1990 edition includes poetry, short fiction, conversations, reviews and art by about 25 writers and artists who are of "Mennonite" heritage from across Canada.

Drama: Dramas and musicals performed at MWC, besides "Revelation" and "Iemand Als Job" (see below), included "Sanctuary" by the Winnipeg Mennonite Theatre, "Martyrs Mirror" by the Franconia Lancaster Singers, "Crossroads" by Mennonite Collegiate Institute and presentations by the Fresno (Calif.) Pacific College drama team, the Canadian Mennonite Bible College Players and Sauf Qui Veut, a mime group from Quebec.

Gordon Houser of The Mennonite and Margaret Loewen Reimer, associate editor of Mennonite Reporter, wrote this article for Meetinghouse.

REVIEWS



The tramp from Patmos

Revelation, performed by Stephen Shank, directed by Cor Stedelinck

Reviewed by Gordon Houser, assistant editor

From the opening—a voice from above the darkened stage, a tramp-like figure



David Hebert

After tears comes laughter: Shank performs at Mennonite World Conference.

emerging from a garbage can—the audience enters a new medium for the book of Revelation.

Reciting the entire text of the book from the Jerusalem Bible, actor Stephen Shank, a worker with Mennonite Board of Missions in Brussels, Belgium, portrays various characters, through voice and costume, from John to the angel to the Beast, the Harlot and a host of others. He uses modern props: hats, umbrellas, plastic red roses, multicolored phones, a bicycle. Music, from Broadway to rap to Mahler, forms the background

Stephen Shank is a member of Groupe Faces, which has presented works drawn from the Judeo-Christian tradition and designed to promote reflection about human existence. One of these works, *A Passion*, has been produced as a nine-minute video, which Mennonite World Conference showed twice during its sessions. *A Passion* portrays the events surrounding Christ's death and resurrection. Shank's talents with facial expressions and voices, plus the excellent camera work, make it a powerful piece. *GH*

to the array of modern images of war, famine, ecological destruction.

"The essence of comedy," Shank has said, "is stumbling and falling and then laughing and picking yourself up again. It's because the character—John—has been in the pits that he recognizes hope and grace when it comes. That's what Revelation is about—knowing beyond all doubt that after tears there always comes laughter."

Shank's performance of Revelation, though it uses modern images, basically presents the book's message and symbols as John wrote them, rather than offering some grand scheme of interpretation. Audiences will be surprised, shocked even, by things they did not realize are in the biblical book.

By the end, the power of the message from a man in exile to a suffering community comes through in a way that no simple reading of Revelation can. Shank takes the audience to Patmos, then to the heights and depths of John's vision, and brings them to an unforget-

table encounter with God's promise to make all things new.

Modern man

Iemand Als Job ("Someone Like Job"), text by Ingrid van Delft, music by Dick Klomp

Reviewed by Gordon Houser

Someone Like Job (SLJ) is a nameless modern man who appears to be a successful businessman, "virtuous, good, upright, turning away from evil and rich in possessions and children." He faces sudden disaster and realizes his life is superficial.

Baritone Paul Herber, sopranos Marjan Gerringa and Judi Romijn, and the youth choir of the Singel Church in Amsterdam, with accompaniment by Dick Klomp on piano and Wybe Kooymans on synthesizer, perform this Dutch musical. Haunting music marks SLJ's descending spirit as he becomes aware of the plight of his soul. But the pace does not bog down. Fast-moving sections show SLJ doing business transactions, feeling confident, unaware of how empty his life has become. "I have lived," he pleads, unsure.

The musical ends with a joyous call to live, to "have the courage to live."

The text of *Iemand Als Job*, a deliberate Everyman story, needs specificity. The imagery is good yet seems too generalized. A more fully realized character would have evoked more power, more empathy for SLJ. It is the music that enlivens the piece.

At the end of the performance at Mennonite World Conference, this Dutch youth choir brought the audience to its feet for a well-deserved ovation.

Weaver helped me

An ongoing thank you for the fine issues of *The Mennonite*. The article that particularly caught my eye in the July 10 issue was J. Denny Weaver's "Choices, the Pledge and Nicolaitans." I appreciated his analysis of the conflict between civil religion and loyalty to Christ. I needed to be reminded again of the many ways national symbols, though also representing good things, represent violence, armed invasion and other things so contrary to the way of Jesus. I need to think more seriously about what faithfulness to Jesus means in this context. Weaver helped me here. *Fremont A. Regier, Box 96, North Newton, KS 67117*

Courage and patience

Thanks to John Linscheid for his letter [June 26] raising the issue we don't like to talk about but need to talk about if our congregations are going to find ways to accept blamed and excluded people. Churches have not been fair to homosexual Christians like John. So I'm grateful for John's courage and patience in sharing his sharp biblical insights with us, whether we have been fair or not.

Church groups that need more information about how congregations can relate better to homosexual members or non-members will find John an excellent resource. His pilgrimage through college, seminary, pastoral work and religious journalism has a lot to teach any of us who have conditions we didn't choose but have accepted and used. *Stanley Bohn, 333 E. Ninth St., Newton, KS 67114*

More than health care

Some good points were raised in Donald R. Steelberg's statement [about health care, May 22, p. 236]. It is a fact that health-care costs are skyrocketing, and no one is more concerned about that than those of us at Mennonite Mutual Aid.

Perhaps some discussion of church structure, as Don suggests, would be helpful in meeting the challenges we face in health care. It must be recognized, however, that the crisis in health care in the United States reaches far beyond the Mennonite community. It is a nationwide problem. One of the most helpful roles for the church will be to take an active part in the gathering debate of this issue. How we participate is an important question.

One other factor that must be recog-

nized is that MMA is involved in far more than just health insurance. In carrying out our mission of expanding the practice of mutual aid and stewardship in the church, we also offer life plans, auto coverage, annuities, retirement plans, financial and gift planning, and other financial services. Health insurance is only one part of the broad range of activities in which MMA is involved.

While MMA is involved in health care like the other agencies Don mentioned, it is the only one that is also involved in areas far removed from health care. For that reason it is difficult to see how MMA can be combined with other health agencies in the kind of organizational structure suggested. *James D. Kratz, president, Mennonite Mutual Aid, Box 483, Goshen, IN 46526*

A runaway nuclear reaction

The June 12 "Speaking Out" was about the use of nuclear power to generate electricity. The author presented a brief review of the problems and advantages, and the closing paragraphs called for more efficient use of electricity. That is fine.

I take exception, however, to the assertion that "the explosion at Chernobyl was chemical, not nuclear." The Chernobyl reactor experienced an accidental runaway nuclear reaction as a result of improper operation and poor reactor design. Power generation skyrocketed to over 100 times full power, which ruptured the reactor. Subsequent fires exacerbated the radiation releases. *Robert Erck, Argonne National Laboratory, 9700 S. Cass Ave., Argonne, IL 60439*

What kind of fruit?

Paul Hiebert, speaking at the fourth annual Council of Anabaptists in Los Angeles [July 10 issue], suggested that Anabaptist leaders should use the banana tree—which multiplies and produces more of its own kind—as a model.

Perhaps we should give some thought to whether we really want our leaders to be known as a bunch of bananas. *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

Believer's baptism

In response to "The Dilemma of Infant Baptism" [May 22], the Bible teaches

"Believe and be baptized." Belief comes, then baptism. I see no reason to change practice on this just because some churches practice infant baptism and some Mennonite and other congregations practice infant/child dedication. Why change just because a potential new member may not go along with it? The Bible does not teach confirmation or infant baptism. It does teach baptism after coming to faith.

It seems inconsistent to accept into membership [those] people christened as infants if they "commit themselves henceforth to teach and practice baptism for those of an age of accountability who freely request it." To practice this is to be baptized as a believer. My question is why a person would teach this yet not practice it by being baptized as a believer? *Scott Kennedy, 6027 Sir Lancelot Court NE, Salem, OR 97303*

Way out in Maine

Although I am a Congregationalist way out here in Maine, I discovered your magazine and am interested in what you have to say. Please begin my first annual subscription with the enclosed check. Keep up the good work. *Steven J. Farsaci, 46 Main St., Lubec, ME 04652*

Keep searching

Many of us born into Mennonite families where the Anabaptist faith was not clearly defined have wondered who we are. It's not surprising that our ethnic food and quilting seemed to set us apart.

But the soul keeps searching. In 1984 I booked a Reformation/Anabaptist study tour, including the Mennonite World Conference at Strasbourg, France.

Day one was in Amsterdam. The Sunday service was in a church hidden behind a facade for fear of persecution. The inscription on Menno Simon's monument at Witmarsum is 1 Corinthians 3:11. With this I could live and die.

We explored the hidden church at Pingjum and places where believers were martyred for their faith. I began to appreciate and be proud of my roots.

Back here in Canada and the United States the Mennonite churches are so diversified. Are we being led by the Holy Spirit in choosing our priorities?

I heartily agree with Cesar Vidal Manzanares [July 10]. Unless we rediscover our Anabaptist vision, we cannot effectively build God's kingdom. *Helen Penner, 1720 Chamberlain Road, Kelowna, B.C. V1Y 8A1*

Our witness to Christ in today's world

Listening to the heartbeat of Assembly 12, the Faith and Life Committee wrote this concluding statement.

We invite our worldwide fellowship to join in this confession of praise, of repentance and of commitment in the spirit of the sixth chapter of Isaiah.

With the prophet Isaiah we have come into the presence of the Lord. And with the seraphim we sing, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

Praise be to God, who sustains the people of God and reigns in the world in spite of sin and evil.

Praise be to God, who through Christ redeems us from sin, saves us from destruction and reconciles the world to himself.

Praise be to God, who through the Holy Spirit empowers and guides the church in faith and faithfulness.

With the prophet Isaiah we confess, "Woe is me."

We confess that we have gone our own way and have failed to grasp the wholeness of the gospel. We have resisted the Spirit's desire to manifest the fullness of resurrection power in our personal and communal life.

We confess that there is brokenness in the global Mennonite family. We have built structures that oppress rather than liberate. We cling to our ethnic and national backgrounds, thereby hindering the mission of Christ and our communion with one another.

We confess our apathy and lack of initiative to stand with those who suffer. We repent that the walls of division still exist between rich and poor, educated and uneducated, majorities and minorities, men and women, adults and children. At

times our selfish way of life causes us to trample the weak, to violate the defenseless and to abuse creation. We deny the power of the cross by failing to respond to the pain and brokenness around us.

With the prophet Isaiah we answer, "Here am I! Send me."

Send us into the world as a people with a clear message of salvation. Jesus Christ is the way, the truth and the life.

Send us forth with a passion for reconciliation in God's family. Jesus prayed for unity so that the world may believe.

Send us forth with a strong commitment to peacemaking and rejection of militarism and violence. Christ is our peace.

Send us forth to minister in solidarity with all who suffer injustice and give us a heart of compassion for the weak and the oppressed. Christ calls us to forsake all for him.

Send us forth to minister to people with disabilities and to support disabled people in their discipleship. Christ welcomes everyone.

Send us forth with concern into a world that is on the brink of ecological disaster. In Christ all creation awaits liberation. Send us forth with a renewed commitment to witness in deed and also in word. Christ shows us the way.

We make our commitment this day as a worldwide family of God united in our witness to Jesus Christ, through whom the love of God is made known to us and to all the world.

"The Lord reigns, let the earth be glad; let the distant shores rejoice" (Psalm 97:1). "Amen. Come Lord Jesus" (Revelation 22:20b).

Faith and Life Committee of the Mennonite World Conference, Winnipeg

July 29, 1990



Muriel T. Stackley

"The eloquent faith and life statement coming out of this conference will be the touchstone, moving us to deeper commitment to Jesus Christ....[More than issuing statements] we're interested in gaining understanding, in sending 12,000 sensitized messengers rather than a message. We want to equip people to make changes where they live."

Paul Kraybill, outgoing MWC executive secretary

EDITORIAL

De-emphasize the 49th parallel

Bert Siemens of Morden, Man., tried to. (Morden is about 15 miles north of the 49th parallel, which separates Canada and the United States.) On July 31 he had guests, his parents, from Rosthern, Sask.

Bert, a participant in a July 27 worship service at a missile silo near Vang, N.D. (see page 377), wanted to show his curious parents the one nicknamed "Maple Leaf Silo," (for the Canadian flag), only about half a mile south of the Canadian/U.S. border.

At the border crossing at Maida, N.D., on July 31 Bert told the U.S. immigration official why he was leaving Canada for a couple of hours. "I had no reason to hide why we were going," he said. "We had no intention of protesting. I just wanted to drive my parents past to show them what [a missile silo] looked like."

When Bert said this the immigration official refused them entry, reports the Aug. 2 *Winnipeg Free Press*. The last group of Mennonites (on July 27) had cost the taxpayers a lot of money with their demonstration, he explained angrily. He said that Canadians "should protest in your own country." He promptly issued Bert and his parents letters, temporarily refusing them entry into the United States. He said the three had "questionable motivation" for wanting to drive by the silo. "We can't allow people to come in and disrupt these military facilities," he said. [The July 27 worship service] "disrupted the facility and police had to be called. It's no longer a peaceful demonstration when it involves taxpayers' expense."

Bert Siemens was shocked. "I couldn't believe it," he said. "I mean, the Berlin Wall has come down, yet Canadians aren't supposed to look at missile silos" a few miles from their homes?

Barbed wire: I was one of those 300 worshipers at the missile silo near Vang, N.D., on that Friday of Assembly 12. I saw the law enforcement cars waiting for us in town after town on the way down from Winnipeg. They escorted the buses off the main road, through the rolling Frost Fire ski resort for which this missile is named.

Yes, it cost money to round up patrol cars to escort us. And yes, we did walk in the bare, flat area immediately outside the high barbed-wire fence that surrounds the

\$50 million missile, also paid for by taxpayers' money. Although no bullhorns directed us away, we were probably supposed to walk on the farmer's crops. We chose not to.

Herbicide keeps that area bare. Surrounding crops have to be low. One farmer planted an orchard on his land near the missile, but the Air Force ordered all the trees pulled up. Visibility is essential.

The only Air Force sternness I am aware of is that we were not allowed to complete the circle around the fence. Those standing on the access road had to break their handclasps: the road must never be blocked. Deep inside the earth the 1,510 nuclear warheads of the Grand Forks and Minot fields are still aimed at the Soviet Union, our ally in the current Middle East crisis. (If North Dakota seceded from the United States it would be the third largest nuclear power in the world.) These weapons, in terms of firepower, are the equivalent of 50 World War II's. Each can leave on a 31-second notice and arrive within half an hour.

The reason the North Dakota prairie is peppered with missile silos is that it is deemed relatively dispensable, a prime target. It's called a nuclear sponge. And southern Manitoba is only half a mile away from at least one missile.

It's true that world events and the passage of time will change the destination and purpose of these aging Minuteman III missiles. But the warheads are to go into storage, eventually to be remounted on the "Missile Experimental" (MX), 10 warheads per missile.

National boundaries: I believe that renewed awareness of the armaments of the United States and Canada will help us de-emphasize the 49th parallel in our church family. And it should. What we Canadian and American Mennonites say to each other should transcend national boundaries. Similar in this way to the Mohawk Band in Quebec, Ontario and New York, which simply tolerates provincial and national lines (see page 376), we General Conference Mennonites are one Christian people first and then national citizens. May we instruct each other and fellowship in this spirit.
Muriel T. Stackley

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:17 SEPTEMBER 11, 1990

Preparing our youth for life in the church



Inside:

**Caught in the act
(the Venture Club story)**

**Who needs Mennonite
higher education?**

**Have you thought
of mentoring?**



Welcome to this issue of *The Mennonite*, which features the work of the Commission on Education. You'll be amazed, as I was, to see how often the words "education" and "evangelism" may be used interchangeably (for an example see page 388).

An August newscast from the Soviet Union describes paper as "more valuable than gold." Even someone who owns a press in that country and has the money to operate it often cannot because paper is not available.

On this continent, in addition to (less severe) paper costs, we now face raises in postal prices. The professional organizations this magazine belongs to (Evangelical Press Association and Associated Church Press) are negotiating with the U.S. Post Office to lower the threatened 30 percent increase in second-class mail in 1991.

All in all, we join other periodicals in having to raise our subscription rates for 1991 by 5-9 percent (depending on whether it is a group or individual subscription). The 124 circulation secretaries in Canadian congregations will soon receive this news in their packets. Circulation secretaries in the United States (136 of them) swing into action a little later in the year. (Does your congregation want to start a group plan, by which three or more subscriptions are handled by one person? Contact your pastor.)

These 259 circulation secretaries, who invite and sort out your group-plan subscriptions, are the backbone of *The Mennonite*. My thanks go to each of them and to the people to whom they return their forms: Rose Retzlaff Klassen in Winnipeg and Doris Yoder in Newton, Kan.



The next issue, dated Sept. 25, will focus on Central America. *Muriel T. Stackley*

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Cover: Connie Brandt prepares Kurt Engebrecht for a drama at Mennonite Collegiate Institute in Gretna, Man. Photo by Glen Voth, D.W. Friesen & Sons, Ltd.



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The Mennonite is available on cassette tape. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106. Circulation: 10,231

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A Venture Clubs photo journal

Last May, six congregations helped make a video called *It's Your Venture!* It shows the many ways Venture Clubs materials can be used. The six congregations were Inman (Kan.) Mennonite Church; First Mennonite Church, Bluffton, Ohio; Springstein (Man.) Mennonite Church; First Mennonite Church, Calgary; Mennonite Community Church, Fresno, Calif., and First Mennonite Church, Reedley, Calif.

CAUGHT IN THE ACT

Rosella Wiens Regier and Karen Unruh Ediger

Kristen McCullough, Emily Suter and Alison Luginbuhl in Bluffton search for Bible words.



Children use sign language to "say" the Venture Club pledge in Calgary.



We started with 23 children from this congregation. As the year progressed, we grew to 57. Those new children were friends of our kids, and they would bring their friends, and those friends would bring more friends. It was definitely a form of evangelism. I was praising our kids to our congregation, saying that if we were all the evangelists that our children are, we would have a congregation that was huge in no time at all. *Jan Enns, First Mennonite Church, Reedley, Calif.*



Harmony Slater and Amy Takeuchi (facing the camera) in Calgary

Betty Bergey teaches "cat's cradle" string games to Kate Fransen, Kristen Denver, Lorene Weinbrenner and Sean Alibrando in Fresno.



Helga Wiebe and Lisa Loeppky in Springstein work on Personal Exploration Projects (PEPs) and Bible history.





Lorna Rempel helps Douglas Durksen in Springstein with cooking as a Personal Exploration Project.

George Sosa, Daniel Boldt, Nick Enns, Julie Enns, Nathan Boldt, Michelle Enns, Megan Bauman, Marta Tapia and Timothy Oberg at the playground in Reedley



Leaders Faith Wenger (left) and Carol Fransen (right) serve ice cream to neighborhood children in Fresno.



Curtis Diller and Jesse Henry in Bluffton study Scripture.

The new Venture Clubs video, *It's Your Venture! Venture Clubs Storytellers*, is available from Foundation Series Resource People in each district, province and the Mennonite Conference of Eastern Canada, as well as from Faith and Life Press, Box 347, Newton, KS 67114, phone (316) 283-5100, and the Resource Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, phone (204) 888-6781.

Rosella Wiens Regier (left) and Karen Unruh Ediger work for the Commission on Education as, respectively, secretary for children's education and secretary. Regier took the photos.



Who needs Mer

Harold Schultz



Emily Will (MCC)

A disproportionate number of our mission and church workers come from our church colleges: Mennonite Central Committee worker Anna Marie Schmidt (left) in Bolivia

I am tempted to make the case that Mennonite and other youth need what Mennonite colleges can offer: good, rigorous teaching in a caring, Christian community during the pivotal years when so many important decisions are made and values and priorities shaped for life. But this article is not seeking to do that.

It would be equally easy to make a case for the value of a third way in higher education. Educationally and theologically, a compelling case can be made for colleges of Anabaptist faith between the fundamentalist right and the more secular private colleges and state system. This Anabaptist witness incorporates faith expressed in a life of service and a witness of peace. Again this is not my purpose.

Or we could easily conclude that our schools' alumni need their alma maters. Or that the schools themselves merit your ongoing support because of the good things they have helped happen.

But none of these reasons, as good as they are, really answer the question head on. Who needs Mennonite higher

Both the Mennonite church and the Mennonite college's future membership and enrollment will come increasingly from urban centers. It is in the mutual self interest of the church and our colleges to sustain a Mennonite identity and witness among urban Mennonites and college alumni. How high a priority are we giving to this? How fully are the conferences and colleges joining forces to help make this happen?

education? Above all, the General Conference Mennonite Church. Why? Because our schools are important to the mission of our church, perhaps even to the future of the church.

This last concern brought together the newly formed General Conference Higher Education Council (U.S.)* on the Bethel College campus last April 27-28. We examined many things that face our Mennonite churches and their schools in the 1990s: a distinctive Anabaptist mission in education, duplication of resources and programs, governance differences between General Conference and Mennonite Church schools, and ways to make tuition affordable at our church schools. We confirmed that Mennonite colleges are critical to the future of our denomination in an increasingly urban society. We restated the need for our colleges to be church committed as a central part of their mission.

We are concerned. We see a falling off of the conviction that church-related education is, indeed, the mission of the church. But look at where our personnel in the church, in Mennonite Central Committee, in our mission work, in our General Conference and district conference staffs come from. A disproportionate number are products of our church colleges. Will that change in the next decade? We see evidence of a lessening of loyalty to church institutions. Parents are more casual and less directive in serving as "gate keepers" in directing their children to church schools.

Bethel's first president, C.H. Wedel, understood full well a century ago that this must be equally a concern of the church and the college. He wrote, "Much...of the whole future of our denomination, holding fast to the doctrines of our [forebears], and the healthy growth of our congregations in general will depend upon the instruction on which our young people are nurtured."

Wedel's assessment still holds true. Our colleges must stay open if tomorrow's church is to have dedicated and understanding leadership who can zero in on where the Anabaptist church needs

*Members are Loretta Baumgartner, Versailles, Mo.; Ed Diller, Cincinnati; Ken Hawkey, Norma Johnson and Vern Preheim, Newton, Kan.; Robert Kreider and Harold Schultz, North Newton, Kan.; Elmer Neufeld, Bluffton, Ohio; Alvin Penner, Hutchinson, Kan.; Erick Sawatzky, Elkhart, Ind.; James Schrag, Smithville, Ohio.

Monite higher education?

to be. The 22 Bethel students in the past three years in the Ministry Inquiry Program (see below) are just one example of the reality of this link between college and church leadership.

Denominational loyalties: Studies done in Mennonite congregations continue to show the correlation between where you go to college and the likelihood of what your denominational loyalties will be after college. The likelihood of your remaining in the Mennonite church as an adult is three times greater if you attend a Mennonite institution over attending a state or other private institution.

Knowing this, why do increasing numbers of Mennonite parents send their children to state and other private colleges? I suggest three possible reasons:

- They think, finally, that “being Mennonite” is ethnic or genealogical, not theological.

- They view education as an extension of the two kingdoms theory. They think that what happens in school will not affect their spiritual life or faith. In that case education is little more than information or job preparation. And if it doesn't really matter who teaches your child or what values rub off from the institution they attend and the peer group they are with, then why not do comparison shopping for the best (lowest) price?

- The parents and their children have become comfortable with the culture around them and the peer pressure of that culture. As they become upwardly mobile and acculturated, both economically and socially, that may require them to join the road more traveled, not less traveled, in education and become mainstream America in religion, in education and in possessions. If that means minimizing their Mennonite identity to show that they have “arrived,” so be it.

Osmosis: Of course, many students and their parents select a college for other, often good, reasons. But it is becoming increasingly clear that our colleges cannot succeed in isolation in making the case for attending a Mennonite institution. This fact registers with youth only when the congregation and the parents have been partners in communicating it from grade school up. It registers on our youth by osmosis, not by belated efforts in grade 12 to overcome 16 years of indifference or neutrality. Pastors and parents are as important to this bonding as any efforts a college can make.

Do we believe that it matters where you go to school? Do we believe that whom you study under, who your friends are and the values of the institution make any difference? Do both the church and the college sense it is in their mutual interest to sustain a Mennonite identity and witness among urban Mennonites and college alumni? The new (1990) Church Member Profile II survey by Howard Kauffman and Leland Harder dramatizes the trends showing that Mennonites have become more urban and more educated, with four times as many in other professions in 1989 as in farming. Where these Mennonites are educated affects profoundly their continued link with the Mennonite church as urban professionals.

William James wrote that “the art of being wise is the art of knowing what not to overlook.” It would be wise for our conferences, congregations and parents not to overlook their church colleges. It is equally wise for our colleges not to overlook the church as the primary constituency they serve. The future of our colleges will be assured and purposeful only if our churches sense that Mennonite colleges are critical to the future of our denomination's outreach in an urban society and only if our colleges sense that they exist to serve the larger Mennonite and Christian communities.

I inquired into the ministry

Matt Friesen

I spent the summer in Bethel College's Ministry Inquiry Program at First Mennonite Church in Hutchinson, Kan., with pastors Marlin and Betta Kym. The previous two summers I worked in Henderson, Neb., under the guidance of Brian Epp. Their mentoring taught me a great deal.

I have learned that church is not a place designed for saints. I used to be convinced that only “good” people went to church. I discovered that the church is a place for people with questions, hurts, problems and, above all, a place for people who join others as they seek to understand life's most exciting and troubling mysteries.

Each church, like a person, has its own personality. Churches are shaped by their leaders and community. Each church has its own resources and liabilities, gifts to offer and needs to be met.

I have come to see the church as a place charged with not only transforming individual lives but society as well. Christ's gospel calls us to attend to our own spirituality *and* our community. Entering the 21st century, churches must renew their commitment to service through social action and political advocacy. Such actions can be carried out only as the result of a transformed understanding of our identity as followers of Christ.

Following these three summer experiences I am beginning classes at Associated Mennonite Biblical Seminaries, Elkhart, Ind. I plan to pursue a three-year Master of Divinity degree, but I am uncertain of long-term direction.

My summer experiences have affected me in two basic ways. The summer programs send me to seminary with a host of new questions I would not have had without the time spent in Hutchinson and Henderson. But I have also been inspired. The face of God is in the lives of the people I worked with. I received support and learned lessons. Kind hearts have proved to me that serving God in any capacity is a serious responsibility. It needs to be done with zeal. People are searching for an authentic source of hope.



Harold J. Schultz is president and professor of history at Bethel College, North Newton, Kan.

You're a marketing manager where?

Mark A. Regier

To many people "marketing" and "church" are two words that do not go together. The issues they represent form opposing forces on an ethical battlefield, locked in mortal combat.

For me this battlefield is home. Questions about "in the world but not of the world" are constantly present. What role should marketing play in the work of the church? Is it even necessary? If it is, how much is too much?

I began the position of marketing and promotion manager for Faith and Life Press on June 11, and these issues loom with ever greater importance. Here is my background and vision for marketing within the church for the Commission on Education and Faith and Life Press.

Marketing and communication have always fascinated me. At Bethel College, North Newton, Kan. (I graduated with a background in communication arts and history), my interest focused on institutional marketing, or the application of marketing techniques in a non-corporate setting. Specifically I became interested in the marketing of religious, educational and non-profit organizations.

Institutional marketing is a new and at times sensitive field, particularly for the religious community. Marketing in general has received a "bum rap" in many circles from its connection with the business sector. This reputation is not all-together deserved. It causes misconceptions and negative connotations about the marketing profession and those in it.

Marketing is seen as "selling." But this is only part of the picture. From my perspective, marketing is merely the art of communication. It involves research, discussion, planning, design, development, packaging and (finally) promotion. Most importantly, marketing is a two-way process for which listening, interpreting and understanding are key skills.

So what, you may ask, does marketing have to do with the church? Marketing touches most, if not all aspects of the church. It is any form of persuasion or communication where perceptions are being altered or enhanced. This definition includes everything from sermons to fund raising, evangelism to education.

In my position marketing plays a crucial role in much of our work. As a



Dave Linscheid

'Marketing touches most, if not all aspects of the church': Regier

denominational publisher, Faith and Life Press supplies resources that meet the needs of General Conference Mennonite congregations, the Mennonite community and the wider Christian public. Likewise, the Commission on Education addresses certain needs and supplies leadership. Marketing strives to determine these needs and respond to the realities of the Mennonite and Christian marketplaces by providing programs and resources designed to meet these needs. It is part of my job to act as a liaison between our publication offices and these constituent groups.

Marketing in the church means applying modern techniques and processes to determine the needs of a given constituency. Marketing then uses this information to develop and design products and programs that answer

these needs and are attractive and noticeable in an increasingly competitive marketplace. Our church has an important message to share, not only with our members but with the general public. It is my job to ensure that this message is clear and effective, one that will not be lost in a crowded communication environment.

Institutional marketing is a profession of service. It has become an essential part of modern religious institutions. But most importantly, like speaking or teaching, marketing must be seen as a tool to be employed by the church to further God's plans for discipleship.

Mark A. Regier, Box 453, North Newton, KS 67117, says his parents had no idea he would someday be "Mark, the Marketer" when they named him.

Have you thought of mentoring?

Abe Bergen

Ten years ago, mentoring was introduced as a new youth ministry program in the Mennonite Church. Now many General Conference Mennonite churches are considering or have begun mentoring programs for their youth. It has many benefits, for congregations and participants.

Mentoring is a program that can be implemented in small and large congregations. Intergenerational relationships that are established can last a lifetime. The program may appeal to youth who have busy schedules or who do not like large group events. It will involve many adults who would otherwise not consider involvement in a congregational youth ministry.

Bethel Mennonite Church, Winnipeg, began a mentoring program three years ago. Recently Herb Warkentin and Nathan Gerbrandt talked about their experiences:

Herb: To begin, Nathan, tell about how I got to be your mentor.

Nathan: My friend Aaron and I had just finished a round of golf and returned to his house when his sister left with her mentor. Later I found out that some of my buddies had mentors, and they thought mentors were OK. The mentoring program, they said, was a good way to meet people and do things.

When I started grade 7, the mentor coordinator called and asked if I had any

interest in entering the program.

Herb: At one of our congregational meetings I listened to a young adult talk about his experiences in a mentoring program in another congregation. I thought it was a great idea. In fact, I hoped that someday I might be a mentor at Bethel.

Nathan: Since I had thought about the mentoring program before and had looked forward to it, I told the coordinator right away that I was interested. We set up a meeting where I was to give some names of people I would like as my mentor. With my parents' help I decided on three names. We considered several factors, including similar interests, such as sports.

Herb: I got a call from the mentor coordinator, and she asked if I had ever considered being a mentor and if I would consider being one for Nathan. I could think about it and call back. Call back? I felt honored to be asked. I said, "If he's game, I'd love to go for it."

Well, it's been almost two years since that beginning. Maybe we could relate some of the things we've done together. I recall going cross-country skiing a couple of times.

Nathan: I remember going to IMAX theater and then out to eat.

Herb: We went for an early morning round of golf and there was an afternoon of table games.

Nathan: We watched Canadian

Mennonite Bible College's basketball finals, and we went to game 4 of the Jets/Oilers playoffs. We've spent a day on a service project working at Camp Assiniboia, helping with maintenance and grounds clean-up.

Herb: I've watched you in team sports like basketball and volleyball, and I attended one of your band concerts. I also watched you compete in the grade 8 section of a badminton tournament and walk off with top honors.

This mentoring idea is a good one. Shouldn't more try it?

Nathan: It's great. Others would love it, too.

Nathan and Herb have been meeting for two years. Their friendship will keep growing as they do things together and take time during and after these activities to talk about concerns that are important to them. Quite likely they will find that in the coming years more time will be spent in conversation and less time in recreational events. During some months they may choose to be intentional about the topics they discuss and may focus specifically on certain faith issues. All encounters and shared experiences become foundational for this to become a lasting friendship.

At present two resources are available to churches wanting to introduce such a program. *Side by Side: Mentoring Guide for Congregational Youth Ministry* by Lavon Welty describes the purpose of mentoring and discusses ways of implementing such a program in the congregation. *YouthGuide*, a quarterly publication of our conferences, features a regular column on issues related to this setting. For more information write to me at 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Purpose of a youth ministry

1. To experience the church as a community of faith:

- Build relationships with peers.
- Provide social activities.
- Be responsive to wishes of the youth group.
- Build intergenerational relationships.
- Receive the gifts and contributions of youth.

2. To be challenged to a commitment to Christ:

- Prepare youth for baptism.
- Discuss current issues.
- Provide devotionals, Bible study.

- Teach Mennonite distinctives.
- Provide an atmosphere where youth can explore and find their unique expression of faith.

3. To encourage kingdom living:

- Participate in service projects.
- Invite friends to activities.
- Live the faith.
- Grow in understanding and commitment to Christian living.
- Develop leadership in youth.

This is part of "A Proposal for Youth Ministries" that Abe Bergen prepared for Grace Mennonite Church, Regina.



In addition to his work for the Commission on Education as secretary for youth education, Abe Bergen teaches some courses at Canadian Mennonite Bible College in Winnipeg.

Robert Hull, secretary for peace and justice for the Commission on Home Ministries of the General Conference Mennonite Church, was part of a Christian Peacemaker Teams on-site effort July 26-Aug. 2 to reduce tensions in the standoff near Montreal between Mohawk Indians and Canadian and Quebec government officials. He continues to be involved with an international team of observers to monitor negotiations. Tensions have run high since July 11, when Mohawk Indians defended a barricade to protest the expansion of a city golf course on land the Mohawks claim. The parties in the conflict allowed John Paul Lederach of Mennonite Conciliation Service to help establish direct communication by fax machine. On July 28 the Mohawks faxed a document listing three preconditions to be met before formal negotiations could begin. The third and most controversial condition of the document was to allow the presence of an international team of observers to ensure implementation of the agreement and the process of negotiations. The Canadian and Quebec governments felt that this would by implication acknowledge the Mohawks as an independent nation. The governments' acceptance of the preconditions on Aug. 12 was attributed to public opinion in Canada, which Hull believes "is keeping the government from assaulting the Mohawks." The International Federation of Human Rights, based in Paris, formed the observer team, and the first group arrived in Montreal Aug. 14. IFHR had asked Hull to nominate several members to the team, which consists of 24 international observers.

NEWS

Evaluation completed

CKC: Assets outweigh liabilities

Newton, Kan. (GCMC)—A three-member committee has completed its evaluation of A Call to Kingdom Commitments (CKC), the fund-raising and renewal campaign of the General Conference Mennonite Church and its related conferences. In November 1988, the General Board of the conference appointed Larry Voth, North Newton, Kan., Jake Fransen, Smithville, Ont., and J. Winfield Fretz, North Newton, to study the 1986-89 campaign and report results. Fretz served as chairperson.

General Conference delegates approved plans for A Call to Kingdom Commitments at the 1986 triennial conference sessions in Saskatoon. Components of the development campaign included a \$17.5 million goal for fund raising and a spiritual renewal program.

In its 27-page report, the evaluation committee concluded that "while the financial results of the CKC campaign are disappointing, the campaign as a whole has numerous positive aspects. The campaign assets far outweigh the liabilities....The basic idea of a General Conference renewal campaign was strongly endorsed and supported in many and varied ways." Some specific benefits noted by the

committee were increased awareness at the grass-roots level of conference activities, feelings of conference unity achieved through the campaign and the partial funding of 75 projects throughout Canada and the United States.

As of May 31, campaign receipts were \$5,267,956, or 95 percent of the committed \$5,542,009; total anticipated income will be approximately 32 percent of the \$17.5 million goal. Campaign expenses are approximately 15 percent of the total income to date.

Phase I of the campaign was designed to solicit large donations of \$10,000 or more. Phase I raised only 10 percent of its designated goal. The evaluation committee marked this as one of the campaign's major shortcomings, namely the failure to carry out personal solicitations after initial group meetings. The illness and death of Kenneth Bauman, then GC president, contributed to this failure, but the work was basically unfinished by others when the campaign ended.

Phase II of the campaign to solicit donations from "every member," or gifts under \$10,000, raised 40 percent of its designated goal.

The evaluation report mentioned the hiring of Nike B. Whitcomb Associates, Inc.,



Ken Bauman, then GCMC president, helped launch CKC in 1986. His unexpected death in December 1986 ended the traveling he was doing on behalf of the campaign.

who recommended a campaign goal of no more than \$12 million over a three-year period, to be raised in addition to total church needs of over \$36 million. The evaluation committee felt it was unwise to not follow this advice.

The evaluation committee noted that the process for selecting projects to fund came under criticism. Despite efforts of the campaign committee to explain the submission process, many people questioned felt the goals and campaign plans were not clearly understood.

The late appearance of the

Spiritual Emphasis Committee in the development of the campaign led skeptics to characterize the committee as an afterthought to make the campaign appear more respectable. "Such criticisms were not well-founded," the report said. "Spiritual concerns were expressed by board and CKC staff in the earliest discussion and planning."

The evaluation report also noted that of the 155 churches that did not participate in the campaign (42 percent of the total), the average membership is 60.

The committee pursued its assignment by gathering information through an 11-question multiple-choice inquiry sent to 1,600 randomly chosen participants in the campaign, conducting personal interviews with leaders, studying appropriate meeting minutes and examining reports from Whitcomb Associates. Sixty-seven percent of the respondents said their reaction to CKC was favorable, 9 percent were dissatisfied and 24 percent were undecided. Forty-four percent said they would approve of a future campaign, 11 percent indicated they would not, and 41 percent were undecided. *Ardie S. Goering, Goessel, Kan., a freelance writer and journalist*

"The Bible is an African book containing stories by and about the people of the land of Canaan, who were blood brothers of the people of Egypt and Ethiopia," G. Wesley Raney, a United Church of Christ minister, recently told a conference of black Christians at Greensboro, N.C. He said African references begin with the Garden of Eden linked to a river around the land of Cush, which means "black" and represents Ethiopia. He said biblical names denoting people with dark skin include Ham, Hamite, Hittite, Put, Libya, Nimrod, Jebusite, Amorite and Sheba. (*Mennonite Weekly Review*)

A Mennonite Central Committee Canada "justice van" will tour Canada in 1992 to inform Mennonite and Brethren in Christ church members about unique ways they can be involved in alternatives to the country's criminal justice system. According to MCCC Victim/Offender Mediation Program director Wayne Northey, the purpose of the tour is to "stimulate people to get involved with crime prevention programs, alternative justice models and programs for victims and offenders." The tour, being planned by Addison and Gerda Klassen of Steinbach, Man., will feature presentations to church and community groups, schools, personal storytelling, videos, group discussions and displays.

A memorial service will be held Sept. 22 for Harry Martens at the Sermon on the Mount Chapel on the Associated Mennonite Biblical Seminaries campus in Elkhart, Ind. It is scheduled for 6 p.m. on the day of the Michiana relief sale. Martens died July 24 (see page 374 of the Aug. 28 issue of *The Mennonite*). People will be invited to share memories and stories about Martens at the service.

NEWS

Kenneth Bauman Memorial to provide scholarships in India

Newton, Kan.(GCMC)—The Commission on Overseas Mission of the General Conference Mennonite Church has contributed \$25,000 to establish the Kenneth Bauman Memorial Endowment Fund to provide theological and biblical training for students in India. The fund is administered by the Evangelical Trust Association of North India.

"The purpose of this project is to provide an ongoing grant for church leadership training in India," said John Sommer, COM secretary for Asia. The seed money came from two sources: gifts in memory of Kenneth Bauman and A Call to Kingdom Commitments.

"Kenneth Bauman's legacy is leadership training," said Sommer. He noted that the former GC president served 19 years (1954-1973) as a missionary in India. "It is fitting to establish this fund in memory of Ken's work in India," said Sommer. "He gave himself to developing young leaders."

The church conference in India is empowered to make decisions regarding the scholarship monies. Qualified students must be approved by the Bharatiya GC church in Madhya Pradesh and attend one of four seminaries in India.

"We have found that it is best for students to take their training as close to their home as possible," said Sommer. He said it makes sense to give the church leadership in India more

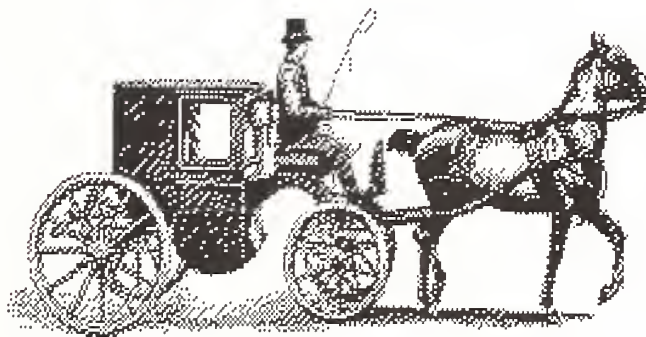
autonomy in naming scholarship recipients rather than trying to make appointments from North America. As sponsor of the project, COM can both ensure a solid seminary education and encourage training in India. COM and Mennonite Board of Missions of the Mennonite Church annually co-sponsor visiting Mennonite professors at Union Biblical Seminary, Pune, India, to lecture on Anabaptism.

According to Sommer the Indian church is "extremely happy" to participate in the project and said it has received wide acceptance in North America as well. "In my view this was one of the more popular projects of A Call to Kingdom Commitments. People carefully designated their money to go to this fund, especially former workers in India," said Sommer. The first scholarships will be awarded in 1991. *Beth Hege*

Covenant Mennonite Church, Winkler, Man., invites applications for a **half-time pastor** of church with 44 members. Applicant should have Anabaptist orientation. Duties to include some preaching, teaching, outreach and youth ministry.

Send resumé, including references to Search Committee, Box 29, Winkler, MB R6W 4A4, (204) 325-7575.

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Soviet tanks are being recycled into agricultural tools. The Associated Press recently published a photograph of a Soviet T-55 tank, made in 1966, at a scrapyard in Erith, England. The tank was the first of 1,000 Warsaw Pact tanks that could come to Britain for recycling into agricultural tools and steel girders as part of East-West reduction deals, the caption said.

A federal judge has issued a temporary injunction against the distribution of a pamphlet by Methodist pastor Donald Wildmon and his American Family Association in response to a complaint that it allegedly took an artist's work out of context. U.S. District Judge William Connor issued the order in a libel case filed by David Wojnarowicz, an artist and AIDS activist. The suit charged that Wildmon's pamphlet, which he sent to church leaders, religious media outlets and members of Congress, distorted the artist's work by excerpting and reproducing 14 homosexual and religious images from seven larger photo-collages. Wildmon distributed the pamphlet as part of his campaign against the National Endowment for the Arts, which had helped provide funding for a retrospective of Wojnarowicz's works. (*Gospel Herald*)

John Howard, pastor at Bethel Community Church, Barrie, Ont., leads a Homosexuals Anonymous support group and serves on the board of New Beginnings Ministries in Toronto. A former practicing gay, he says, "Many people in church and society are struggling with homosexual desires and activity." The church needs to be involved with these people, he says. (*Christian Week*)

NEWS

Larson advises Botswana government on health matters

Newton, Kan. (GCMC)—At the invitation of the Botswana



Larson

Ministry of Health and the U.S. Agency for International Development (USAID), Mary Kay Larson returned to Botswana for a one-month consultation in August. Larson and her husband, Jonathan, are missionaries in Botswana

with the Commission on Overseas Mission of the General Conference Mennonite Church and Africa Inter-Mennonite Mission. They are living in Towson, Md., while on North America Assignment.

One of Larson's objectives during the consultation was to help integrate services offered by urban hospitals and health facilities in Botswana. Many Third World health facilities offer services on a rotating schedule. This is difficult for families who may have to travel

up to 10 miles to a clinic on one day for immunization shots, for example, then repeat the trip the next day for another type of treatment. In her previous assignment with COM, Larson helped integrate services in rural clinics and enable people to get anything they needed on any given day.

Second, she was to evaluate the current system for the distribution of contraceptives. Often the products do not arrive at the clinics on schedule or there are shortages. Larson will suggest ways to eliminate the hitches in the system to ensure people get what they need on time.

Larson planned to find ways to improve services for mothers

and young children. This was a major project in her previous assignment as a health worker with COM.

Finally, she was to spend time traveling and visiting clinics to make general suggestions and evaluations. Larson served as a health-care officer for the Botswana government from 1981 to 1989.

While on North America Assignment, Larson is enrolled in a doctoral program at Johns Hopkins University, Baltimore, in population dynamics. Jonathan has been involved in extensive itineration in churches and colleges for COM and Mennonite Central Committee. The Larsons will return to Botswana in mid-1991. *Beth Hege*, news service editor, General Conference Mennonite Church

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Mennonite Mutual Aid has an opening for a **vice president of human resources**. Person is responsible for planning, administering and monitoring the activities of the HR division, which includes the personnel and office facilities departments. Candidates must have a bachelors' degree and five years' management experience. Preference for graduate education in counseling, theology or human resources management. Persons must have a commitment to Christian values as interpreted by the Mennonite church. Qualified women candidates are especially encouraged to apply.

If interested, please contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

The Kansas All-Mennonite Women's annual meeting will be held Oct. 4 at Eden Mennonite Church, rural Moundridge. Theme for the morning and afternoon sessions will be "A New Decade of Opportunity: A New Decade of Dedication." Julie Janzen, a former Mennonite Central Committee worker in Somalia, and Irma Siemans will speak. A nursery for pre-school children is provided. People who come should bring a sack lunch.

"We're just striving to be good Anabaptists," says one planner for the third international convention of the Brethren/Mennonite Council for Lesbian and Gay Concerns. The conference, entitled "Building Our Community in the Gay and Lesbian Nineties," is expected to bring over 200 people to Philadelphia Oct. 5-7. "It's ironic," the planner says, "that some Mennonite and Brethren churches and institutions react to our attempts to be faithful the way the state churches of the 16th century did to the Anabaptists—with repression." Keynote speaker for the conference is biblical and feminist scholar Virginia Ramey Mollenkott. For information contact BMC, Box 65724, Washington, DC 20035.

"Jesus Christ, Lord of the Universe, Hope of the World" is the theme for Urbana 90, InterVarsity's 16th triennial student missions convention. It will be held Dec. 27-31 on the University of Illinois campus in Urbana/Champaign. InterVarsity Christian Fellowship, an interdenominational campus ministry, has 640 campus chapters in the United States. It will celebrate its 50th anniversary in 1991.

NEWS

Hymnal Project leaders test selections at local hymn sing

A hymn sing highlighted the festive side of Hymnal Project proceedings as committee members working on preparation of a new hymnal in the Anabaptist tradition gathered earlier this summer with members of congregations in suburban Chicago "to sing praise to the Lord and sing for fun."

Project chairperson Nancy Faus invited participants to sing "hymns that have already made it into the hymnal—a little of the old and the new" as well as favorites from hymnals now used by the three denominations involved in the project: Mennonite Church, General Conference Mennonite Church and Church of the Brethren. The first two use *The Mennonite Hymnal*, published in 1969, and the latter uses *Brethren Hymnal*, dating back to 1951.

Calling the hymn sing "an opportunity to remind ourselves purely of the pleasures of singing together," music editor Ken Nafziger observed that one of the reasons hymn singing has fallen "into disfavor is that we treat the 600 hymns in our hymnals all alike," even though they are representative of 1,500 years of history.

That "we make our body of music from many borrowings" was evident; hymns sung ranged from those original to the Plains Indians and African-Americans to an Irish love song and "a shouting song from the era of revival singing." Nafziger

concluded his musical overview by telling participants, "We've sung only a few familiar hymns. They will be in the new hymnal, but along with them will be other hymns of many styles, from many sources. Let's claim them all, even though we may like some more than others."

To help prepare congregations for maximum use of the new hymnal, a series of educational supplements, including a "Hymnal Companion," accompaniment handbook and demonstration tapes, will be marketed with the hymnal.

Nearly 70 hymns were approved for hymnal inclusion at the recent meetings hosted by Bethany Theological Seminary, a Brethren school in Oak Brook, Ill., where the Hymnal Project chairperson teaches. The additions bring to about 450 the number of hymns approved for the new hymnal, scheduled for release in June 1992. Another 200 hymns likely will be added before the work of the text, worship, music and publishers committees is complete.

Worship committee co-chair Jimmy Ross presented to the Hymnal Project his committee's collection of Scripture passages and other materials for inclusion in the new hymnal. Committee member Marlene Kropf said, "It is important to hear our own voice as we use a wide range of sources." Criteria for evaluating worship materials, Kropf said, include



Muriel T. Stackley

Maynard Shelly adds his opinion, "Good work," to a poster about the *Hymnal Sampler* at a meeting of the Commission on Education, a sponsor of the Hymnal Project.

consideration of "what will endure, what will express our experience authentically and what will be useful in a corporate setting."

Committee member John Gaeddert introduced 64

Scripture passages for possible use in the hymnal. The majority are translations from the New Revised Standard Version, with a smattering of passages from the New International Version and Revised Standard Version, among others, as well as some blended materials.

Despite considerable transition on the worship committee during the seven years since the Hymnal Project began, Faus observed that the committee has produced "a powerful, progressive set of worship materials."

The Hymnal Project committees will meet again in October and in January 1991, after which a subcommittee will finish "balancing the hymnal" and do remaining "mop-up work," which is expected to be completed about a year before the release date, said managing editor Rebecca Slough. *Jane Halteman*

Roses for the president

On his last work day as president of Mennonite Biblical Seminary, Elkhart, Ind., Henry Poettcker received a dozen roses from Marlin E. Miller, president of Goshen Biblical Seminary, marking Poettcker's 12 years as MBS president. Miller has since assumed office as the



first joint president of Associated Mennonite Biblical Seminaries, the school encompassing MBS and GBS. Henry and his wife, Agnes, have moved back to Winnipeg from where he will continue in a part-time fund-raising assignment with AMBS.

Government would have to prove a "compelling state interest" before curbing religious practices under a bill introduced in the U.S. Congress July 26 by a bipartisan coalition of Christian and Jewish members of the House of Representatives. The Religious Freedom Restoration Act would limit the reach of the Supreme Court's controversial church-state decision in the so-called peyote case of April 17. (*National Catholic Reporter*)

Crosstown Credit Union, a Mennonite financial cooperative based in Winnipeg, was responsible for exchanging currency, depositing registration and bookstore receipts and collecting and counting offerings at Assembly 12 of Mennonite World Conference July 24-29. Crosstown contracted the service of an armored car to transport money. On opening night the offering totaled \$30,000, which Crosstown's staff counted and assembled, using high-speed coin and bill counting machines. That offering included nine different currencies as well as checks. The credit union donated the services of its staff and absorbed the cost of the armored car service.

The Latin America Anabaptist Seminary (SEMILLA) in Guatemala City is offering a study and service program for North American students and church workers who want to broaden their studies with an intercultural experience. Students may enroll from six weeks to a year and study Spanish language and culture and gain an understanding of Anabaptism from a Third World perspective. For more information contact Eastern Mennonite Board of Missions, Box 128, Salunga, PA 17538-0268.

NEWS

MCC sends aid to earthquake victims in Iran and Philippines

Akron, Pa. (MCC)—Mennonite Central Committee has provided material assistance to victims of the earthquake that

struck Iran June 21 and the Philippines July 16. The quakes left some 40,000 dead in Iran and over 2,000 dead in



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Artwork used with permission of artist Martha
Perske from *Circles of Friends* by Robert
Perske, Abingdon Press




Street scene in Baguio, Philippines, following the July 16 earthquake

the Philippines. The homeless figure quadruples that. MCC is accepting financial contributions for these countries.

MCC initially sent 8,500 blankets, 1,500 sheets and 5,500 pounds of bandages to Iran via the Islamic Center in Toronto. Mennonites in Hong Kong sent plastic sheeting to the Philippines to make simple tents. MCC also shipped sutures, catheters and antibiotics via the Islamic Center, and supplies, including water purification tablets, to the Philippines.

In Iran the Red Crescent, the equivalent of the Red Cross in Islamic countries, had 5,000 search-and-rescue personnel in the earthquake area and 62 branches in the region affected by the quake.

In the Philippines members of the Eastern Mennonite Board of Missions youth team helped distribute emergency aid along with the Philippines Council of Evangelical Churches.

MCC is also exploring other relief possibilities in both countries.

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From left, Phyllis and Merle Good, executive producers, and producers Lucy Jarvis and Leslie Linder at a meeting in New York

For nearly a decade Merle and Phyllis Good of Lancaster, Pa., have been shepherding a feature film project based on the book *Lest Innocent Blood Be Shed* by Philip Hallie. The film is based on the true story of pastor André Trocmé and his wife, Magda, during World War II. The Trocmés and many in their small French Protestant village formed a secret network to save refugees from the Nazis. The Goods serve as executive producers of the film. Lucy Jarvis and Leslie Linder are producers. The current plan envisions a budget of around \$5 million. The seed money to date (about \$1 million) has been invested by a group of Mennonite, Church of the Brethren and Brethren in Christ people and investors from Pennsylvania. The Goods expect the movie to be filmed in France as an English-language feature for both theatrical release and television.

NEWS COMMENTARY

Saddam Hussein and King Nebuchadnezzar: Do we have constructive words?

News reports from Iraq have overtones of ancient Babylon, situated in the same locale. Saddam Hussein's authoritarian rule in Baghdad and beyond recalls the rule of King Nebuchadnezzar, the "strong man" of 2-1/2 millennia ago.

How does the Christian community in the United States today assess its appropriate role and voice in response to the diverse and inadequately understood Arabic peoples of Muslim faith? How do we respond to the news media's characterizations of the Muslim people in general and the threatening of Iraq, Saddam Hussein in particular? Are the epithets "Monster in the Making" and "Sadistic Killer" helpful in restoring peace and constructive change?

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

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Alternative voices and initiatives are possible. Three constructive examples are the following:

- Gabriel Habib, General Secretary of the Middle East Council of Churches in Lebanon (known to Mennonite Central Committee and Mennonite mission personnel in the Middle East), has constructive words to offer. He recently emphasized the importance of nation states adhering to international law and the peace-keeping role of the United Nations in such conflicts.

- Recent conversations with U.S. Senate offices revealed that senators Arlan Specter of Pennsylvania, Robert Dole of Kansas and Howard Metzenbaum of Ohio have in recent months met with Saddam Hussein in Iraq to share their perspectives and to hear his concerns. Such initiatives in quiet diplomacy could, in the longer term, be more constructive than sending U.S. warships to the Persian Gulf.

- Iraq's food supply was unusually low even before the invasion of Kuwait. The more recent, almost total embargo on Iraq's food imports may prove critical to the total Iraqi population. Iraq depends upon imports for 70-80 percent of its food grain supply to feed its 16 million people. Might the

church agencies of the United States, while opposing Iraq's armed invasions (of Iran in 1980 and recently Kuwait) implement a conciliatory gesture in the form of humanitarian food shipments to the civilian population?

A significant educational

the pursuit of long-neglected priorities for 1991. Environmental, poverty, economic-conversion funding efforts could be short-circuited.

The preoccupation with Iraq's intervention in Kuwait will further undermine peace negotiations between Israel and the

A significant educational endeavor to better acquaint the American public with the history and aspirations of the Arabic/Muslim people is an urgent agenda.

endeavor to better acquaint the American public with the Middle East and the long history and aspirations of the Arabic/Muslim people is an urgent agenda for peacemakers and the churches in the United States. The U.S. media's vilifying of Arabic peoples has been deeply felt in the Middle East. The \$4 billion in annual U.S. military and economic aid allocations to Israel have created deep resentments in the poorer Arab countries.

The current gulf crisis will have negative fallout. The costly U.S. military deployment in the gulf may become a rationale for Congress to scrap plans for significant cuts in the U.S. military appropriations and

Palestinians, still key to long-term peace in the Middle East.

Greater understanding by Christians in North America of the poorer and disenfranchised Arab populations are required if anti-Western feelings and enmity are to be ameliorated.

On the positive side, this crisis in the Middle East could become the occasion for the American public and the churches in particular to develop new perspectives of our historic biblical family, as the sons and daughters of Abraham and the "cousins" of Ishmael. Old prejudices and animosities can yet give way to enlightened efforts in reconciliation. *Delton Frantz, MCC Washington office*

Cheryl Thomas Fielding of Victoria, B.C., has been named the 1990 recipient of the Canadian Japanese/Mennonite Scholarship. Fielding, a graduate student at the University of Victoria, will use the scholarship to aid her study of pre-World War II Japanese life in British Columbia. The scholarship was created in 1984 to express regret for injustices Japanese-Canadians suffered at the hands of Mennonites during World War II.

Rising from a squatter community at Cape Town, South Africa, the Community Church Movement sees itself as Anabaptist and wants to explore associate membership in Mennonite World Conference, says founder Fanie Norowana. Because the Community Church Movement's contact with Mennonites is of recent origin, MWC and Norowana want to engage in a period of conversation before making a decision about associate membership, says MWC executive secretary Larry Miller. The church group started in 1986 when Norowana began implementing a vision for a church that would not only preach salvation through Jesus Christ but address people's daily needs as well.

The Innu, peace groups and environmentalists are pleased about NATO's decision not to build a controversial low-level flight training center at Goose Bay, Labrador. But even without the center, flights could increase to 18,000 per year by 1996 under bilateral agreements, says Peter Armitage, a consultant for the Naskapi-Montagnais Innu Association. "In addition more camera targets and one other bombing range would be built in Innu hunting territory." (*Canadian Press*)

RECORD

WORKERS

Craig and Karen Cressman Anderson, Mennonite Fellowship of Montreal, have begun one-year MCC terms in Kinshasa, Zaire, working as interim country representatives. His parents are Art and Marge Anderson of St. Paul, Minn. Hers are Elaine and Len Cressman of Baden, Ont.

Christopher L. Arney, formerly of Winkler, Man., is beginning this month as conference minister for Conference of Mennonites in British Columbia.

Angel Cañon, Elkhart, Ind., is one 61 African-American, Hispanic, Native American and Asian college-age youth who participated in MCC's U.S. Urban Community Development Summer Service Program this year. He served as an administrator with the Spanish Mennonite Church in Moline, Ill. Others who worked with Mennonite churches are **Amanda Falla** and **Dionisio Orjuela**, both church workers, and **Robert Garcia**, a radio broadcaster and accountant, all at Comunidad de Fe, Chicago; **Zandra Guete**, a Spanish radio program assistant with General Conference Mennonite Church,



C. Anderson



K. Anderson



Goerzen



Dawn Harms



Doug Harms



Helmuth

Newton, Kan.; **Gilberto Perez**, a church and community worker with Shalom Church, Newton; **Roberta Lynn Bigback**, a youth recreation supervisor, and **Haroldine Fisher**, a worker, at White River Cheyenne Church in Busby, Mont.; and **Leslie Todd Draper**, a handyman at Mennonite Indian Church, Seiling, Okla.

Jonathan Cross, Wildwood Church, Saskatoon, has begun a one-year MCC SALT term in Brazil as a child-care worker for AMAS, a Mennonite social service agency there. His parents are Martin and Mary Cross of Saskatoon.

Gary Daught has resigned from the faculty of SCBI to attend Union Theological Seminary, Richmond, Va.

Elizabeth Domingues, Dasmariñas, Philippines; **Jacob Loewen**, Abbotsford, B.C.; **Wilma Bailey**, Grantham, Pa.; and **Dorothy Friesen**, Chicago, were guest speakers at a special MCC leadership seminar June 5-15 in Akron, Pa.

Anita Fieguth, a student at Conrad Grebel College, Waterloo, Ont., participated in the Ministry Inquiry Program this summer at Waterloo-Kitchener United Mennonite Church.

Gordon Epp Fransen, St. Catharines, Ont., is beginning this month as the new treasurer for the Conference of Mennonites in Canada, Winnipeg. He succeeds **Edgar Rempel**, who will be working for Mennonite Foundation.

Mike Garde, jointly appointed by Mennonite Board of Missions and MCC, returned to Ireland July 30 after a three-month North American assignment. He is involved in ministries of Dublin Mennonite Community and other peace and justice activities.

Sue Goerzen, Harrow (Ont.) United Mennonite Church, was given an award in June for excellence in teaching by the Ontario Confederation of University Faculty Associations.

Dawn and Doug Yoder Harms, Mennonite Church of Normal, Ill., began three-year MCC terms in Whitesburg, Ky., in May as program coordina-



Ocampo



Jantzen

tors. Their children are Christopher and Matthew. Her parents are Hazel and Tom Yoder of Normal. His are Paul and Shirley Harms of Upland, Ind.

Elba and Galen Helmuth-Ocampo, Tegucigalpa Church, Honduras, and Southside Fellowship, Elkhart, Ind., respectively, began three-year MCC terms in August as country representatives in Honduras. Her parents are Alejandra and Epaminondas Ocampo of Olanchita, Yoro, Honduras. His are Emery and Irene Helmuth of Vassar, Mich.

Eric Hiebert-Rempel will become pastor at Wanner Church, Cambridge, Ont., in January. He will succeed **Paul Martin**.

Doreen and Hugo Hildebrand became mission ministers for

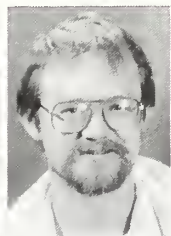
CMBC—Canadian Mennonite Bible College
MCC—Mennonite Central Committee
SALT—Serving and Learning Together
SCBI—Swift Current (Sask.) Bible Institute

Joy Mennonite Church in Oklahoma City will celebrate its official charter Oct. 7. The congregation was to begin using a new facility Sept. 1, a small church building it is renting. The church has added new people this summer, report Mark and Gayle Wiens, the church-planting couple there. Visitors are welcome, as are prayers and contributions toward transition costs as the church moves into a new meetingplace, say the Wienses.

The Peace Lecture Series 1990/91, sponsored by the Kansas Institute for Peace and Conflict Resolution at Bethel College, North Newton, Kan., will again offer four lectures this school year. Michael Klare, associate professor and director of the Five College Program in Peace and World Security Studies, will speak Oct. 4 on "Low Intensity Warfare: the New Role of the Military." Walter W. Sawatsky, professor of church history at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will speak Nov. 15 on "Truth Telling in Eastern Europe: the Liberation and the Burden." Sonia Sanchez, mother, poet, professor, activist, international lecturer on black culture and literature, women's liberation, peace and racial justice, will speak Feb. 7, 1991, on "The Future of Young Black Women." The March 21, 1991, lecturer has yet to be announced.

"Myriad of Memories" is the theme for this year's Fall Fest at Bethel College, North Newton, Kan. Scheduled for Sept. 27-30, the festival brings together artisans and craftspeople, musicians and dramatists, and alumni and friends from across the continent for a weekend of food, exhibits, demonstrations, sales, performances and competitions.

RECORD



E. Kaarsemaker F. Kaarsemaker



Kornelsen



K. Penner

Mennonite Conference of Eastern Canada this summer.

J. Glen Hostettler, Mount Joy (Pa.) Church, began July 1 as director of member services for Mennonite Economic Development Associates.

Erica Jantzen, Waterloo (Ont.) North Church, has begun a three-year MCC term in Neuwied, West Germany, working as an administrative assistant and secretary for the MCC Europe office.

Chris Janzen, Mennonite Fellowship of Rosthern, Sask., has begun a one-year MCC SALT term in Zambia, working in the community and teaching at the Sikalongo Brethren in Christ secondary school near Choma. His parents are Jan and Rick Janzen of Rosthern.

Eileen and Fred Kaarsemaker, Langley (B.C.) Church, have begun four-year MCC terms in Ouagadougou, Burkina Faso, as country representatives. Their children are David and Katrine.

Brad Kipfer, Valleyview Church, London, Ont., has begun a one-year MCC SALT term in Japan. He is a manual laborer for six months at the Owa Hutterite Colony, and an English teacher for six months with the Japanese Fellowship

in Nakashibetsu. His parents are Doris and Enos Kipfer of Dorchester, Ont.

Helen Kornelsen, Watrous (Sask.) Church, will teach missions and theology at SCBI during the fall semester.

J.B. Miller, Bahia Vista Church, Sarasota, Fla., will begin Sept. 18 as vice president of stewardship services for Mennonite Mutual Aid, Goshen, Ind. He succeeds *Greg Weaver*.

Jeremy Moyer, First Church, Kitchener, Ont., has begun a one-year MCC SALT term in Taichung, Taiwan, as a teacher's assistant at the Huei-Ming School and Home for blind children. His mother is Eleanor Moyer of Kitchener.

Bernie Neufeld, Winnipeg, is teaching music at CMBC for one year.

Elsie Neufeld, Nutana Park Church, Saskatoon, began in July as the new president of Canadian Women in Mission, succeeding *Phyllis Wiebe*, Winnipeg.

Jonathan Neufeld, Emmanuel Church, Clearbrook, B.C., has begun a one-year MCC SALT term in Limpio, Paraguay, as a maintenance and child-care worker at Kinderheim. His parents are Elinor

and Waldo Neufeld of Clearbrook.

Don Penner began in August as pastor at Hawkesville (Ont.) Church. He succeeds *Gary Knarr*.

Kaeti Penner, Eben-Ezer Church, Clearbrook, B.C., has begun a four-month MCC term in Akron, Pa., working as a puller and packer with Self-Help Crafts. Her parents are Frieda and Jacob Brown of Clearbrook. Her children are Heidy, Lucy and Victor.

Peter Penner, Winnipeg, is a mathematics lecturer this fall at CMBC.

John Perkins, president emeritus of Voice of Calvary Ministries, Jackson, Miss., will be the keynote speaker at the annual Bluffton (Ohio) College Church Leaders' Conference Oct. 29-31. Other conference resource people include *Mark Winslow*, Allentown, Pa., *Randy Grossman*, Goshen, Ind., and *Regina Shands Stoltzfus*, Cleveland.

John Poettcker has completed his work as music teacher at SCBI.

Ernie Regehr, Conrad Grebel College, Waterloo, Ont., has been appointed to a United Nations study commission on international trade. He is co-founder and research coordinator for Project Ploughshares.

Jalane Schmidt, New Creation Fellowship, Newton, Kan., participated this summer in the Ministry Inquiry Program at Community Church, Markham, Ill.

Kathleen Ann Smucker, Oak Grove Church, Smithville, Ohio, has begun a two-year MCC



Troyers

term in Kidron, Ohio, as an administrative assistant in the MCC Great Lakes office.

Jim Suderman, archivist at the Heritage Centre, Winnipeg, has completed his work there.

Elsie and Henry Troyer, Rainbow Church, Kansas City, Kan., have begun five-year MCC terms in Laos as country representatives. Their children are Regina, Henry Jr. and Tanya.

Eric and Laura (Wiens) Unger, Faith Church, Leamington, Ont., are mission partners in Nairobi, Kenya, with the Commission on Overseas Mission. He teaches math at Rosslyn Academy; she does community and church work.

Keith Wilcox, a student at Messiah College, Philadelphia, received \$250, placing first in this year's C. Henry Smith Peace Oratorical Contest for "The Banning of All Semi-automatic Assault Weapons." *Kathleen Miller*, a Hesston (Kan.) College student, received \$150 for "Personalizing Peacemaking in Your Church." *Becky McKay*, a student at Bethel College, North Newton, Kan., received \$75 for "The Violence of Homelessness on Children."

—compiled by Sharon Sommer

Mennonite Biblical Seminary completed the fiscal year as of June 30 slightly under budget on the expense side. However, unrestricted contributions fell short of the budgeted need on the income side. According to Virgil Claassen, business manager, the seminary anticipates an additional shortfall for the 1990-91 school year of \$150,000, which will have to be covered through reserves and estate contributions.

Mennonite Central Committee has agreed to take the lead in establishing a \$1.2 million loan fund for church building in Germany. The money will go toward building and renovating church buildings of Mennonite "Umsiedler" (recently arrived German-descent emigres from the Soviet Union). This year 98,000 Umsiedler have come to Germany, Siegfried Bartel of Agassiz, B.C., told MCC in June. In the last two years some 145,000 Umsiedler arrived in Germany. Between 10 and 12 percent are of Mennonite background. "It is one of the biggest relocations of Mennonite families on record," Bartel said. "Within a year more Mennonites will live in Germany than in Canada."

Stating that a military draft is not needed in Germany anymore, the free churches of the Federal Republic of Germany have adopted the Tempelhof Erklärung (Declaration), calling for the abolition of conscription in a united Germany. The declaration calls for a professional army drastically reduced in size. It also asks that the existing civilian alternative service be replaced by a social peace service open equally to men and women. The Association of Evangelical Free churches includes Baptists, Brethren, Methodists, Salvation Army and the Association of German Mennonite Churches. It represents a membership of about 250,000. (Reported in *Bruecke*)

RESOURCES

books

Human Sexuality and the Christian Life is being re-printed. It will include a new introduction and the statements on sexuality passed by the General Conference Mennonite Church at Saskatoon '86 and by the Mennonite Church at Purdue '87. Due out the first of next year, the book will be available from Faith and Life Press, Box 347, Newton, KS 67114.

Pastors, counselors and social workers will benefit from the information in **Adult Children of Alcoholics: Ministers and the Ministries** by Rachel Callahan and Rea McDonnell (Paulist Press, 1990, \$9.95).

One Step at a Time by Bob Wieland as told to Sarah Nichols (Zondervan, 1990, \$12.95) tells the story of Wieland's spiritual rebirth and physical healing in the aftermath of stepping on a booby-trapped 82-millimeter mortar round. He later became a champion weightlifter, marathon runner, actor and advocate for the sick and home-

less. "Praying is as important as breathing," says Elaine Sommers Rich, who wrote **Prayers for Everyday** (Faith and Life Press, 1990, \$6.95, \$8.95 in Canada). The 90-page book contains prayers Rich collected while she lived in communities in Indiana,



Elaine Sommers Rich signs a copy of *Prayers for Everyday*.

Kansas, Ohio and Japan. She divides the prayers into seven sections: morning, noon, evening, special occasions, in the congregation, table graces and sentence prayers.

Anyone called upon to speak—formally or informally—at the time of death may appreciate **Speaking About Death: Poetic Resources for Ministers of Consolation** by William Fitzgerald (ACTA Publications, 4848 N. Clark St., Chicago, IL 60640-4711).

William Reynolds, composer, writer, collector, in his book **Songs of Glory: Stories of 300 Great Hymns and Gospel Songs** (Zondervan, 1990, \$17.95) chronicles popular hymns, from those based on verses of the early church to

ones from contemporary Christian artists like Amy Grant

and Michael W. Smith. —compiled by Gordon Houser



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Produced by General Conference Mennonite Church

Staff position available in **Commission on Education: secretary for children's education**. Application deadline: Sept. 15.

For more information call or write: Norma Johnson, executive secretary, COE, Box 347, Newton, KS 67114, phone: (316) 283-5100.

Because we need to remember and celebrate

Wilma McKee

In 1988 the Commission on Education decided to create a General Conference historical committee. This committee would be part of COE with its overall purpose being to keep historical concerns alive and current.

By March 1989 COE had appointed five members: Steve Estes, Hopedale, Ill.; David A. Haury, Topeka, Kan., chairman; Lawrence Klippenstein, Winnipeg; David Rempel Smucker, Akron, Pa., and me (from Hydro, Okla.). We left the agenda open and brainstormed for projects.

Our first meeting focused on our mission and on setting goals. Robert Kreider, chair of our predecessor, the heritage committee; J. Winfield Fretz,

former executive secretary of COE; Norma Johnson, current executive secretary of COE; and Vern Preheim, general secretary of the General Conference, met with us and described their vision for the committee. Providing resources for congregational and individual heritage education emerged as our primary goal.

By our second meeting, a first issue of the newsletter *General Conference Heritage*, to be published semiannually, was completed and sent to Mennonite historical committees and societies to share information about current activities and challenges.

In keeping with our primary goal of congregational nurture, a major focus of

the historical committee, we made a workbook to assist congregations in planning anniversaries and other historical celebrations. Dale Schrag, John Thiesen, Ruby Funk, Maynard Shelly and Ron Andres gave ideas.

Last May a gathering of people in Pennsylvania reviewed the booklet outline. People who had been involved in some aspect of congregational celebrations added insights: Peter Passage, Akron Mennonite Church; Richard Ebersole, Forest Hills Mennonite Church; Carolyn Unruh, Emmanuel Mennonite Church; Ada Nancy King, Kennett Square Mennonite Church, and Carolyn Wenger of the Lancaster Mennonite Historical Society. These

people represented congregations in the Atlantic Coast Conference (MC), Lancaster Conference (MC) and Eastern District Conference (GC).

We have been enthused by the richness of each meeting. A beginning draft of the booklet will be available for the committee's revisions in October. We will see complete drafts at our spring and fall meetings in 1991. We plan to publish it late in 1991 or early in 1992.

The new workbook will deal with why we celebrate and with the theological necessity of remembering. It will provide suggestions for writing congregational histories, gathering oral history and a wide variety of special events related to anniversary celebrations. Copies will be distributed free of charge to all congregations in the General Conference Mennonite Church. I have agreed to write the celebration booklet with the committee advising and assisting me.

Wilma Entz McKee, Box 32, Hydro, OK 73048, a member of Bethel Mennonite Church, Hydro, is also a former member of the Western District historical committee. She served as editor of *Growing Faith: General Conference Mennonites in Oklahoma*.



Jan Gleystein

Assisting congregations in planning anniversaries and other historical celebrations: Germantown Mennonite Church in Philadelphia

In all things countercultural

Parts of the "Three Responses to 'How Much Land Is Enough?'" [July 24] seemed to say, Exploit God's creation as if it belongs to us; technology will save us from the ruin we wreak on the environment, and we can happily trust God to take care of us.

It is wonderful that some of our farms have less erosion than 35-40 years ago. Yet even current rates of erosion and harmful chemical buildup is too much for sustainable agriculture. True, our food is cheap—too cheap. Hidden costs make it more costly than we think: petrochemical resources used for machinery manufacture, fuel and fertilizers; death of rural communities; environmental damage; social/economic costs of displaced farm families.

It is doubtful that ours is the "safest food supply in the world." Lots of our food is too processed to be healthy. Much of it is packaged in dangerous containers.

We need to approach the question of feeding the poor and sharing our technology with humility. The majority of the food consumed by poor people is produced in their own countries. Except in extreme cases, most countries basically feed themselves, importing only a tiny percent for their needs. The poor cannot afford to buy our food. Further, farmers in many tropical countries have extremely complex agricultural systems. Some Filipino farmers know and use 280 different plants on their farms. American agriculture is quite simple by comparison.

While we do export a lot of food from this country, America is also one of the largest food importers in the world.

Though we have some things appropriate to share with developing countries, the bigness of today's agricultural technology, which is partly to blame for the death of many rural American communities, is not one of them. We will have more to share if we can develop a technology of smallness that is economically viable and allows more families to live on the land with less environmental damage.

Though production was found to suffer in Poland because of farms too small to mechanize, this does not generally hold true over the world. More intensive agriculture is practiced and per-acre production is often greater on smaller farms. Draft animals do nine times more work on the world's farms than tractors. Though we will not likely return to "primary agriculture" in this country, to

do so would not necessarily result in mass starvation.

That community organization is a social issue, not a religious one, is precisely our problem. As Christian stewards of God's created resources and witnesses to salvation in Christ, we need to see these issues as religious. Spiritual insights should determine our community organization. The question of whether or not to buy another 80 acres or a new tractor is spiritual as well as economic for a farmer who would be Christian. The same is true for Christians in all other professions.

Healthy communities do "depend on a large majority of the people loving and caring for the Lord and each other." But I believe that this is impossible without also loving and caring for the natural resources whose stewardship God has entrusted to us.

I am not picking on farmers; our lives must *all* be countercultural (Romans 12:2). We must challenge cultural norms that demand convenient, instant or synthetic commodities at the expense of whole peoples and ecosystems. We are called to act responsibly. Even more important than saving the earth for human benefit is the motive of glorifying the One who made us and it. *Fremont A. Regier, Box 96, North Newton, KS 67117*

Proud of citizenship

I expect better, but each issue of *The Mennonite*, in letters and sometimes in articles, drips with venom. The modern litany seems to say, "Let us now unite in hating America." One article [July 10, page 308] describes how a child seemingly sits on the edge of the chair in band, fearful that she might accidentally play some phrase that expresses some filthy, imperialistic sentiment. She must stutter as she recites the pledge. She is placed in one false dilemma after another. Another Mennonite contemplates running for office but believes she would not be elected and would be unhappy if she were elected. Again and again the mention of the American flag seems expected to arouse nausea.

Really? What have we achieved if we have taught our children to hate our country? Is this the highest vision that the parents, the teacher or the minister has? This rancor comes at a most inappropriate time. The events of the past year have in many ways affirmed American policy and the policies of the Western world. Citizens in much of the rest of the world continue to stream into

ours. Why? We live in a period of unparalleled peace, which most believe will last a long time. What will become our goal, if our only goal is the elimination of war? What is the mission of a peace church when the world is at peace? I do not believe that this peace was achieved by the policies of the Mennonite church but rather is the result of intelligent planning from some of the leading and enlightened nations of the world.

If I were a Mennonite minister I would display the American flag as well as the Christian emblem. No one argues that they are equal, but our flag has made it possible for Americans to worship as they wish for a long time. My forefathers were drawn to that flag from the Old World; it is a delight for me to keep faith with them. If I insisted upon perfection in my institutions, I would have to leave not only America but the Mennonite church as well. The apostle Paul was proud of his Roman citizenship, as I would have been had I lived then. His spiritual insights are central to us.

I cannot expect great results from a union of Mennonite denominations unless there is a profound shifting of certain Mennonite thinking. If I were a minister I would urge my members to run for political office, to participate in an enthusiastic rather than a craven manner in all sorts of public and volunteer activities and to face with confidence a happy world they are helping to create. Let them joyfully wave all sorts of flags.

"Conscience" and "Anabaptist" have become buzz words in our culturally incestuous society. They mean what we wish them to mean. Conscience is not a divine gift and varies widely from individual and culture. I have talked with men who told me their inner voice applauded when they killed a wife or robbed a bank. Some may listen to a conscience that tells them not to pay taxes; mine would give me a sound lashing if I did not pay. *Peter Hilty, 632 Bellevue, Cape Girardeau, MO 63701 (written July 13)*

Women must be silent

Is it scriptural for a woman to speak in the church? Sanford G. Shetler in *Biblical Perspectives on Women in Ministry* (Fellowship of Concerned Mennonites, Harrisonburg, Va.) says, "It is clear to anyone holding a high view of Scripture that the present crusade to ordain women is not the result of some new revelation or that it has taken the Christian church nearly 2,000 years to

come to the full understanding of the Scriptures."

He continues, "In order to accomplish the switch from male to so-called equal leadership of males and females, whole new interpretations of the Scripture are [sic] required, with much emphasis being put on a few proof texts. The record of historic Christianity is totally being forgotten or considered as presenting a misunderstanding of the Scripture for 1,900 years."

What Scripture? "Let your women keep silence in the churches, for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law" (1 Corinthians 14:34).

A.C. Gaebele in *The Annotated Bible* says, "The public ministry of women is not permitted by the Spirit of God." C.B. Friesen, 415 E. First, Newton, KS 67114

If the flag could speak...

I've been listening to the flag-burning hubbub in the United States and I'm sure I heard Old Glory say the following:

1. Rescue me from politicians who use me to divert attention from *real* national scandals such as the saving and loan bailout, the multitrillion-dollar national debt and the 40 million of my children homeless and in ghettos.

2. Rescue me from politicians who, while wrapping themselves in my furls, ignore my pledge of "liberty and justice for all." I suffer burners more easily than hypocrites.

3. Remove me from churches, where I do not belong and never wanted to be. I am no fit object for swastika-like deification. God is above the nation, as my pledge clearly states.

4. Let me take my place beside the Statue of Liberty as a symbol of hope and a model of freedom for other nations and for political and economic prisoners around the world.

5. The essence of the freedom for which I stand is to pledge or to burn. If you choose the latter, don't stop with the burning. Instead, get on with correcting the wrongs that incited you to such rash action in the first place. However, if you take the pledge, please be serious about the words "under God" and "liberty and justice for all."

Then I will be proud to represent you, and the United States will thrive.
Lawrence J. Lange, Route 3, Highway 2 East, Devil's Lake, ND 58301

For future MWC assemblies

Having attended all but two Mennonite World Conference assemblies, I feel led to make a few comments.

Thanks and congratulations go to the leadership and staff for their hours and years of unselfish service and planning. Our appreciation to the Mennonites of Winnipeg and environs for the superb organization, transportation and hospitality.

We are overwhelmed by the attendance of brothers and sisters of other lands as well as by their testimony for Christ. Since the facilities here [in North America] are so adequate, we don't know another place or circumstance where it could be so. Therefore, I would favor regional conferences, as suggested, with greater emphasis on Bible classes, shorter congregational sessions, *accessible* concerts, special instructions on how to witness at various levels and places. Let it be a time of preparation as well as communication.

My great concern is that Mennonites worldwide embrace first of all the basics of our faith: our need of a Savior, which can only be met at the foot of the cross, where we take Lord Jesus as Savior by faith and in his finished work, arising in the power of the blessed Holy Spirit to tell others, awaiting and looking for his soon appearing, when we will ever be with him (Romans 10:9,10). Ted E. Claassen, 400 Normandy, Newton, KS 67114

Will God destroy us?

The "homosexual" issue persists because some believe that homosexuality is inherent at conception, while others believe it's a learned-behavior pattern.

The classic Old Testament text that deals with the homosexuality issue is Genesis 19, where God destroyed Sodom and Gomorrah. According to some homosexuals, God destroyed those cities because of pride, plenty and idleness. I agree, but that claim doesn't tell the entire story.

In Ezekiel 16 the prophet speaks to the people of Jerusalem, who were then held captive in Babylon. According to verse 49 the sin of Sodom and Gomorrah was "pride, fullness of bread and abundance of idleness—and neither did they strengthen the hand of the poor and needy." But Ezekiel didn't stop there. According to verse 50, "They were haughty, and committed abominations before me" (cf. Genesis 13:13). The word "abomination," without exception, is used in the Bible to describe sexual immorality and idolatry. In other words, Sodom and Gomorrah were destroyed also because of sexual immorality, literally "sexual perversion." This fact is underscored in Jude: Sodom and Gomorrah "gave themselves over to sexual immoral-

ity and perversion." The New King James Version says, "They went after strange flesh."

In Romans 1:26-27 we read that God gave an apostate people over to "shameful lusts" where "even women exchanged natural relations for unnatural ones." Likewise, "men committed indecent acts with other men and received in themselves the due penalty for their perversion." God hates sin: murder, theft, slander, homosexuality, adultery, etc. However, God loves the murderer, the thief, the liar, the homosexual, the adulterer, etc. You see, God loves people and offers forgiveness and healing to those who come to him for it.

As a compassionate Mennonite pastor I am committed, in faith, to the God of the Bible, whose knowledge exceeds that of any and all intellectual giants who may appear on the scene in any age. Thank God. The God of the Bible hates sin but loves the sinner. "God commended his love toward us in that while we were yet sinners Christ died for us" (Romans 5:8). As those who have trusted Jesus Christ as Lord and Savior, let us do all we can to bring lost sinners to the Savior.

While the General Conference Mennonite Church has taken a stand on the issue of homosexuality, what are you and I doing, redemptively, to help those in need? Could it be that God will destroy us because of pride, plenty, idleness, lack of hospitality, plus an unconcern toward sexual immorality? Thank God for First Mennonite Church, Allentown, Pa., which is sponsoring a Christ-centered recovery center for gay men and lesbians. Harold D. Burkholder, Box 65, Elbing, KS 67041

A step of faith

A minor correction to the Hopi Youth Venture article in the Aug. 14 issue: The evening Bible teaching sessions were held at the Hopi Civic Center in Kykotsmobi, not in Bacavi.

The Hopi Mennonite Church Council welcomed this opportunity to host the Youth Venture. It was a great step of faith for us to organize, plan and rely on the Lord, since we'd never held such an event on our Hopi reservation.

I also want to recognize those HMCC people for their time and effort and prayers during the week of this blessed event: Ida Murdock, Annabelle Myron, Wilbur and Thamar Goombi, Howard Sinclair and Mennonite Voluntary Service workers Deanna Goering and David and Mary Lou Driedger. Nadenia F. Myron, HMCC staff person, 4221 Palo Verde Drive, Phoenix, AZ 85019

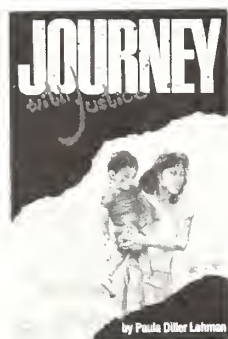
books

Transformation and hope

Journey With Justice by Paula Diller Lehman (Faith and Life Press, 1990, 99 pages) and **Journey With Justice**, a cassette tape by Road Less Travelled (Faith and Life Press, 1990)

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

This book and tape have the same message: Life is a journey, and if we are sincere, responsible Christian travelers, we must do what we can to create and



maintain relationships accented with justice. But though the message is the same, listening to the tape and reading the book are not repetitious or redundant. The book and tape harmonize like the crisp, clear singing of Road Less Travelled, and the music and lyrics supplement the

thoughtful challenge of Lehman's brief but incisive book.

Some of the music and some of the writing is comforting, but not too comforting. More often they challenge us, even convict us as we hear of the suffering caused by injustice. With the convicting comes guidance for initiating change, making this book and cassette a source of transformation and hope.

The book is designed for individual or group study, with 13 chapters centered around the themes of call, conversion, community and celebration. A complete leader's guide is part of the book and contains for each chapter numerous activities suitable for youth or adults. The author's goal is not simply to stimulate discussion or intellectualize about injustice but to motivate the reader to act.

I especially appreciated the chapter on imagination. Lehman writes, "Doing the work of justice, then, calls for more than opposing injustice; it calls for us to let God dream in us a vision of justice." The exercises in the leader's guide also require us to use our imagination and our bodies in confronting issues of justice.

The songs, all original compositions by Doug and Jude Krehbiel of Road Less Travelled, correspond surprisingly well

with the focus of each chapter, and their lyrics are included in the book as well as with the tape. The songs appeal to a wider audience than the book (even my 8-year-old likes to play the tape), and all of them have an important message as well as the musical quality to communicate that message. The words and music of "Plant Compassion" and "Turn It Around" echoed in my mind long after the tape had ended.

Any individual or group looking for resources on justice for the '90s would do well to start here. *Journey With Justice* is sure to provide the focus and depth needed.

Dramatic play for children

Who's Calling the Shots? How to Respond Effectively to Children's Fascination with War Play and War Toys by Nancy Carlsson-Paige and Diane E. Levin (New Society Publishers, 1990, 185 pages)

Reviewed by Karla C. Morton, Box 68, Elbing, KS 67041

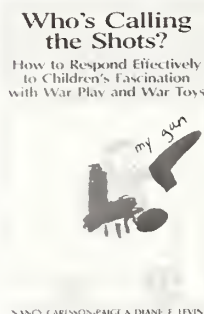
This parent's guide deals with the dramatic/war play of children and gives helpful insights and suggestions on the subject.

The authors present some history of war play and toys and conclude that war play today is different from the past. They consider these changes, how they came about and

ways to encourage creative play.

Carlsson-Paige and Levin suggest that war play is important for children to make sense of the violence they encounter in society. However, the media and toy manufacturers manipulate children's creative play by producing single-use and cartoon-character toys. Unfortunately these "toys" break down a child's ability to create new scenes and make sense of what is violent in society.

The authors look into violence in the media, sex-role stereotyping and sexism, racism, consumerism in children, the political lessons of war play, and public policy and war play. Many chapters end with helpful guidelines to enhance dramatic play and put into practice the chapters' themes.



The second part of the book offers ideas, recipes and resources to develop a more creative home environment for play. It shows easy, basic plans to build "sets" and costumes to give flight to a child's imagination.

As the mother of three, this book supports many of my convictions and has given me new ideas for aiding my children's dramatic play. Although I don't advocate war play, the authors believe that it may be necessary to a child but need not be programmed by the media's view of war. *Who's Calling the Shots?* is a great help to today's parents.

Persistence and sacrifice

Don't Be Afraid, Gringo: A Honduran Woman Speaks from the Heart, The Story of Elvia Alvarado translated and edited by Benjamin Medea (Harper & Row, 1987, 192 pages)

Reviewed by Dennis Witmer, Box 376, North Newton, KS 67117

Elvia Alvarado's story is powerful because she is an ordinary person who believes she can make an impact for peace and justice in her world. She holds no great decision-making position whereby she can influence change but tries to do what she can to make Honduras a better place for all.

She experienced the suffering brought by being a campesina, seen as a nobody by her society. It was the Catholic church that first introduced her to organizing and gave her the tools and confidence to begin her work. She gives them credit for opening her eyes to the changes that needed to take place in her country. But she is disappointed when the church withdraws its support from the organizing that many of the women feel needs to happen.

Alvarado lists four important steps in bringing about change: educating people, forming small groups, dividing up the task and making allies. The techniques of her organization include land recoveries, marches, sit-ins and hunger strikes. It is her belief that the common person must be organized in order to counter the organization of society.

Change is a long process that she hopes one day will result in benefits for her grandchildren. It is this persistence in the face of intense struggle that makes this woman so outstanding. She leaves us with a challenge that change and peace can come if we are willing to sacrifice and persist.

Integration exploration update

Jim Gingerich

Integration is happening. For example, when I go into 2500 Place in North Newton, Kan., to discuss an administrative issue I now find Bill Zuercher, formerly a full-time employee of South Central Conference (Mennonite Church), in the office that had been occupied by Frank Keller, former Western District (General Conference) conference executive. Bill now works as a half-time administrator for each conference. This follows a decision about a year ago for the two conferences to share office space and a statement recently adopted by the South Central and Western District leadership people committing themselves to closer cooperation and coordination.

The Houston Mennonite Church, like about 70 other congregations, is dually affiliated. Leo Hartshorn, pastor there, says that increasing numbers of people in the congregation have no sense of being either MC or GC. The more important issues is how a congregation can strengthen the sense of community and family within and have a strong Anabaptist/Mennonite identity and witness in Houston. The clear denominational distinctions that have been part of our history are disappearing and are being replaced with an Anabaptist/Mennonite identity.

Grass-roots movement: The process that began and continues as a grass-roots movement stimulates the two denominations to further explore the possibilities of integration.

A desire for closer cooperation between the two denominations has been voiced at many levels. Here are some examples: the 70-plus congregations that relate to both bodies; the official decision to meet jointly at Bethlehem '83, Normal '89 and again in 1995; actions currently being worked on in various geographic areas; the decision to have one president at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; the joint Hymnal Project; the generation of young people reading *With* magazine; the history (about 40 years) of the two denominations cooperating on vacation Bible school and Sunday school curriculum.

The need to learn to know each other better was certainly evident in Bowmansville, Pa., where the bishop of the Lancaster Conference recently invited a General Conference pastor to tell him and his pastors something about what General Conference is and how it functions.

The Normal '89 resolution encourages area conferences to explore integration. Conferences from the two denominations have created interconference committees to explore integration, are learning to know each other better and share facilities and program. I am aware of several examples. East Central States Inter-Mennonite was created by Ohio, Illinois and Indiana-Michigan conferences (MC) with the Central District Conference (GC). An Inter-Conference Committee on Integration was formed on the Pacific Coast by Southwest (MC), Pacific Coast (MC) and Pacific District (GC) conferences. Office facilities are shared by Eastern District (GC) and Franconia (MC) conferences and by Western District (GC) and South Central (MC) conferences. Joint ministerial reviews for licensing and ordination have been conducted.

In an attempt to fulfill the action taken at Normal '89 the general boards of the two denominations appointed an MC/GC integration committee. Its task during 1990-1995 is to facilitate exploration of integration. Here is some of that work:

- There has been strong affirmation for us to have a common mission/vision. Further discussion will take place when the integration committee meets Sept. 17-18 in Chicago.

- A rationale for integration will be developed to further identify the issues related to integration.

- Work is being done on a model or models for integration without the development of a final model until after a positive decision has been made for integration. Models for integration will look seriously at the 49th parallel, regional conferences, program boards, church agencies and the local congregations.

- Feedback from our area conferences and congregations is important. James Lapp and Vern Preheim, the two general secretaries, have written to area conferences, to churchwide agencies, to various ethnic groups and to women's groups encouraging them to meet with their respective counterparts to

Integration is a grass-roots happening facilitated by agencies.

look at mission/vision and visualize how integration might work. We hope that by 1995 area conferences will have tested integration and express where they are on this subject.

- We are encouraging education and exchanges between our two groups. A study will be prepared by early 1993 for use in congregations. MC and GC writers will focus on communicating and discerning a vision. Second, we are planning for and encouraging "people exchanges": utilization of the musical gifts, speaking tours of church leaders, cooperative youth group activities, congregational exchanges, tours, inviting people from the other denomination to the triennial session or assembly. And the committee will try to learn from other denominational mergers.

Three areas are a high priority for the integration committee. We cannot go much further until we (1) further understand our respective mission/visions, (2) articulate a rationale for integration and (3) have a concrete model or models to help visualize what a new, integrated Mennonite church might look like.

A vote about whether to proceed with integration will be taken at the joint GC triennial session and MC assembly in 1995. The option exists to put integration on hold or turn it down until a plan to integrate is accepted after 1995.

The integration discussion has not been initiated by the church agencies. My hope is that the MC/GC integration committee can help process integration discussions. What happens at the 1995 joint MC/GC sessions should come from a broad decision-making process.

This is the first of two articles to be written by Nelson Scheifele from Ontario and me, the co-chairpersons of the MC/GC integration committee.



Jim Gingerich is pastor at First Mennonite Church, 719 S. Christian, Box 66, Moundridge, KS 67107.

editorial

'Oh, for a [winsome] faith that will not shrink'*

At least one of our pastors has a lament. The biological sons and daughters of Menno, he says, are not readily coming to his (urban) congregation, even upon invitation. Rather the newcomers are mostly people from non-Mennonite backgrounds, people who come because they are attracted to the Mennonite theology they have heard or read. They want to be with the people who espouse it.

The deduction from this paragraph is unsettling: In general our children and grandchildren are not attracted to Mennonite theology. Those presumably most acquainted with Mennonite distinctives are leaving them. They are church shopping (if they're in a church at all) instead of coming to their theological homes.

Mennonite Church statistics state that between 35 and 40 percent of its young adults left the church between 1960 and 1980. Figures for the General Conference Mennonite Church would be comparable.

My theory is that our children and grandchildren have *watched* our theology more than they have read about it. They have lived with it, seen it with overalls on, heard it in the department store as we made our purchases, overheard it on the telephone or behind closed doors. They have seen the pain that results from unconfessed and unforgiven sin. They *know* the people who claim to be Mennonites. They know us all too well.

A step further: What made the faith of our forebears winsome? What are Mennonite distinctives in the array of Christian denominations? Why was a radical Reformation necessary, taking reform and renewal a step further than Martin Luther and Ulrich Zwingli in the 16th century? What exactly did Michael Sattler and Conrad Grebel and Hans Denck and Menno Simons (to name just four Anabaptists) say that nobody else was saying? What is it that attracts newcomers who read about Anabaptism? What should we be saying as we claim the name "Mennonite"?

1. The decision to follow Jesus Christ must affect my behavior. It is wrong to separate the spiritual from the physical, Sunday from the rest of the week. Jesus' words must have an impact on all of my life. Sattler and company called this "following after." Menno

Simons called it holy living. Martin Luther saw the moral demands of the Anabaptists as legalistic.

2. The decision to receive baptism must be preceded by repentance. Therefore it is wrong to baptize infants. What can an infant repent of?

3. The voluntary church membership that resulted from adult baptism and freedom of conscience nevertheless signaled a commitment to the gathered congregation, frequently celebrating the Lord's Supper together. If I claim to be a follower of Jesus, I am eager to be with other followers of Jesus. I do not neglect the gatherings of the congregation (Hebrews 10:25).

4. God alone has authority over life and death. If I claim to be a follower of Jesus Christ, I must not kill. The crucifixion of Jesus was a result of his non-violent response to his enemies. "Following after" Jesus tells me to be willing to act the same way.

5. "Following after" Jesus also indicates that I may expect to suffer. Menno Simons wrote, "We prefer to endure misery...in our mortal bodies and continue in the Word of the Lord rather than to lead secure, easy lives with the world and for the sake of a short, transitory life ruin our souls." He was undoubtedly reflecting on Jesus' caution about gaining the world and losing one's soul. I believe that suffering gives one an understanding heart and can qualify one to speak the Word of God.

A sixth Anabaptist distinctive, the separation of church and state, is now widely accepted.

I add another; it's implied in the ones above. I believe that the hallmark of a godly person is the willingness to be vulnerable, to admit error, to ask forgiveness, to be willing to give up territory, to hold things loosely.

Vulnerable parents: We can more legitimately expect our biological sons and daughters to "come home" if our behavior and economics are affected by our faith, if baptism signals repentance; if we are committed to our congregations, if we refuse to kill, if we are unafraid of suffering, if we are vulnerable parents, willing to lay down our lives for our children. *Muriel T. Stackley*

*William Hiley Bathurst's words are from #259 in *The Mennonite Hymnal*.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:18 SEPTEMBER 25, 1990



Inside:

Miracle at 'Saint Mark'

The New Revised
Standard Version—
a review

Wise as a serpent,
innocent as a dove

Work to do in Central America



PROLOGUE

At press time the United States media continues to concentrate on the Persian Gulf, while Canada is preoccupied with Native Canadian concerns, principally in Quebec. Thus we offer a corrective, adding to the interest shown by an overflow crowd at one of the Assembly 12 workshops in Winnipeg in July: How does the church witness to Christ in a revolutionary society? Reporter Menno Hamm quoted a Nicaraguan pastor: "Our troubles cause the churches to unite."

The rest of the world still exists. Here is perspective on Central America. Much of it is,

at least symbolically, like this little girl, behind barbed wire.

Lead writer Linda Shelly has worked for Mennonite Central Committee since 1978, first in the personnel office in Akron, Pa., then in Bolivia, and since the mid-1980s in Central America. When I heard her speak at First Mennonite Church in Newton, Kan., I was impressed by her

poise and insight and am proud to be represented by her in Honduras.

Most of us are descendants of refugees or have been refugees ourselves. Read with joy about the breakthrough that Linda describes.

Sept. 16 marked the completion of A Call to Kingdom Commitments. Just so, CKC stories complete this issue.

Finally, you as a reader of *The Mennonite* will be receiving an advertisement from four

Anabaptist publishers, of which our Faith and Life Press is one. The new books advertised will add to your gift-giving ideas.

The next issue of *The Mennonite* will feature the work of the Commission on Home Ministries. *Muriel T. Stackley*



Doug Schirch



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Cover: Maria Auxiliadora Argueda, 24, is a high school mathematics teacher in Managua and treasurer of the National Council of the Fraternity Mennonite Conference. In the photo she is working with a Mennonite Disaster Service team, repairing damage from the 1988 hurricane at Rama, Nicaragua. The MDS team was half Nicaraguan Mennonites and half North American Mennonites. Marilyn Nolt, 508 Noble St., Souderton, PA 18964, took the photo.



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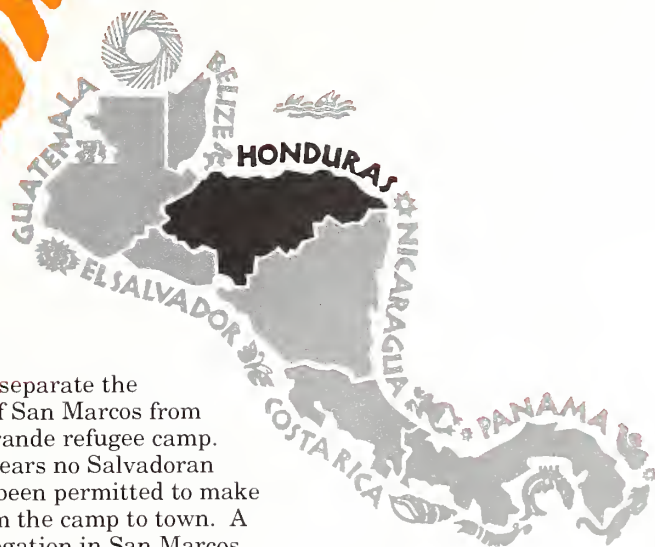
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Miracle at 'Saint Mark' in Honduras

Linda Shelly



Only seven miles separate the Honduran town of San Marcos from the huge Mesa Grande refugee camp. Yet in nine long years no Salvadoran refugee had ever been permitted to make the short trip from the camp to town. A Mennonite congregation in San Marcos has been active in helping the refugees.

A breakthrough came last March 18. For the first time local authorities permitted a delegation of eight refugees to go to San Marcos and participate in a Bible study at the Mennonite church. The eight included Roman Catholic delegates of the word and Bible study leaders.

"We arrived on the Honduran side of the border on March 18, 1981," said Maria Santos, one of the eight, upon arrival at the church. "We are grateful for the help we received from Honduran families and internationals. Today on this ninth anniversary you of the Men-

nonite church in San Marcos are again receiving us well."

Peter and Cornelius: The San Marcos Mennonite church happened to be using the booklet *Bienaventurados los Pacificadores* (Blessed are the Peacemakers) by Delbert Erb for their Sunday school lessons. The lesson for March 18 happened to be on equality. Mennonites from San Marcos and Catholics from Mesa Grande read together the story of Peter and Cornelius from Acts 10.

Lucas, the Sunday school teacher, began with the statement, "Paul says there is no Jew or gentile, man or woman. Before God all are equal. According to Jesus there is no reason for any of us to say that we are better than others. All those who work for justice, with love, are of God. However, in our times also, barriers between races have us trapped. For us in the Mennonite church these barriers were broken when God presented us with the opportunity to serve you, our Salvadoran brothers and sisters."

Luis, a refugee delegate from the refugee camp, responded, "The Mennonite church confronted these barriers. People said we were dangerous, that one shouldn't relate to us. They said we were contaminated people. But you jumped over these barriers to say, 'We are not in agreement with this. We are in agreement with the Spirit of God, which demonstrates itself in service, in helping those in need and in giving a hand to those who have fallen.' Without doubt you are fulfilling God's Word."

continued on next page



Rigoberto (left) is a Honduran Mennonite who worked in the refugee camp Mesa Grande. He and his wife, Carmina, visit with Maria and Isabel, Bible study leaders from the refugee camp.

Antonio, also from Mesa Grande, added, "It has been almost 10 years now that you have been fulfilling this text. You have achieved it. It has not been with words, but rather through deeds. Jesus himself says it is not good to speak only with words, but rather through deeds. We have seen by your actions what Mennonites do. You are committed to breaking barriers."

"We are in a process," responded Cesar, director of the Mennonite church refugee program. "We have not reached perfection in breaking down the barriers of nationalism. But yes, we are seeking ways to do it, and God is permitting opportune moments to put into practice what we are learning, historic moments in which we can manifest our faith. We can't say that we've arrived. We're barely taking steps. But let's continue forward."

"I see it as significant," said Luis, "that Peter received the lesson. Now it's up to us to do the same. Also in the religious aspect there are barriers. Thanks be to God that now different denominations are permitted to be together, now we don't see that one is Catholic and the other Mennonite."

He continued, "This is a good light, a reflection of the coming of God's kingdom on earth. When I was young, there was a great barrier between beliefs. Someone of another denomination could not relate with a Catholic. Catholics could not relate to those of other denominations. We were afraid of them. It was prohibited. And yet we worshiped the same God."



Linda Shelly

Breaking down barriers: After the Bible study the guests and hosts went for a walk through the town of San Marcos. They drank coffee together in the homes of the Mennonites. Here several gather in the home of Berta (second from left) and Luis Flores, long-term workers in the refugee camps. Their son Cesar is coordinator of the Honduran Mennonite refugee work.

Then Maria Santos prayed, asking God to "help us put into practice these words and break down the barriers of fears."

In drawing to a close their time together, each group shared a few songs that spoke of their experiences. Then

Berta of the local church's women's group explained, "What we have is to share. Sometimes we don't have anything, but then we sit together and visit. Today we have a lunch to share with everyone."

After lunch Honduran Mennonite women and Mennonite Central Committee workers accompanied the refugees in a walk through the streets of San Marcos. For most of them it was the first time they had seen the town. They visited a few of the homes of Mennonites who work in the camps and drank coffee together.

The Mennonites continue to serve the camp even though many refugees have now returned to El Salvador. Staying behind at the Honduran refugee camp are about 2,500 people, less than a quarter of the peak population.



Linda Shelly

"What we have is to share": From left at the pingpong table are Mery Carbajal, Reina Flores, Moses Mast and Sadie Mast. Moses and Sadie were instrumental in helping the Catholic Salvadoran refugees and the Honduran Mennonites meet in San Marcos.



Linda Shelly, associate member at First Mennonite Church, Newton, Kan., has served as Mennonite Central Committee country director in Honduras and has returned to that country for another term.

A look at U.S. policy toward Nicaragua

Hold our governments accountable

Robert O. Epp

Now is a good time to review the policy of the United States toward Nicaragua in the last decade. What was the reason for the war on Nicaragua? Did it have a communistic government? Was it a threat to U.S. security? Was the Soviet Union dictating Nicaragua's moves?

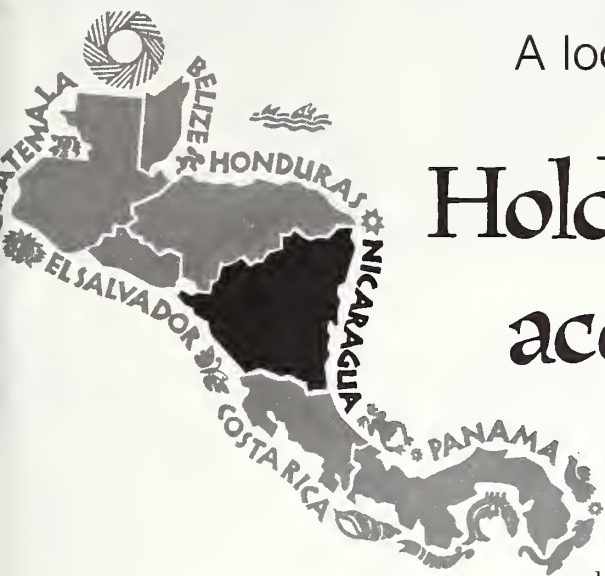
To understand we need to understand history. In the early 16th century, the century of empire building by the European nations, Spain invaded this region and extracted wealth in many forms. With the decline of the Spanish Empire, England's influence rose, especially on the East Coast. This was followed shortly by the rising star of the United States, which under the influence of the Monroe Doctrine and the Manifest Destiny concept claimed hegemony (authority of one nation over others) in the entire Western hemisphere. We in the United States have successfully avoided the appearance of empire by not claiming territory. Nevertheless we have successfully controlled the area militarily and economically.

There have been nearly 100 U.S. military interventions in and occupations of Latin American countries since 1798. This does not include U.S.-sponsored military coups such as in Guatemala in 1954; destabilizing efforts such as in Chile in 1970-73; or U.S.-financed wars by mercenary troops such as that fought in Nicaragua for the past eight or nine years.¹ We have sent marines into Nicaragua 12 times; they virtually occupied the country almost from 1909 to 1933.

General Smedley Butler, who commanded the U.S. Marines, was disillusioned about his role and wrote in 1935, "It may seem odd for me, a military man, to adopt such a comparison [war as a racket]. Truthfulness compels me to. I spent 33 years and four months in active service as a member of our country's most agile military force—the Marine Corps. During that period I spent most of my time being a high-class muscleman for Big Business, for Wall Street and for the bankers. In short I was a racketeer for capitalism. The record of racketeering is long. I helped purify Nicaragua for the international banking house of Brown Brothers in 1909-12."²

When the Marines were withdrawn from Nicaragua in 1933, they first trained a National Guard to take their place and put Anastasio Somoza at the head. The presence of the Marines had created a guerilla counter-force led by Augusto Sandino whose purpose was to drive the Marines out of the country. They continued their fight against the National Guard, which they regarded as an extension of the U.S. military. After a meeting, ostensibly to establish a peace of sorts, Sandino was ambushed and killed by the Guard by orders of Somoza. Somoza successfully established himself as the president of Nicaragua, and the Somoza family dictatorially ruled Nicaragua for 43 years, amassing a personal fortune of \$900 million.³ During the reign of the Somoza family we never heard anything in the United States about promoting democracy or freedom for the Nicaraguan people. A good climate for U.S. business existed; all effort was made to maintain it.

In July 1979 the Somoza rule came to an end when virtually the entire popula-



Marilyn Nott

This Iglesia Evangelica Menonita is in San Jose de la Gracia, in Jinotepe. The pastor is Ignacio Gutierrez. Attendance is about 45. It affiliates with the Evangelical Mennonite Conference in Manitoba.

tion rose up in an insurrection that had been simmering for years. The best organized group who then took charge of the government was the Sandinista party, which took its name from the national hero Augusto Sandino.

The U.S. government, fearing loss of control, immediately organized remnants of the National Guard to form a counter-revolutionary force, which became known as the Contras. Further low-intensity warfare tactics followed, including an embargo, a boycott of goods and blocking of international loans.

Were the Sandinistas communists?

What criteria do we use? Usually when I ask what are the characteristics of a communist state, people say that religious repression is one. Churches are flourishing in Nicaragua. A Mennonite constituency is growing. Problems have arisen where young men have claimed conscientious objection to military service, but compared to the record of El Salvador, which has almost unlimited support from the United States, Nicaragua's record is exemplary.

People say a communist government takes control of all private property. Here again Nicaragua does not seem to fit that model. Thirty percent of the land was still owned by landowners with no risk to losing their land so long as they followed land-use regulations. My land here in Nebraska is subject to the right of eminent domain. Twenty to 25 percent of Nicaragua's land is farmed by people in cooperatives. Twelve to 13 percent of the land is held by the government itself, which is a smaller percent than the U.S. government owns of U.S. land. The rest is owned and farmed by the small *campesinos* (farmers), mostly in the mountains.⁴ True, Nicaragua under the Sandinistas began socialized medical care, but Canada has socialized medicine. They nationalized the banks, but so has North Dakota. Nicaragua's banks were nationalized to control credit. They provided credit for small- and medium-sized farmers who never before had access to credit.

Finally, people say that Nicaragua was controlled by the Soviet Union—a sure sign of communism. From the beginning of their accession to power the Sandinistas have established certain guidelines by which they hoped to operate. These were political pluralism, mixed economy and non-alignment. The policy of the United States made this latter goal almost impossible. To defend against the Contras they felt forced to go somewhere for arms, and this mostly ended up being the Soviet Union. However, this was not the only country which provided assistance. I have seen Spaniards, Canadians, East and West Germans, Italians and Dutch workers in Nicaragua.

This map of Nicaragua shows some of the extensive international observation of the crucial Feb. 25 election. The observer delegations sketched in here were under the auspices of Witness for Peace.



Nicaraguan churches ask for aid, dialogue and prayer

The evangelical churches of Nicaragua have called their members, the government, opposition forces within the country and the international community to show "calm and a spirit of national reconciliation." The call came via a July 17 letter from CEPAD, the churches' relief and development organization.

"The letter demonstrates the prophetic witness the evangelical churches of Nicaragua have consistently taken over the past 10 years," says Rich Sider, secretary for Mennonite Central Committee programs in Latin America and the Caribbean.

The churches are calling for increased assistance to help rebuild Nicaragua, "especially from U.S. churches because of destruction caused by the eight-year U.S. government attempt to overthrow the Sandinistas," says Sider.

The CEPAD letter notes the "commendable attitude of the [Chamorro] government in convening a national dialogue to resolve the problems of Nicaragua through a nationwide bringing-together of commitment and effort. We hope the results will guarantee what the people have achieved through many years of struggle, without discrimination and in favor of the poorest."

CEPAD also calls the Nicaragua government to "maintain a sensitive attitude" toward the poor, the armed forces to "remain prudent," workers to "be constructive for the good of the whole" and "Christian believers of all points of view to be relevant and timely in the search for solutions that are pleasing to God."

The Sandinista government was voted out of power in Nicaragua last February. Since then Violeta Chamorro, who was inaugurated April 25, has had to deal with right-wing elements intent on abolishing all Sandinista symbols, programs and policies, and the Sandinista party, which has vowed to protect the gains of the revolution by "ruling from below."

"The hardest work of overcoming political and economic problems has only begun in Nicaragua," says Sider, but news from that country has faded from U.S. media. "We must resist the temptation to forget Nicaragua now that the election is over," he says.

In June MCC sent 900 metric tons of rice, beans, corn, oil and milk powder to the Atlantic Coast of Nicaragua, where many people are now returning to their homes from refugee camps in Honduras. Another food shipment is being planned for this fall. CEPAD coordinates distribution of all MCC food shipments to Nicaragua.

MCC will also continue supporting Mennonite church service, peace and development projects in Nicaragua. Ten MCC workers serve in Nicaragua.

Sider urges North Americans to pray for the Nicaraguan people, encourage their government to provide additional aid, and support MCC efforts that respond to requests from Nicaraguan churches.



Doug Schirch

Victims of war: A family holds a wake for its father, killed in a Contra ambush.

Recently the major financial assistance has come from the Scandinavian countries, principally Sweden.

Was the Sandinista government

repressive of its citizens? I did not find it that way. I was free to travel anywhere. I did need a permit to enter the war zone. I was not allowed to leave towns located in the war zone between 3 p.m. and 8 or 9 a.m. because of Contra activity, but even this was relaxed in case of emergencies. I was once allowed to leave Rio Blanco after 5 p.m., when I had to transport a patient to Matiguas. I have been stopped three times by police to check my driver's license. My license had been stolen on a bus in Managua, and when I explained this I was never issued a citation. There have been documented reports of violence against citizens sympathetic to the Contras, which I cannot condone, but it was never government policy. The Sandinistas did make some bad moves on the East Coast in the first year of their government but have negotiated an autonomy treaty with the region which could serve as a model for Mikhail Gorbachev in his problems with republics wanting to secede from the Soviet Union.

What is the future of Nicaragua?

This is difficult to say. UNO, a coalition of 14 parties formed by U.S. pressure for the purpose of defeating the Sandinistas, ranges from the communist party to the extreme right, which would like to return to a somocismo-type (Somoza-like) government. The National Assembly has 41 percent of its seats assigned to the Sandinistas by virtue of their showing in the election. The UNO alliance holds 51, with no single party of the coalition holding more than six.⁵ This makes it necessary for Violeta Chamorro to have a good working arrangement with the Sandinista party.

A constitution is in place that was first drafted in 1986 by the National Assembly elected with that mandate in 1984. It was then subjected to a year of extensive debate, revised and finally ratified in January 1987. It provides for national elections. Violeta Chamorro's family was divided in its loyalties during the campaign. Her daughter Claudia, although respectful of her mother, wrote in *Barricada Internacional*, Nov. 11,

1989, "The political interests gathered together in the UNO do not correspond to Nicaragua's best interests."

What is the mission or attitude of the Christian in all of this? Jack Nelson-Pallmeyer says that the Christian must guard against idolatry and that the Scripture is a call to conversion. We are tempted to allow the myths of a nation to seduce us into idolatry of a system. Certainly the Sandinistas did not usher in the reign of God. Neither does the United States stand as the arbiter of righteousness on earth. The Sandinistas were in danger of producing a burgeoning bureaucracy and of militarization. Petty bureaucrats were tempted to flaunt newly found power. This happens in North America, too. Even if the Sandinista government had been the worst on earth, it did not justify a U.S. policy based on killing women and children. "Real criticism begins in the capacity to grieve because that is the most visceral announcement that things are not right," writes theologian Walter Brueggeman.⁶ And grieve we must. Grieve for the suffering of the poor and our complicity in power structures.

A degree of tension should exist in any country between Christians and their government. This tension holds government accountable and speaks with a prophetic voice to the seat of power. It is a voice that claims the powers of truth and righteousness.

¹Envio: Instituto Historico Centroamericano, Vol. 9, #103

²Major General Smedley D. Butler, "America's Armed Forces: Part 1, Military Boondoggling," *Common Sense*, October 1935, pp. 6-7, 10

³Holly Sklar, *Washington War on Nicaragua* (South End Press, 1988)

⁴These figures come from David Dye, an economic analyst and U.S. citizen living in Nicaragua.

⁵Envio: Instituto Historico Centroamericano, Vol. 9 #104

⁶Walter Brueggeman, *The Creative Imagination* (Fortress Press, 1978) pp. 20-21



Robert O. Epp, Route 1, Box 215, Henderson, NE 68371, was a long-term volunteer with Witness for Peace in Nicaragua in 1988. Here he is with the ambulance he drove as part of his assignment. The girl, he says, is the daughter of Don Luis and a resident of Paiwas.



Doug Schirch

Until recently a familiar scene: A youth stands guard to protect the family farm against Contra attack.

A Bolivian 'mother' for MCC workers away from home

Andrea Schrock Wenger

This summer Mennonite Central Committee Bolivia workers and alumni pooled resources to bring longtime Bolivian workers Tito and Yolanda Castro to North America.

For two weeks the couple and their two sons, Marcos and Miguel, visited friends across Canada and the United States, attending an MCC Bolivia alumni reunion and participating in Mennonite World Conference in Winnipeg.

"I am thankful to God because I know MCC," said Yolanda during an Aug. 9 interview in Akron, Pa., at MCC headquarters. "We've learned to know more than 300 MCC workers and we love them all because they have shared their lives with us."

Yolanda is secretary in the MCC Santa Cruz office. Tito is trained as an economist and serves as MCC accountant.

Yolanda, a Baptist from the Bolivian highlands, first learned about MCC in 1971 from Ethel and Jerry Shank of Ephrata, Pa. The Shanks were doing social service work in Cochabamba, Bolivia. They encouraged Yolanda to apply to MCC's International Visitor Exchange Program.

"I had a beautiful time in IVEP," says Yolanda, who spent a year in Elkhart, Ind., working in a day-care center and with a Spanish-language social service organization.

As a result of the year in the United States, Yolanda believes she is able to play an important and helpful role as a "mother" to new MCC workers in Bolivia. "When they arrive they are like babies," she says warmly. "Because I understand the American way and know the differences between our cultures, I am open to sharing the Bolivian way and am ready to answer any questions."

One of Yolanda's many responsibilities is organizing three-month orientation stays in Christian Bolivian homes for new MCC workers. She takes seriously the task of finding an environment where the MCC workers can study Spanish and learn local customs. "I find homes where people don't know English so the MCC workers aren't tempted to cheat and speak English," she says.

The Castro family lives in a poor *barrio* (community) about six miles from the MCC center in Santa Cruz. Many

barrio residents were drinking contaminated water when the Castros first moved there in the early 1980s, Yolanda says. "Frogs would fall into their uncovered wells and then they would have to drink that water."

The Castros invited MCC workers to come and teach barrio residents how to

communities. "Now many children come to the center when their parents are at work and have a wonderful time of learning," says Yolanda.

MCC has supported the library by providing North American workers through its Serving and Learning Together program. Tito and Yolanda



Kevin Sensenig (MCC)

With open arms: Yolanda Castro with husband, Tito, and sons Miguel (left) and Marcos

drill, cover and maintain clean wells.

Six years ago the Castros and others from their Evangelical church helped start a breakfast-feeding program. The program served some of the 600 *barrio* children, many of whom suffer serious malnutrition. MCC workers have helped serve the meals, and MCC has donated milk powder.

The Castros' church also started a children's library several years ago because most *barrio* schools have few books or other learning materials. The volunteers collected donated books, maps and puzzles from people in surrounding

hosted SALT participants in their home several years. "Even though it is a lot of work I loved having the SALT volunteers," says Yolanda. "I wanted to give them the kind of experience I had in America, and," she smiles, "I taught them a beautiful Spanish."

"Come to Bolivia," urges Yolanda at the end of the interview, "and I will welcome you like this," she says, opening her arms.

Andrea Schrock Wenger works in information services for Mennonite Central Committee in Akron, Pa.

Anabaptist saints with feet of clay

Fifth
in a
series
of six

Sabina Bader, a survivor

The heroic early period of the Anabaptist movement sheltered all kinds of people. There were the trained leaders, like Hans Denck and Balthasar Hubmaier, and the self-taught but intellectually less-disciplined leaders, like Hans Hut and Melchior Hoffman. A host of others of whom we have record included fervent disciples of Jesus, ready to suffer all. Others, who were socially dissatisfied or simply adventurous, saw in the movement some possibility for themselves. Often we cannot clearly see what motivated people to enter such a dangerous life.

Sabina Bader was one such person with clay feet, although she always managed to conceal them. We meet her first in Augsburg in 1526, wife of a weaver of some distinction. They owned a house and other property. Both were well-educated by the standards of the time, especially Sabina. She was physically attractive, alert, vigorous, decisive and of above-average intelligence. She was an accomplished seamstress.

She was baptized in 1526 along with her husband, Augustin. About a year later authorities arrested her because of her faith, but she refused to recant and went into exile, taking her youngest child (eight weeks old) with her. Before long she petitioned to return to Augsburg. The authorities gave her permission, but only if she promised to abandon her faith. She agreed but just as quickly disregarded her promise. Even when her husband fled from Augsburg she stayed and looked after the children despite the danger. Her husband continued in leadership roles, driven from place to place by the persecution.

But he had been stimulated by the ideas of Hans Hut that the world would soon end. He gradually developed a timetable of events that included an important role for himself and his wife. In 1528 Augustin and Sabina quietly settled in a small place near Ulm, having separated themselves from all Anabaptists because they would not accept Bader as a prophet. There Bader revealed to a small group of associates that his newly born son was to be a new messiah and that until the messiah could take over he, Augustin, would be leader

in a new divine kingdom that God would set up within months. The Baders had a royal ring, goblet, crown and scepter fashioned of gold made for the new monarchy. Sabina created some royal robes and assisted her husband in clever sleight-of-hand visions to convince their followers. Meanwhile she had also been back to Augsburg to negotiate the successful sale of their Augsburg property.

The whole group was betrayed and arrested soon after. Sabina managed to escape with the gold and the money. Then she had the boldness to petition the authorities that the children should be returned to her care, since only their mother could look after them properly. She also asked for the return of her cow and some clothes. Her husband and his associates were put on trial and executed.

Sabina's trail gets lost until 1530, when we find her in Strassburg in the home of the Reformer Wolfgang Capito. He came under the spell of the attractive woman as she told him that she had been forced into the error of Anabaptism by strong leaders. He and the Reformer Martin Bucer then provided her with a letter to the Augsburg Council in which they petitioned the council to allow her to settle there. The council agreed, again in return for a recantation of Anabaptism, to which Sabina consented but which she just as quickly again ignored.

When Capito's wife died, he was all set to marry Sabina, but Bucer dissuaded him because, he said, it would not be proper for a Reformer to be associated in any way with a discredited "prophet."

Sabina lived in modest circumstances in Augsburg until at least 1547 and seems to have gotten her children back after years of trying. She was a survivor.



Walter Klaassen's address is Site 12A, C, 23, Route 7, Vernon, BC V1T 7Z3.

Helga Klaassen-Horsch, a Mennonite from Germany, came to Nicaragua in 1984 as a member of a construction brigade that built a children's park in Masaya. With assistance from the International Mennonite Organization she returned late that year and worked one year with the Sandinista Children's Association. In October 1988 she returned with her husband, Traugott to work with CEPAD, the Council of Evangelical Churches of Nicaragua. She suffered a broken back in a traffic accident in May 1989. Now 31, Klaassen-Horsch says she is impressed by CEPAD's commitment "to work with the poorest children" in the nation. "As a teacher, I want to work with children who aren't privileged. That's why I'm here and not back in Germany." (*The CEPAD Report*)

Christian Peacemaker Teams is calling on Mennonite, Brethren in Christ and Brethren churches to make Oct. 21 an "oil-free Sunday." The CPT office released a statement Aug. 31 that urges church people, in response to the crisis in the Middle East, to not use gas- or oil-fueled vehicles as a means of transportation that day. "We want to deepen our spiritual commitment to work to restrain warmaking now in the Persian Gulf and to ready ourselves for long-term witness against war preparations," the statement reads. The oil-free event is meant "to condemn the invasion of small nations by more powerful nations." Congregations that want background information on the Middle East, Bible study and worship materials and suggestions for action may contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513, FAX 312-421-5762.

NEWS

In anticipation of 1997

Hong Kong Mennonites face impending takeover

Newton, Kan. (GCMC)—Paul and Connie Wong have made their message clear: They will stay in Hong Kong and continue their work with the Agape Mennonite Church, undaunted by the 1997 takeover of the city by the Chinese government. "Many people are leaving Hong Kong, including many Christians," Paul reported Aug. 15. "I feel I need to stay, at least for now. We will commit ourselves to stay as long as the Lord wills. The church will still be there after 1997, and the sheep need a pastor. The field is huge."

The Wongs were on a U.S. tour of churches following participation in Mennonite World Conference in July in Winnipeg. A leadership team at Agape (formerly Lok Fu) Mennonite Church, the Wongs had been visiting Chinese churches from Philadelphia to San Francisco.

The Tiananmen Square incident in June last year was a divisive event for Hong Kong churches. Fearful of the highly restrictive Chinese government, many Hong Kong citizens have chosen to flee. The Wongs have chosen to stay but don't force their viewpoint on others in the congregation. "It is a personal decision," said Paul. "I encourage them to seek the will of the Lord. They should



Paul and Connie Wong, left, with John Sommer, secretary for Asia for the Commission on Overseas Mission

go according to the guidance of the Lord." Connie noted that in other churches members simply inform the pastor that they are leaving and don't allow any room for discussion. She is glad their members are willing to discuss the issues.

In addition to wanting to continue the work of the church, Paul cited two other reasons why they want to stay in Hong Kong. "I don't want to be a 'second-class citizen' in another country. And I don't want to see my sons and daughters grow up far away from the Chinese culture. I want them to live as Chinese," he said.

Despite this challenging

issue for the Hong Kong congregations, the churches are healthy and progressing. The Agape Church started in 1976 with a group of 10 students. Paul, now the pastor, was one of those students. A second congregation (Grace) was added in 1986 and a third (Hope) in 1988.

Last year the Agape Church was forced to move because the government tore down their building for a rebuilding project. The government issued them a new flat, which serves as a study room during the week and a church on Sundays. Agape opened the new church with a Christmas Eve celebration that featured a barbecue

and games. In February they opened the reading room for students. This fall English-language tutoring will be available.

Both women and men are welcome to take leadership roles in the Hong Kong churches. Connie serves as an elder and youth leader at Agape, and she said there are also female elders in the Grace Church. "There is no discrimination," Paul said. "Our elders know their responsibilities and are qualified."

A recent boost to the churches is official recognition by the Hong Kong government. The process of registering an organization takes 18 to 20 months and requires many legal documents. After a year-and-a-half of waiting, the Wongs expected the government papers to be waiting for them when they returned home.

"We [the Conference of Mennonite Churches in Hong Kong] are now an official legal organization," Paul said. "For the past 15 years, most decisions have been made by missionaries and local leaders together. We decided there needs to be more local control. After 1997 there may be some restrictions, and we have to prepare for that."

The Wongs described Hong



About 1,000 people demonstrate last spring in Santa Cruz, Bolivia, to protest the firing of 200 workers at a brick-making factory. This demonstrator's sign reads, "The people need work." High unemployment and underemployment has caused many people in Bolivia to turn to the drug trade to support their families, workers say.

Jodi-Beth McCain

As part of the U.S. "war on drugs" the Bush administration is pushing for an increase from \$8 million to \$39.7 million in U.S. military aid to Bolivia. But Mennonite Central Committee workers in Bolivia say that Bolivians want economic, not military aid. The projected increase in U.S. military spending would be better used to provide alternatives to campesino (peasant) farmers who resort to coca farming out of economic need.

NEWS

Kong society as fairly amenable to Christianity. "Most Hong Kong people do not think of Christianity as foreign. They want to know missionaries and make friends with them. They are open to different influences," said Paul. Connie added that the popular religion is a mixed religion: Not purely Buddhism or Taoism, it incorporates thoughts from Confucianism and ancestor worship.

"Hong Kong is an international city, and people accept foreign things easily," said Connie. Because of the Western influence on the city, Paul said that there is an attitude among mainland Chinese that Hong Kong citizens are not truly Chinese. "My identity is quite complicated," Paul laughed. "I am Chinese, I am Hong Kong, I am Christian. I admire the Chinese culture very much, and I enjoy the Hong Kong lifestyle. And being a Mennonite Christian is interesting, too."

Paul stressed the need for more Christian workers in Hong Kong. "I will be happy to see new missionaries come to work with us," he said. "I am a witness to the work the missionaries have done in Hong Kong."

A favorite song expresses Paul and Connie's steadfast hope and faith in God as they face a future that is uncertain. It begins, "I know who holds my future, I know who holds my hand...I trust the God of miracles." *Beth Hege, news service editor, General Conference Mennonite Church*

MCC sends \$10,000 to Jordan for refugees from Iraq

Akron, Pa. (MCC)—Amman, Jordan, is flooded with refugees fleeing Kuwait and Iraq, said Mennonite Central Committee worker Jerry Martin in a phone call to MCC headquarters here Aug. 23.

MCC initially allocated \$10,000 (U.S.) to purchase tents, mattresses, blankets and food for refugees in Amman, Jordan's capital.

In another phone call Aug. 29, Martin said he anticipates the \$10,000 will be used up within a week. He noted that most Jordanians are predicting the refugee situation will continue and get worse, particularly if the current political standoff continues for several months, as expected.

Ed Martin, MCC secretary for the Middle East program, says MCC will continue to allocate funds as needed.

Most of the refugees in Jordan are Egyptian. But refugees of other nationalities have come to Jordan from Iraq as well, said Martin. Five Filipino refugees stayed with Martin and his wife, Jeanette Hertzler Martin, in their Amman apartment for several days. The five had previously been sleeping in the courtyard of the Filipino embassy in Amman.

The United Nations develop-

ment program says that 100,000 to 120,000 refugees are moving through Jordan from Iraq every day.

Many Egyptian refugees are stranded in Aqaba, a seaport in southern Jordan. Earlier plans for MCC workers to travel to Aqaba to explore possible MCC responses were canceled, said Martin. The European Community, United Nations and Red Cross are meeting needs of refugees in Aqaba and at border crossing areas, he said.

Martin is working with Anglican Church and Middle East Council of Churches representatives in Amman to coordinate a response to the refugee situation. He also has consulted with other non-governmental organizations in the country. Martin has also

consulted with the Jordanian Ministry of Social Development, through which other MCC work in Jordan is coordinated.

Martin said he is concerned about long-range effects of the crisis on Jordan. He questions how long food supplies in Jordan will hold out.

Denise and Larry Epp, members of Nutana Park Mennonite Church, Saskatoon, also work in Jordan with MCC. The Epps, who have just arrived in the country, will teach in an Anglican girls' school and an Anglican boys' school in Amman. MCC work in Jordan has focused on aiding local agriculture cooperatives and farmers' groups, plus providing aid for people with disabilities in Palestinian refugee camps in Jordan. *Ardell Stauffer*

Which coffee huller is better?

Akron, Pa.—Tom Olfert, who recently completed a Mennonite Central Committee term in Guatemala, demonstrates a coffee huller. The steel, factory-made huller on the left was imported for a cost of \$277. The wooden huller on the right was built by Guatemalan farmers from locally available materials for \$55. MCC workers helped develop plans for the locally made huller. "The new huller means that campesino farmers can prepare their own coffee for market, avoiding the costs of paying someone else to hull," says Olfert of Hays, Alta. "This means they can sell their coffee at a much higher price, or they can store it until prices increase."



1990 is the 200th anniversary of the first modern prison, Walnut Street Jail in Philadelphia. Because of the often brutal bodily punishment by the existing criminal justice system at that time, American Quakers started the prison with the hope that it would help offenders by reaching their soul through repentance and conversion.

Since 1986, women from the Villa Venezuela Mennonite Church in Managua, Nicaragua, have run a social service project. The project started when the women reached out to the husband and three children of Martas Orozco, who died in an accident. As the group worked to address other needs in their community the project grew. The women raise funds for their work by running a sewing cooperative, using cloth provided by Mennonite Central Committee. They sell the clothes they make to church and community members at affordable prices. They use profits to buy rice, beans, sugar, oil and soap, which they distribute to some 25 children.

"Affirming God's Agenda in the Home, Church and World" is the theme for Chicago '90, the 25th annual National Christian Education Conference, sponsored by Urban Outreach. Scheduled for Oct. 25-27 in Chicago, the conference will address issues such as the future of the African-American church, spiritual leadership, the African presence in the Bible and evangelism. For more information contact Urban Outreach, 1439 W. 103rd St., Chicago, IL 60643, (312) 233-4499.

NEWS

Brazilian farmers tangle with deforestation laws

Recife, Brazil (MCC)—Poor Brazilians are suffering because of laws forbidding deforestation in that country, reports Mennonite Central Committee worker Kari Scheirer, a public health nurse serving in northeast Brazil. Landless people of Pitanga II are unable to plant crops because of the laws.

Pitanga II, a 2,904-acre forest, is home to 150 poor families. The people of Pitanga II occupied the forest Aug. 23, 1987, in the hope of obtaining a small plot of land on which to farm. But to plant crops, Pitanga residents must cut down the forest.

On July 24, Carlos Wilson, governor of the state of Pernambuco, declared that deforestation in Pitanga II must stop, Scheirer reports. He called on military police, federal police and representatives of the justice department to stop tree cutting in the community and set up check points at community exits to stop trucks hauling wood.

Since Pitanga II's beginning, confrontations have occurred between Brazil's national land reform agency and the national environment agency, Scheirer says.

Brazil's national land reform



Kari Scheirer

MCC worker Robert Hettler stands in an MCC-operated tree nursery. MCC provided Pitanga community members with 20,000 to 25,000 low-cost tree starts in the last year. They planted papaya, passion fruit, pitanga fruit, guava, acerola cherry, orange and lemon trees.

agency expropriated and bought the land for Pitanga II from Tecidos Paulistas, a company owned by the Lundgren family, which owns about 30 percent of the land along the coast of several states in northeast Brazil. But the environmental agency has maintained that the forest must be kept as a permanent

reserve even though only 1 percent of the trees are more than 40 years old.

On an international level, Brazil "follows reluctantly behind on environmental issues and concerns," says Scheirer. "It is a country not particularly dedicated but pushed by international pressure." MCC workers in

Brazil see the government there as "trying to pacify the international community by focusing attention on small subsistence farmers rather than on the powerful 2 percent who own 60 percent of the land."

MCC's approach is to support and promote an ecological focus yet maintain a commitment to serving people who have enough land, especially the poor.

No water for a week: Recent problems in Pitanga accelerated after the city of Recife was without water for a week. The country's ecological agency played up the idea that water supply is affected by deforestation in Pitanga II. They have proclaimed the area's soil unfit for subsistence farming. "But," says Scheirer, "Pitanga's residents recently enjoyed their first harvest of corn, beans and manioc."

Politics also play into the complex issue, Scheirer says. In October, residents of the city of Recife will vote for a new governor and state legislators, Scheirer says. "The ex-superintendent of Brazil's ecological agency is waving the banner of 'ecology' to get votes," she says. "If the people of Pitanga II are thrown off their land and the deforestation is stopped, the people of Recife may vote for the man who has 'preserved' their 'water supply.'"

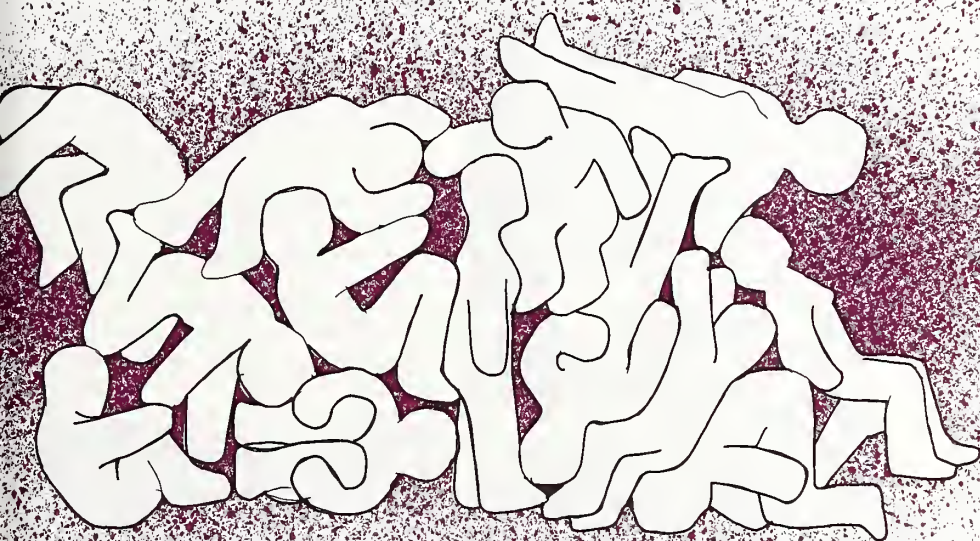
"Soon a federal judge will decide if the people of Pitanga II will be able to stay on their land," Scheirer says. "I will stand with them."

THE MENNONITE



WINDOW TO MISSION EDITION

SEPTEMBER 25, 1990



a world together

THE OPEN WINDOW

There is a story told of a man who is caught in his home in a flood. As the waters rise higher and higher he climbs out onto the roof of his house and prays for deliverance. A boat comes by and its occupant asks if he needs help. "No, thank you; the Lord will provide," the man replies confidently. Another boat passes by with an invitation to climb aboard. Again the man replies he will wait for the Lord to save him. Even when the waters reach his neck, the man refuses an offer of rescue from a helicopter, repeating that he is sure the Lord will help him. The man drowns and when arriving in heaven he asks God in great consternation why his prayer for rescue wasn't answered. "I don't know what happened," the Lord replies. "I sent two boats and a helicopter."

This little story is meant as a joke but in reality it illustrates a spiritual truth more than it amuses. Too often we pray for something and are too blind to recognize when the answer comes in an unexpected form. Conditioned to think of answered prayer as something divine, miraculous or supernatural, we might be reluctant to admit that God more often works through ordinary circumstances and fallible human beings to accomplish his purposes.

Some religious sects believe that to seek medical treatment for any disease or illness is wrong. They put their faith in God to the point where they will allow members, even their own children, to die rather than to be treated medically. Most of the rest of us, however, believe that physicians and medications are God's tools to be used for our good. This is an obvious example. But can we see God work in more ordinary happenings every day?

Amy Dueckman

COVER

Living our peace, we fit the pieces into life's puzzle.



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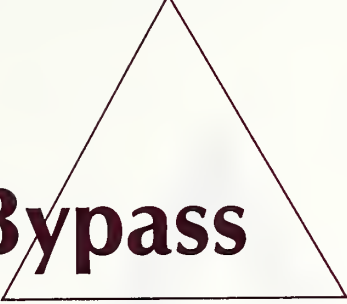
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Close the



Bypass

Joyce Wyse

On Tuesday I usually eat lunch with my husband Don at a little Vietnamese pho (noodle soup) shop. The soup is wonderful and it makes us think we are in Vietnam again. We are often the only people speaking English in the restaurant.

The restaurant is located in an area of San Francisco known as The Tenderloin. This is perhaps the seediest, most heavily populated area in the city. . . . It is an area which has many old hotels that are home to poor elderly, many of whom are alcoholic. And now it has become home to many Southeast Asians. It is an area where a lot of drug dealing goes on, and at noon on our way to lunch we often pass a corner frequented by prostitutes. I'm not at all comfortable with this situation (I think, "How young they look; they could be my daughters!"), so like the priest and the Levite in Jesus' story of the good Samaritan, I simply pass by on the other side of the street.

Passing by when the situation is uncomfortable is a pretty common way of reacting, particularly if we *think* the situation calls for a moral judgment on our part.

Not long ago a young couple in a Mennonite congregation went through the trauma of a divorce. While the husband left the congregation the wife continued to be part of the church and became the focus of care and compassion from the people in the congregation.

One Sunday morning she brought with her the man with whom she was developing a relationship. Suddenly

the warmth she had experienced was turned off like a thermostat. People hurried past her without speaking or even looking at either of them. What made the difference? I believe it was because people subconsciously linked care with moral approval. People who felt strongly that remarriage was not *okay* for Christians, felt uncomfortable with this new situation and feared, perhaps unconsciously, that their friendliness would communicate approval. They certainly didn't want to do that. So they avoided a difficult situation by simply *passing by* on the other side. What their behavior did communicate was a message they did not intend at all.

I wonder . . . If Jesus had linked caring for people with approval of their behaviors, how much shorter the Gospels might have been. It was for the very reason that he did not, that he drew so much fire from the religious purists. Jesus dared to sit down and eat with people, an act which in that time gave a strong message of acceptance, of willingness to trust, to be in covenant with people. To eat with someone could certainly have been interpreted by many as approval of moral behavior. Yet Jesus didn't shrink from relating in authentically caring ways. Jesus refused to take the easy way out . . . and simply *pass by*.

The city is full of opportunities to *pass by* and it is also teeming with opportunities to care. Sometimes the latter seem overwhelming. In my own neighborhood, not far from where I live, are two young women. Both are in



their early thirties; both are attractive and bright. Both women have held responsible jobs with good salaries in the past. But now they are unable to work. Both women have AIDS.

I say that they are my neighbors but the fact that I know them is mere coincidence. City life does not lend itself to the free easygoing openness of small town neighboring. Anonymity is the rule of the city except in rare occasions. I am connected to these women through an AIDS support group with which I am a volunteer. In this case I'm assigned to be a practical support person. That means doing things like grocery shopping, cleaning, washing dishes, doing the laundry or sometimes just sitting down for a good talk.

I'm lucky. It's easy for me to get to their houses since we live so close to each other. (They live right across the street from each other.) And they are very easy to like. I feel blessed to have Jane and Barb share their lives with me.

The particulars of how they became infected with the HIV virus, however, are completely irrelevant to my caring about them now. Perhaps it is easier

because they are not my daughters. But it would be no less important if they were. Compassion and approval of moral behavior are not linked. Caring and control do not go together.

That doesn't happen easily nor without intentionality. For me, caring means I have to make a conscious decision to let go of my own agenda and let my clients say what they need: i.e. I'd like to give the refrigerator a sound scrubbing. In fact, I'd like to give the whole kitchen an old-fashioned-Mennonite housecleaning. But this is Jane's house, not mine. And that is not what she wants or needs from me. I have to let her decide what she needs. I don't decide that. I can decide what I'm willing or not willing to do but she has the say about what she wants done. I don't.

Jane tells me that her mother came to see her just once since she became ill. Obviously uncomfortable with the fact that her daughter has AIDS, she avoided all talk on the subject and busied herself making changes in her daughter's house, fixing this and buying that to make it look more like she herself would want it to look. What Jane really wanted was to sit down and talk about what it means to have AIDS, to cry together and feel her mother's care for her. Instead she felt *passed by*.

Caring, unlike passing by, does mean that we have to be willing to bear the pain of another person. I don't have AIDS. Yet I feel the pain of the disease when I push Jane's vacuum cleaner and know how much she would like to have the energy to do it herself rather than lying weakly in her bed. I experience the pain when she talks about her little girl and knows that she will not be able to see her grow up. I experience the pain of helplessly sitting with her and not being able to make it all right. I can only choose not to pass by but to be with her and trust that in the end, God whose love is infinitely more than we can conceive, will make it all right.

Prayer for Peaceliving

Joyce Wyse

Loving One,

You who have created the universe,
who have welcomed human beings
into your gracious presence,
Today I need the power of your creative love.
Break through the crust of my stereotypes,
the barriers of my interpretations of truth,
the cocoon of my own self-centeredness.
I want to be able to see you at work
even in the midst of pain and unfairness,
even in the most destructive places,
in the most unlikely people.

Let me pass over from the side of
haughty self-righteous preoccupation,
Let me see people as you see them;
Let me experience anew how unconditional
is your love for all the world;
Let me this day experience forgiveness,
healing, wholeness.

Grant me the courage to move away from
the safety of my tiny circles—
to take the risks of caring and listening,
to follow and trust the model of the One
who is hopelessly in love with humankind.

Amen

Living Our Peace

Bek Linsenmeyer

On a fall afternoon I broke up a fight in front of our house, involving several elementary school boys. In sorting through this fight with them, one child used particularly objectionable language about another boy. In asking how that must make the other boy feel, I learned the same kind of language was used in the home of the boy with whom I was talking.

Recently our 10-year-old, Eliot, came in quite upset that a teenage friend and neighbor had been (literally) pushed out of the house in an argument with her mother. This is the world we live in, a reality I cannot deny. I must acknowledge that for many there is precious little peace and try in that context to understand how to live together—peacefully—at home and how we can work at bringing some peace to our world.

Although there is much I am not sure of, I know that this peace living will only happen intentionally. What can we give to our children so that they can live peacefully? My strongest sense is that they need love and affirmation. Anna (eight) and I talked about God creating her and knowing her even before she was born. I shared with her how important Psalm 139 has been to me. I asked if she remembered John 3:16, and after demonstrating her “yes,” she noted that God even loves the boy who causes so much trouble in her class.

In our desire for them to be concerned about others, it seems important to help them learn about what goes on in our world and how others are working at peace. Therefore, I bless the people that produce resource

guides and book lists that introduce me to the many good materials available for children.

The dining room table is where we frequently talk about our concerns. On our dining room wall are prayers and songs and other things we want to memorize or reflect on. Recently we have been considering the “I” page of *We Can Do It! A peace book for kids of all ages*, which begins with “I is for the things I can do to find peaceful solutions to my own problems.”

I wish every church would prioritize peace publications for children. I would rejoice if Sunday schools included a time when books and tapes would be made available.

The reality of what children are exposed to in the neighborhood, at school, on the TV news, calls for an active commitment on our part to show them a better way. In addition to what we talk about and do at home, we go with them, or have them accompany us, to activities in which they can begin to feel they are participants in the process of peacemaking.

For our family part of that process was a summer of Voluntary Service, working along with African Americans in rural Mississippi. We realized how that experience had an impact on our worldview when, at a school conference, a teacher noted Eliot’s unusual sensitivity to the issues the African American community faces.

Working at peace living has sometimes caused confusion. Because of our efforts to reach out in peace and friendship to children in the Soviet Union and the wonderful response from people there, our children do not

view these people as enemies. When they hear enemy language, it sometimes elicits an angry response and there are always questions.

As we try to actualize our beliefs, we go through many changes. The way we value others changes; our use of resources changes; our work changes. As that happens, some Christian friends have acknowledged this to be threatening, for they then question whether the same process must happen with them.

We as a family need support. My mother-in-law prays for all her grandchildren. She holds that as the work God has now given her. I wonder how many families would be enriched if they asked for the special prayer support of the grandmas and grandpas?

When we are with them and they pray for all of us, I am touched and blessed by their caring. I am encouraged to know that others pray for us as we try to understand and live out our call.

Finally, I am encouraged that there is forgiveness. I am only learning peace living, I do not already know it. It is a gift to know that despite all our mistakes, with forgiveness, we can begin again.

A resource

Morrison, Dorothy, and Roma Dehr, and Ronald M. Bazar, *We Can Do It! A peace book for kids of all ages*. Namchi United Enterprises, Vancouver, B.C., 1986.

Peace Resource Books:

*Let there be peace on earth
And let it begin with me.*

The simple words to this familiar song speak of the two elements of effective peacemaking—conviction and action. We as Christian educators and parents often find ways to help children develop a conviction to peace. But do we also provide opportunities for them to translate that conviction into action, specific concrete action that can make peace a daily reality in their lives? *This* is the challenge!

Friendly Classroom for a Small Planet by Priscilla Prutzman, M. Leonard Burger, Gretchen Bodenhamer, and Lee Stern. Philadelphia: New Society Publishers, 1988 (Revised Edition). \$12.95.

Peace by Carole MacKenthun and Paulinus Dwyer. Carthage, IL: Shining Star Publications, 1986. \$4.95.

Young Peacemakers Project Book by Kathleen Fry-Miller and Judith Myers-Walls. Elgin, IL: Brethren Press, 1988. \$9.95.

Peace Works: Young Peacemakers Project Book II by Kathleen Fry-Miller, Judith Myers-Walls, and Janet domer-shank. Elgin, IL: Brethren Press, 1989. \$9.95.

These books can be purchased through: Faith and Life Bookstore, 724 Main Street, Box 347, Newton, KS 67114-0347. Phone: 316/283-2210. Postage for mailing will be included.

(Words to the song "Let There Be Peace on Earth" are by Sy Miller and Jill Jackson, Copyright 1955 by Jan-Lee Music.)

—Lisa Loganbill
Faith and Life Bookstore
Newton, Kansas (316) 283-2210

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Widening the Circle Through Prayer

Review—Program 1 and 2

Widening the Circle Through Prayer is our theme for 1990-91, in which we look at prayers of six biblical women. In our first two programs we study two different Old Testament women, Miriam and Deborah.

How do you envision a group of women praying? Probably sitting quietly with heads bowed and certainly not dancing and swaying joyfully, chanting and shaking tambourines. In *Miriam: With Timbrels in Our Hands*, writer April Yamasaki explains that this latter scene is descriptive of the way Israeli women prayed, led by Miriam.

The program is divided into several sections. First, participants are to study Exodus 15 where Miriam's prayer appears. Moses' prayer also appears here and similarities and differences between the two are noted.

Individuals are then asked to share how God has worked in their lives and how they responded celebratively. Other topics for discussion include how we pray, how we praise and how we react and respond to God.

The worship time which follows has the group praying together responsively and singing together responsively, in the style of Miriam's prayer. As participants leave, they take with them a greater consciousness of prayer

in their lives.

Lesson Two is *Deborah: Friends of the Lord*, taken from Judges 4 and 5. Here Yamasaki focuses on the two-way communication which ideally is prayer: listening and response. An appropriate model is to listen to God in prayer, follow God's leading with faithful action, speak to God in prayer and praise.

Participants are to note that the two Judges' accounts tell the same story, one in prose and one in poetry. They are to listen carefully for evidence of Deborah's prayer life as an act of listening to God.

In Deborah's prayer, the poetic use of repetition is apparent and adds interest to the story. It is meant to be read aloud.

Yamasaki also points out that this is a formal, liturgical prayer, a type which we may think is somehow less desirable than the spontaneous prayer. But this type of prayer can also have its place.

In conclusion, the group is asked to compose a corporate prayer involving relevant local, church and world concerns. This will help confirm God's presence and interaction in the events of our everyday lives.

Amy Dueckman



SHARING

Lois Deckert

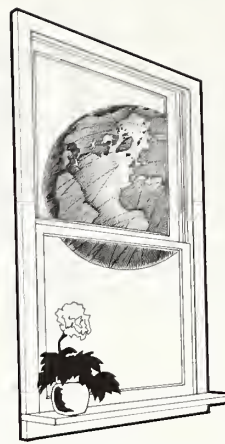
Something unexpected and unpleasant happened to me one day. A harsh critic told me exactly what she thought of me. I felt like my front teeth had been kicked in. Crying with pain and spitting blood, I plotted revenge. A tooth for a tooth, tit for tat was all I thought about day after day.

But God stepped into the middle of my conflict with Jesus' words, "But I say to you, love your enemies and pray for those who persecute you" (Matt. 5:44 RSV). Those words entered my mind and, like a Kansas wind, blew hard to disperse my anger. I prayed for healing. I had to replace tit with love and tat with kindness. I allowed forgiveness to blow away the evil of my vengeance. I opened myself to the winds of love. God's spirit entered the place of conflict, helping me clean up the destruction and begin rebuilding relationships.

Peaceliving isn't easy living. It is easier to bash each other in frustration and anger than it is to kneel together in prayer. But as children of God we must choose prayer, forgiveness, healing, love and kindness and by that choice reflect the image of God imprinted on each of us.

Window on

the World



Jeannie Zehr

"It was good to have you here today for our program," I cheerfully proclaimed as I shook her extended hand. "How are you?" I continued, thinking she looked fit and perky compared to some of her nursing home companions.

"Pretty good," she responded gazing downward.

"You sure look good," I added.

"Ohh—I'm okay. Had one of my eyes removed last week but I'm pretty good." Her face turned upward to meet my surprised look.

Again I learned the lesson that things are not always as I assume or think I wisely perceive. I wondered how often my perceptions don't receive the further amplification needed for real understanding. I often miss the boat in communication because I don't really know the needs of the people, their backgrounds, the understandings they have about what I am trying to share?

Two weeks later I got the same message as I sat down across from the 40-year-old woman I tutor in reading through my community's literacy program. I had been on the road for three weeks for the Commission on Overseas Mission. Her head was in her reading book as I entered our cubicle. Her big smile and jolly greeting convinced me that those had been a good three weeks for her too.

"I'm excited about being back at my reading session," she exclaimed. "This is my favorite thing to do!"

"How have things been with you while I was gone?" I asked.

"Good!" she replied. "I was in the

hospital twice, one week with a collapsed kidney and another because I passed out at work and they couldn't find out why . . . but I'm doing fine now." Her voice told me she didn't want sympathy.

COM

Missionaries overseas need to be careful not to make assumptions about their newfound culture until they have really sought to know and understand the people with whom they live and work. The effectiveness of their work for the Lord is in direct relationship to their sensitivity to the people, the culture, the context in which they live and work.

We North Americans who want to energize people for various kinds and levels of mission involvement, also need to check out the facts. We complain because the young adults and youth don't have the interest and enthusiasm for missions which our congregations once exhibited.

We need to open our eyes to the new day. The day is here when dollars are needed more often than material aid. We must see the realities of what missions are and what missionaries do now. We have come to the day when people are interested in supporting individuals and causes, thus feeling personally involved. Today people are interested in holistic ministries and being a part of the solution to problems.

As we plan mission education, let us see through the eyes of those we hope to educate. Let's seek to know their needs rather than basing our programs and plans on perceptions without amplification of reality.

Robert Hull

What anniversary does the year 1992 suggest to you? For native peoples, 1992 will be the 500th anniversary of the year that Christopher Columbus washed up on their shores. Did you know that Old Oraibi, a Hopi village in Arizona, was settled at least 150 years before Columbus left Europe?

The staff of the Commission on Home Ministries is finding many experiences of the grace of God this year as they walk with native peoples.

In February, Bob Hull, the Secretary for Peace and Justice, helped lead a Christian Peacemaker Teams conference in Ottawa supporting the Innu people of Labrador. Their small tribe is suffering from the loud and startling roar of low-flying military aircraft that trains over the traditional hunting and fishing lands of the Innu. Bob is working through the Congregational Resources and Native Ministries boards of the Conference of Mennonites in Canada on such Canadian projects.

At the March commission meetings, Ted Risingsun, staff person for the Mennonite Indian Leaders Council in Montana, brought his passionate concern for recognition ceremonies at the 1992 General Conference triennial sessions (to be held in Sioux Falls, South Dakota). In the winter of 1879, soldiers massacred his Northern Cheyenne ancestors at Ft. Robinson, Nebraska, when they set out unarmed to return to Montana. The commission and staff is working on appropriate ac-

knowledgements of the "conquest and displacement of the native peoples of the Americas and the destruction of their cultures."

Hopiland was the scene in June for a week-long cross-cultural work camp for some 49 youth from Western District and the Markham, Illinois, congregation. The youth taught in the vacation Bible school, weeded gardens and cornfields, painted church buildings, and experienced a good introduction to the Hopi culture and people of faith. Elmer and Nadenia Myron, Hubert Brown, and Les Tolbert were the CHM staff among the adult leaders. Youth reported significant spiritual experiences to their home churches. One youth's baptism at Hopi was written up for the *With* youth magazine.

During Mennonite World Conference in Winnipeg in July, Bob Hull was called to Montreal to explore setting up a Christian Peacemakers Team presence between the armed Mohawks and the Quebec police barricades circling their territories. Mennonites from several North American and international communities are continuing work with the Quebec Mennonite churches to seek means of tension reduction, while also being closely involved in mediation efforts.

The CHM staff anticipates sharing stories of God's leading in the lives of native peoples with whom we walk our faith journey, and sharing our own experiences of God's leading.

COE Prisms

Commission on Education

proclaim
enable
nurture

Norma Johnson

Newspaper headlines and TV news, overwhelming at times, remind us of the pain, suffering and injustice in our cities and nations. Closer to home we find lack of harmony in neighborhoods, congregations and families. "What can I do? Is it possible for one person to make a difference?" we ask.

Songwriters and musicians Doug and Jude Krehbiel asked those same questions in their song "I'm only one."

I'm Only One

What can I do? I'm only one
In an angry world of bombs and guns
One small voice praying for peace
Won't make all the hatred cease

I am no saint to show the way
I haven't the time or the right words to say
Fear's everywhere, so few care
It's a heavy cross and hard to bear

Innocent who have no rights
Death squads coming in the night
The only thing we seem to learn
is how to keep on burnin' and burnin'

Hungry child with empty plate
Cold and cruel hold her fate
And I'm connected to it all
Yes, I'm a builder of the wall

So many oppressed by so few
What can anybody do?
Everywhere I turn I see
Doomsday closing in on me

But God says, "Come, obey my voice
From life and death make life your choice
Do all you can, that's all you can do
I'll be there to see you through"

I'm only one, but I'm inspired
Within my heart there's a fire
To show God's love will never cease
I'm just one, one more voice for peace

©1990 Doug and Jude Krehbiel/RLT Music

This song is one of 11 which the Krehbiels recorded on the tape *Journey with Justice*. The lyrics for "I'm Only One" are included in Paula Diller Lehman's book *Journey with Justice*.

The book and the tape are designed to be used by individuals as personal devotional resources or by groups. The 13 units in the book each have three sections: meditation, reflection and action. Call, conversion, community and celebration are the four major categories around which the Bible studies are organized.

A leader's guide is included in the book. Specific ideas are presented for clarifying justice themes, meditation, Bible study and active follow-up. Suggestions are given for incorporating the *Journey with Justice* music into the sessions. The margins of this book are rich with additional Old and New Testament texts, quotes from Richard Foster, Frederick Buechner and others, litanies and prayers by Ruth C. Duck and practical ideas from *50 Simple Things You Can Do To Save the Earth*.

The Commission on Education offers the *Journey with Justice* book and tape as one resource to challenge us on our faith journeys.

Mothering the Mothers

Valerie Klaassen

Motherhood is a challenging and complex opportunity, one we can acquire without a resume or a college degree or any advanced training. Yet it is within the role of motherhood that we make a tremendous impact on vulnerable, developing human beings. It is imperative, then, that we receive guidance and support as we undertake this important role. It is also crucial that the church support the role of motherhood and nurture those who are mothers.

Together is a support group for mothers who have preschool children (children from birth to school age). It grew out of my own need to share and listen and laugh and cry with others who were undertaking the significant role of motherhood. It grew out of my need to feel accepted and affirmed in my decision to stay home with my children. It grew out of my need to have a play group for my children.

Together is a community group that meets bimonthly at the Grace Hill Mennonite Church east of Newton, Kansas. We strive to provide an atmosphere of acceptance and love for mothers and their young children. The children meet for free play, singing and stories or for rocking, pacifiers, bottles, cheerios and naps in two staffed nurseries.

With their children in competent, caring hands, mothers take a needed and refreshing break from mothering. It's a time for the mothers to be mothered, to be looked after, cared for and refueled. We start the morning with visiting and devotions. We acknowledge God's presence and seek God's leading in our role as mothers.

Our roll call at each meeting gives us a glimpse into each other's lives.

We've shared such things as favorite recipes and books, embarrassing moments and ideas for winter fun. Each meeting also includes either input from a speaker or a craft session. Speakers' topics have included games and music for children, stages of child development, enriching your marriage, building self-esteem, safety and health issues and human interest topics. During our craft sessions we have made fabric boxes and baskets, necklaces and Christmas ornaments.

Mothers have frequently expressed appreciation for the group. One mother commented, "The speakers give me ideas and enthusiasm. After hearing Blanche Spaulding, former librarian at the Western District Loan Library in North Newton, Kansas, I ran to the library and checked out a book to read to my children!"

Another told me, "My children ask every week if this is the week for *Together*. As we drive along they make a game of who can see the church first!"

When asked why she comes to *Together* a friend said, "It's so important to know I'm not alone, that others value the contribution I'm making to my young family."

Together depends on volunteers to keep the program running smoothly. We have struggled with and been fortunate in finding enough caring people to help with the children. Speakers have been supportive and enthusiastic about the group. The church too has supported the program through the use of the facility and through monetary contributions.

Together is our way to nurture those who nurture the children God has entrusted to them.

round table

Susan Jantzen

I have held a child's hand. I have sung. I have played a Bach Fugue in its fullness and its resolve. I have been so hot that I've quit all work and waited for evening. I have felt a boat rise beneath me as the breeze filled the sails. Leaving my child on the sidewalk, I have walked toward my husband, the last masters class finished, and embraced him with tears in my eyes and no words to speak. I have massaged the feet of an African woman. I have heard the shots that killed our neighbors. I have trembled in terror at low-low-flying jets. I have lost my friend. I have asked forgiveness and been forgiven. I have cried out to God, I have whispered to God. I have waited. We have talked and I have listened.

These moments stack up like seasons, evidence of life greater than myself, of knowing I exist in a context. My faith, my readiness to believe in God or to trust more fully, is strengthened. The five senses convince me that my God knows me as a human being and understands how I experience the world. When these life moments happen, the time feels full and I sense God's presence. The familiar voice resounds in my heart, soul and mind that I abide in the Creator, a woman made in God's image, a Child of God.

This sense and ownership of my own belief is what guides my life, my decisions and reactions. Because I am sure God is there, I can assume that when I whisper or cry out, or wait and listen, a relationship is in place. More than an

if-you-bless-me, I'll-be-loyal dialogue, the experiences of God's presence become a blend of God living in me and I abiding in God. It is when my belief structure is at a weak point, when it is difficult to recount moments of God's presence that I avoid talking to God as I'm not sure there is a reliable God listening.

What events have shaped your belief in God or have convinced you of God's presence? How did they happen to you and how did you respond?

What if we asked the same of our organization, Women in Mission? When have we sensed God speaking to us? What is God saying to us now?

We stand together as sisters in Christ as we journey in faith, toward greater faith. God waits for us. Let us look at what God has done. Let us keep imagining what we will do in our women's groups, and with Women in Mission, with God in Jesus Christ as our trusted Guide and Friend.

Susan Jantzen, the new coordinator for Women in Mission, and her husband Jim live in Newton, Kansas, with sons Peter and Robert. They served with MCC in Chad, Africa, for three years.



contributors

David Ediger (cover) spent his early life in Colombia, the son of missionaries. David works at Mennonite Press in Newton, Kansas. He and his wife Shannon live in Newton.

Amy Dueckman (The Open Window, Review—Program 1 and 2) lives in Abbotsford, British Columbia, with husband Wayne and their two sons. She is a member of the WM Literature Committee.

Joyce Wyse (Close the Bypass, Prayer for Peaceliving) is co-pastor with husband Don at First Mennonite Church, San Francisco, California. They have three grown children. Joyce enjoys the mountains, the seashore, needlepoint and cooking.

Bek Linsenmeyer (Living our Peace) is a full-time student in peace studies at AMBS. Her husband Dean is also studying at the seminary. Bek, Dean and their children attend Prairie Street Mennonite church in Elkhart, Indiana. Bek receives a Peace Studies Scholarship from WM and CHM.

Lois Deckert (A Cup of Sharing) edits *Window to Mission* from the WM office at 722 Main, Box 347, Newton, Kansas.

Jeannie Zehr (Window on the World) is Secretary of Mission Communication for the Commission on Overseas Mission. She and her husband, Marvin, have been involved in planting Hope Mennonite Church in Wichita, Kansas.

Robert Hull (Looking In, Looking Out) serves as Secretary for Peace and Justice for the Commission on Home Ministries. Bob and his wife Carole and their sons attend Faith Mennonite Church in Newton, Kansas.

Norma Johnson (COE Prisms) is Executive Secretary of the Commission on Education. She is a member of the Bethel College Mennonite Church.

Valerie Klaassen (Mothering the Mothers) lives in rural Newton, Kansas, with her husband John and their four children. Besides being a busy mother and writer, Valerie works part-time as a nurse at Newton Medical Center.

Susan Jantzen (Round Table) is the new Coordinator for Women in Mission. She, her husband Jim, sons Peter and Robert live in Newton, Kansas, and attend New Creation Fellowship.

credits

Art: Jim Friesen, pp. 4, 5

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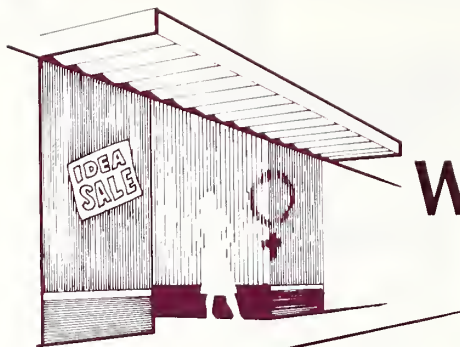
Norma J.
Johnson



forecast

Our Prayers include repentance which leads to renewal. Renewal generates thanksgiving and so we will find expressions of renewed thanksgiving in the winter issue.

1990 is the 200th anniversary of the first modern prison, Walnut Street Jail in Philadelphia. Because of the often brutal bodily punishment by the existing criminal justice system at that time, American Quakers started the prison with the hope that it would help offenders by reaching their soul through repentance and conversion.



Window Shopping

My Dreams

Across Manitoba there are many women involved in the work of the church. Some are tired, overworked with many responsibilities and have lost the joy of serving.

I pray for a spiritual awakening, a mighty moving of God's Spirit to put the joy back into our serving. We need to feel the "fun" of being Christian, of volunteering to do jobs rather than feeling obligated to do them. Such joy is contagious and will infect others, even to the point of outreach. That is my dream!

Helga Froese, MWM President



In several of the provincial Women in Mission Conferences, memorial services are part of the program. At the British Columbia conference last February a basket of real roses was placed on a table next to a vase. There was a rose for each member who had died during the past year. As a woman's name was read, a member of her group came forward to place a rose in the vase in her memory. After the service the roses are given to family members of the deceased.

NEWS

Brazilian farmers tangle with deforestation laws

Recife, Brazil (MCC)—Poor Brazilians are suffering because of laws forbidding deforestation in that country, reports Mennonite Central Committee worker Kari Scheirer, a public health nurse serving in northeast Brazil. Landless people of Pitanga II are unable to plant crops because of the laws.

Pitanga II, a 2,904-acre forest, is home to 150 poor families. The people of Pitanga II occupied the forest Aug. 23, 1987, in the hope of obtaining a small plot of land on which to farm. But to plant crops, Pitanga residents must cut down the forest.

On July 24, Carlos Wilson, governor of the state of Pernambuco, declared that deforestation in Pitanga II must stop, Scheirer reports. He called on military police, federal police and representatives of the justice department to stop tree cutting in the community and set up check points at community exits to stop trucks hauling wood.

Since Pitanga II's beginning, confrontations have occurred between Brazil's national land reform agency and the national environment agency, Scheirer says.

Brazil's national land reform



Kari Scheirer

MCC wor
MCC pro
low-cost
fruit, pita

agency expropriated and bought the land for Pitanga II from Tecidos Paulistas, a company owned by the Lundgren family, which owns about 30 percent of the land along the coast of several states in northeast Brazil. But the environmental agency has maintained that the forest must be kept as a permanent

reserve even though only 1 percent of the trees are more than 40 years old.

On an international level, Brazil "follows reluctantly behind on environmental issues and concerns," says Scheirer. "It is a country not particularly dedicated but pushed by international pressure." MCC workers in

votes," she says. "If the people of Pitanga II are thrown off their land and the deforestation is stopped, the people of Recife may vote for the man who has 'preserved' their 'water supply.'"

"Soon a federal judge will decide if the people of Pitanga II will be able to stay on their land," Scheirer says. "I will stand with them."

"Mennonites and Alternative Service in World War II," a conference sponsored by *The Mennonite Quarterly Review*, will be held May 30-June 1, 1991, at Goshen (Ind.) College. The event will include presentations of major papers and personal experience stories. Topics include "Mennonite Military Experience in World War II," "Mennonite Women as Conscientious Objectors," "Relation of Mennonites to Governments, World War II" and others. For more information write to *MQR* editor John Oyer, Goshen College, Goshen, IN 46526.

In an attempt to highlight their plight, 8,000 homeless Guatemalans (about 2,000 families left homeless by the 1976 earthquake) moved onto an abandoned piece of land in Zone 7 of the capital on the weekend of Aug. 5. Another group of 125 campesino families have been camped outside the office of the Special Attorney of Human Rights in Guatemala City's Zone 2 to protest their forcible eviction July 27 from the garbage dump where they had been living. Interior Minister Carlos Morales Villatoro claimed that these two groups of protesting families are motivated by "dark political forces" that are trying to provoke the security forces to respond with violence. (*Central America Newsline*)

The Associated Mennonite Biblical Seminaries, Elkhart, Ind., are looking for a superintendent of facilities and grounds for this fall. They want someone with supervisory ability and at least basic skills in a number of these areas: plumbing and heating, electrical work, carpentry and mechanics. Anyone interested should send a resumé with references to Virgil Claassen, AMBS, 3003 Benham Ave., Elkhart, IN 46517, or call (219) 295-3726.

NEWS

U.S. conference marks 50 years of conscientious witness against war

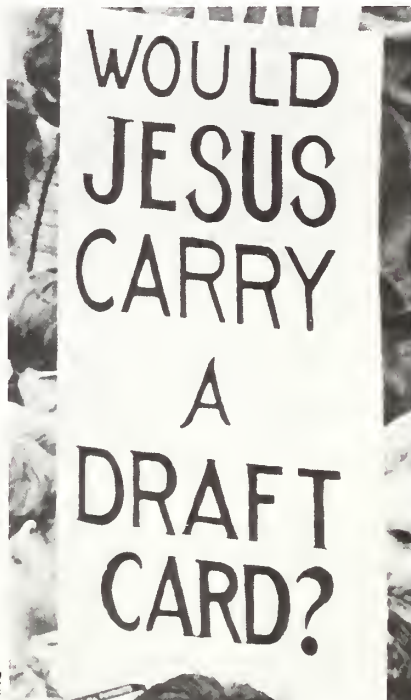
Washington, DC (NISBCO)—"In 50 years some million young men and women have refused armed service. All this came about because believers kept working to assure that young men have an option to act according to their convictions," said Eva Michels at the national conference of the Celebration of Conscience at Bryn Mawr (Pa.) College Aug. 3-5.

This year marks the 50th anniversary of the legislative provisions for civilian-based alternate service for people conscientiously opposed to war. The pattern has been followed around the world and

included in the standards of the United Nations Commission on Human Rights in 1989.

Commemorating this continuous witness against war, the national conference attracted 380 people. Participants included Civilian Public Service men and some who went to prison during World War II as well as non-registrants now in their teens and 20s. Many conference participants are actively protesting the portion of their income tax that supports the military.

David Dellinger, who refused cooperation with the draft along with seven other divinity



students in 1940, was a keynote speaker. Former U.S. Congressman Parren Mitchell, leader of the Congressional Black Caucus, spoke about commitment to non-violent solutions to conflict.

Mennonite Central Committee was a sponsor of the Celebration of Conscience, along with Action Reconciliation/Service for Peace, Central Committee for Conscientious Objectors, Church of the Brethren (Commission on World Mission and On Earth Peace), Fellowship of Reconciliation, National Inter-religious Service Board for Conscientious Objectors, and Peace Tax Foundation.

YEAR OF THE

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Six days of "democracy"...then another bloodletting is the real story behind the current round of "democratic reform" in Zaire, according to a harsh human-rights report issued Aug. 12 by the New York-based Lawyers Committee for Human Rights. The report may strengthen a drive to halt U.S. aid to the government of Zairean President Mobutu Sese Seko. The 231-page report by LCHR lawyers Peter Rosenblum and Makau wa Mutua depicts Mobutu as a devious leader who has "repeatedly promised reform in order to mute international criticism of his repressive policies." It characterizes Zaire as a land whose 35 million people are ruled by terror, where brutal soldiers and police use "political killings, torture" and other "widespread gross violations of human rights" to maintain Mobutu's near-absolute power. (*National Catholic Reporter*)

On Aug. 8, as U.S. troops began arriving in Saudi Arabia, the Los Angeles office of the American-Arab Anti-Discrimination Committee found a threatening message on its answering machine. Among other things, it linked Arabs to excrement and Arab women to prostitution. This is the same ADC chapter where, five years ago, poet and activist Alex Odeh was killed when a bomb exploded in his office. For the prejudiced, all Arabs, including Americans with Arab roots, have now become so many "camel jockeys," "ragheads" and "sandsuckers," writes Jack G. Shaheen in the Aug. 19 *Washington Post*. "Such violence, whether in deed or language, obviously arises from stereotyping....For decades image-makers, particularly motion picture and television writers, have perpetuated these negative Arab images," Shaheen writes.

NEWS

MVS opens new units in Winnipeg and Chicago

Newton, Kan. (GCMC)—One person can make a difference. Just ask Rachel Neufeld, a Mennonite Voluntary Service volunteer. Upon the Sept. 4



R. Neufeld

arrival of Neufeld, a new MVS unit in Winnipeg was officially opened. For the past two years First Mennonite Church there has been struggling to open its own unit, a sister to the MVS unit sponsored by Bethel Mennonite Church. MVS is a program of the Commission on Home Ministries of General Conference Mennonite Church.

The unit did not open until now, according to Canada associate director Miles Reimer, because MVS staff people were looking for the right volunteer to launch the new unit. MVS found the right combination of qualities in Neufeld, a Bethel College (North Newton, Kan.) graduate in English and German.

"Rachel is intelligent, open-minded and willing to learn," said Reimer. "She is eager to apply the knowledge she gained in school to practical experience."

Neufeld's assignment is working in the administration of



Chuck Neufeld

From left: Kaufman, Burkholder, Hunsberger

the Osborne House, a provincially sponsored crisis shelter for women and children. She is responsible for coordinating volunteers, reception, correspondence, intake counseling and other administrative tasks.

"Rachel has a keen interest in women's issues," said Reimer, "but it's going to be hard. A women's shelter is a hard place to work."

Across the border in the United States, a new unit in Chicago opened Aug. 1. It is named the Little Village unit after the neighborhood where it is found. The first volunteers are Dawn Kaufman, Kim Burkholder and Susan Hunsberger, all Goshen (Ind.) College graduates.

The beginnings of the Chicago unit are unusual, a case in which the volunteers set their sights on working at the Chicago Mennonite Learning Center, then found an agency to support them. "We went at it backwards," said

Burkholder, "We decided to go to the learning center, but they didn't have money to pay us and asked if we'd be willing to work voluntarily. They got us hooked up with MVS."

"I wanted to teach at the learning center because most people don't want to teach in Chicago. And I didn't want to try to fight my way into a middle-class public school where there's a surplus of teachers," Burkholder said. "I would rather go someplace where I'm needed."

CMLC is an alternative elementary school that seeks to offer quality education with an Anabaptist perspective and to bring together people of different cultural, racial and ethnic backgrounds. CMLC representatives recruited the three volunteers from Goshen, then contacted MVS. "I'm really thrilled about helping in this way," said Chuck Neufeld, MVS director. "Kim, Dawn and Susan expressed such

enthusiasm for teaching and being part of MVS."

The Little Village unit is the fifth MVS unit in the Chicago area. *Beth Hege*

Church leaders bid farewell to Kraybill

Winnipeg (MWC)—Paul Kraybill, who for 17 years crisscrossed the world for Mennonite World Conference, received tributes here just before Assembly 12. Million Belete of Kenya (originally of Ethiopia) said, "I came to know Jesus Christ through the missionaries sent by the mission board [Eastern Mennonite Board of Missions] of which Paul was executive secretary." Later Belete was elected president of MWC. "[Kraybill] would say, 'Million, I want your counsel.' This is humility in practice."

Jake F. Pauls, pastor at Bethel Mennonite Church, Winnipeg, said, "When obstacles came in the way, or illness, he has not hesitated to say, 'I ask you to pray for me.'" The mention of illness alluded to Kraybill's continuing battle with melanoma. After two recent surgeries, doctors feel they have removed the cancer. Treatment continues.

Kraybill has accepted a part-time position as executive director of Mennonite Health Association in Goshen, Ind. *David Shelly*

The Mennonite Central Committee U.S. Immigration and Refugee program (IRP) will conclude its work Sept. 30. Future MCC U.S. assistance to refugees and undocumented people will be done via workers in the regional offices or the U.S. Service Program rather than a centralized immigration and refugee program. Mennonite and Brethren in Christ churches in the United States have sponsored more than 5,000 refugees through IRP since it began in 1975. Another 5,000 have been sponsored via MCC Canada programs.



Lloyd King (left), Tofield, Alta., and LaVerne Eby, Calgary, load medical supplies, canned beef and layette bundles for an MCC shipment to Bucharest, Romania.

Canned beef, layette bundles and medical supplies were loaded June 21 for shipment to Romania at the Mennonite Central Committee material resources center in Ephrata, Pa. The supplies are bound for two Bucharest hospitals that have not received any outside aid and are in desperate need, reports John Wiens of MCC's Europe office in Neuwied, West Germany. Other 1990 MCC shipments of medical supplies have gone to Afghanistan, Taiwan, the Soviet Union, Haiti, Honduras and Nicaragua.

NEWS COMMENTARY

Nicaragua: It is now a war of ideas

Sally Weaver Sommer

The 10-year civil war has ended in Nicaragua, but the country remains in economic and political turmoil.

A major problem facing the new government is hyperinflation. When we arrived in Managua, the exchange rate was 440,000 cordobas to a \$1. Less than two weeks later the rate was 520,000 cordobas. The price of a restaurant meal doubled during that same time.

President Violeta Chamorro and her UNO party are trying to control the situation by cutting government spending.

Hyperinflation was one cause of the general strikes in mid-July, when workers barricaded streets with paving stones.

The strike was a crucial test, because everyone wondered if the army (controlled by the Sandinistas) would fire on the strikers. The strike was resolved peacefully and confirmed that the army is committed to being a national army for national security and will not turn on its own people.

Although the Sandinistas are no longer in office, they remain a strong political force and control the army and the national police. According to press reports, about 80,000 people attended a Sandinista rally in late July. Nicaragua's entire population is 3.5 million.

The Sandinistas are going

through a time of self-examination. They lost more of their political base than they realized and lost touch with the farm workers. They still have much support and plan to come back in the 1996 election.

Nearly all of the Contras who fought the Sandinistas have come down from their remote camps and demobilized. Those afraid to return to their home towns now live in "development poles," towns where they have been resettled to receive food and clothing and wait for land claims to be settled. Some serve as rural police in the security zones.

The Contras were open in speaking with us and said they are frustrated with hanging around waiting for land and because the United States is no longer sending them economic aid. The fighting is over, and now they feel used.

A common theme of all the Nicaraguan people we talked with was a desire for reconciliation. Their intent is to live together and move beyond the war. It seems to be working, but I don't want to paint the picture too rosy because resentments are still there.

For example, we visited a cattle cooperative run by Sandinistas. There are no weapons on the co-op, and

their cattle were stolen four times by Contras, once after the accord. The government threatened to break up cooperatives, but the people who are on the land are determined not to let it happen. They have their papers in order and will respond if they are threatened again with losing their land.

Meanwhile, the Contras are waiting for the land they have been promised. The government must also decide if it will provide additional help to the Contras, while the Sandinistas in the same area need funds for a school and a health center.

President Chamorro also faces opposition within her own government. She favors negotiations with the Sandinistas, but the vice president favors eliminating the Sandinistas completely.

Chamorro was a good candidate because she was apolitical, and people were attracted to her. She is showing leadership ability and is not being pushed around. Yet the UNO spokesman we met called her a stupid housewife. Additional opposition comes from religious groups within Nicaragua.

Nicaragua remains at war—a war of ideas. The Nicaraguan people have strong religious

ties, and those are being played on to carry out ideological battles. For example, Project Light, a Protestant fundamentalist group, and the Nicaraguan chapter of the Catholic Sword of the Spirit group stress that you should not work for social and political change now because things will be better by and by.

At the same time, there are strong elements within the church working for reconciliation. A Catholic Mass we attended in Managua with both Contras and Sandinistas stressed liberation theology: God is the God of the poor, and we should work for justice.

Mennonites are also working in the area I visited, and Sharon Hostetler, Managua coordinator for Witness for Peace, is a Mennonite.

I feel much better about the situation in Nicaragua than I did before I went down. I think that peace groups in the United States could learn a lot by seeing what the Christian base communities and the peace commissions have done in a short time in Nicaragua.

Sally Weaver Sommer, associate professor of economics at Bluffton (Ohio) College, toured Nicaragua July 20-Aug. 4 with a delegation from Witness for Peace.

According to a newspaper report (*Siglo Veintiuno*, Aug. 3) the Guatemalan military discovered a cache of arms belonging to the rebels. The report said there was a fair amount of "Marxist literature" with the arms. Titles included (translated from Spanish) *Four Years of Christian Democrat Government*, *The Way of Christ in Guatemala* and *Christian Reflection in Guatemala: Presence and Commitment*.

For the first time in more than 40 years the Church of the Brethren has issued a specific call for overseas planting of Brethren congregations. Delegates meeting July 3-8 in Milwaukee, Wis., for the denomination's annual conference called on the General Board to begin church-planting efforts in Korea and the Dominican Republic. In other actions, delegates sought to reach out to three groups with specialized needs by appointing a committee "to propose a strategy to help the Church of the Brethren attract more black Americans," approving a statement on deaf ministry and directing the General Board to devote more resources and personnel to young adult ministry.

"An Open Letter to the People of Iraq," signed by 267 people, most of them Mennonites, appeared in the Lancaster, Pa., *Intelligencer Journal* on Aug. 31. The letter attempts to bring into focus the ordinary Iraqi people with whom we risk going to war. It decries both the Iraqi military invasion of Kuwait and the potential of a massive military assault by the United States. Mennonite members of the Just Connections Community in Lancaster drafted the letter. For a copy, send a self-addressed, stamped envelope to *The Mennonite*, Box 347, Newton, KS 67114.

RECORD

DEATHS

June (Straite) Graber, 69, died Aug. 27 of cancer. She and her husband, Glen, were COM workers in Taiwan from 1956 to 1964. Their son Dan is a current COM worker in Recife, Brazil.



E. Frose



R. Frose



Hawkley



Kroeker



Preheim



Sine

WORKERS

Michael and Marlene Bogard have joined the Western District Conference staff. Mike is the conference youth minister. Marlene is director of the resource library.

Elinor Ewy, First Church, Halstead, Kan., began in July as the new material resources assistant for MCC Central States in North Newton, Kan.

Ben Friesen is serving as supply pastor at First Church, Burns, Kan.

Rudy and Elsie (Spenst) Frose, First Church, Sardis, B.C., are scheduled to begin a four-year COM term in Brazil. After language study, they will move to Florianopolis, where they will be involved in evangelism and church planting.

Louis Goertz will continue to serve as interim pastor at New Hopedale Church, Meno,

Okla., until Jan. 31, 1991.

Jean Hawk, professor of education, *Gary Schiefer*, assistant professor of economics and business administration, and *Sharon A. Showman*, assistant professor of English and communication, have begun teaching at Bluffton (Ohio) College.

Ken Hawkley, secretary for adult and young adult education for COE, is the new editor of *Feedback*, a quarterly "young adult congregational ministry resource," jointly published by COE and Mennonite Board of Missions, Elkhart, Ind.

Liz Hunsberger, Akron (Pa.) Church, will begin in February 1991 as director of the International Visitor Exchange Program (MCC), succeeding *Doreen Harms*.

Mark Kroeker, Columbia, Mo., has begun a two-year Overseas Mission Volunteer (COM) term as administrative assistant at the Center for New Religious Movements at Selly Oak

Colleges, Birmingham. His parents are Duane and Lois Kroeker of Columbia.

Julie Janzen, Rainbow Church, Kansas City, Kan., began a two-year term Aug. 1 as coordinator of community ministries at Sharing Community in Kansas City.

Ulli Klemm, pastor at Albany Park Church, Chicago, has resigned effective Oct. 31.

Doug Luginbill, Grace Church, Pandora, has been appointed executive director at Camp Friedenswald, succeeding *Curt Bechler*.

Gary Martin, church development consultant with Central District Conference, resigned effective Dec. 31. He continues as instructor in evangelism and church planting at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Alison McDaniel and *Jenny Schumacher*, Grace Church, Pandora, Ohio, participated this summer in a three-week service venture in Belfast, Northern Ireland.

Ed Nyce is the assistant director of Lombard (Ill.) Peace Center. He coordinates its educational programs and the

Friends for Peace Network.

Gail Pjesky, McPherson, Kan., began in August as admissions counselor at Bethel College, North Newton, Kan.

Beth Preheim, Faith Church, Newton, Kan., a student at Bethel College, North Newton, Kan., has received a Mennonite Nurses Association scholarship.

Kathryn Goering Reid began Sept. 1 as pastor at Austin (Texas) Fellowship.

Henry Sawatzky was ordained July 15 at Mount Royal Church, Saskatoon.

Jane Schmidt, North Newton, Kan., has begun a temporary position entering data for COE at the General Conference central offices in Newton.

Tom Sine, Creative Futures Center, Seattle, presented the 1990 Staley Distinguished Christian Scholar Lecture Series at Bethel College Sept. 10-11. His topic was "Getting Your Act Together and Taking It on the Road."

Jon Tieszen, Lorraine Avenue Church, Wichita, Kan., led a Youth Venture team this summer in Portland, Ore.

Janinne Unruh, Bethel

AIMM—African Inter-Mennonite Mission
COE—Commission on Education
COM—Commission on Overseas Mission
MVS—Mennonite Voluntary Service

More people than ever before from outside North America are serving with Mennonite Central Committee. More people from outside North America are also applying to serve with MCC. This year the MCC team includes 39 people from outside North America; in 1981 the number was only 18. (This number does not include national staff employed by MCC in various countries.) And in 1989, 68 people from countries other than Canada and the United States applied to serve with MCC.

The Bienenberg Bible School in Liestal, Switzerland, last June celebrated 40 years of operation. It is the only Mennonite-related Bible school in Europe. Currently some 40 students, from nine countries and 12 denominations, study theology, Anabaptist history, ethics and other topics in German- and French-language classes. Mennonite Central Committee joined European Mennonites in starting the school in 1950. Following World War II, church leaders felt a need to provide a place for young people to study the Bible, particularly peace and non-resistance, from an Anabaptist perspective.

"Come Holy Spirit—Renew the Whole Creation" is the theme for the Seventh Assembly of the World Council of Churches. It will be held Feb. 7-20, 1991, in Canberra, the federal capital of Australia. About 3,500 people from all over the world are expected to come to worship together, "listen to what the Spirit is saying to the churches" and discuss spiritual, social, political and economic issues.

RECORD ——— RESOURCES



Unruh

College Church, North Newton, Kan., has begun a one-year term with COM and AIMM, assisting in the hostel for AIMM missionary children in Kinshasa, Zaire. Her parents are Don and Naomi Unruh of Newton.

Jake and Susan Wall, Kelowna (B.C.) Gospel Fellowship Church, began a 10-month MVS term Aug. 1 at Hopi Mission School, Kykotsmovi, Ariz. He does maintenance work. She teaches first grade.

Sherri Waugh, Koinonia Fellowship Church, Chandler, Ariz., completed a three-week Mennonite Service Venture term in July at Ridge Home, Arvada, Colo.

J. Richard Weaver has been named chairperson of the Chicago Mennonite Learning Center board.

David Whitemore is the new church planter/pastor in Johnson County, Kansas. This is an outreach of the South Central and Western District conferences. He and his wife, Debra, live in Olathe, Kan.

—compiled by Sharon Sommer

Notice: Terry, Mont., CPS reunion to be held at Coe College, Cedar Rapids, Iowa, Aug. 10-11, 1991. Information will be sent to all on our mailing list.

Direct questions to Ellis Swartzendruber, Box 323, Kalona, Iowa 52247.

books

Managers with God: Continuing the Work Christ Began by Daniel Kauffman (Herald Press, 1990, \$9.95, \$12.50 in Canada) begins with a biblical theology of stewardship, then moves into contemporary applications.

Robert Epp (see his article beginning on page 413 of this issue) makes these suggestions for further reading on U.S.-Nicaragua relations: **War**

Against the Poor: Low-Intensity Conflict and Christian Faith by Jack Nelson-Pallmeyer (Orbis, 1989, \$9.95), **Inevitable Revolutions: The United States in Central America** by Walter LaFeber (Norton, 1983, \$18.45) and "The Relevance of Anabaptist Non-Violence for Nicaragua Today" by C. Arnold Snyder (MCC Peace Section, Box 500, Akron, PA 17501-0500).

International Songbook 1990, featuring 86 songs, almost all of them translated into four or five languages, is available for \$8 (U.S. or Canadian) from Mennonite World Conference, 465 Gundersen Drive, Suite 200, Carol Stream, IL 60188. Also available from MWC are **Mennonite World Handbook 1990** (\$10) and **Mennonite World Membership Map** (\$1). A charge for postage/handling will be added to cover mailing costs for the books or maps.

The Evangelical Church Library Association publishes

Librarian's World, a quarterly magazine that offers reviews and promotional ideas. The membership fee is \$15. Write to ECLA, Box 353, Glen Ellyn, IL 60138.

Peter and Paul in the Church of Rome: the Ecumenical Potential of a Forgotten Perspective by William R. Farmer and Rock Kereszty (Paulist Press, 1990, \$11.95) uses New Testament and early church sources to support the view that Peter and Paul co-founded the church of Rome and that Popes must represent the apostolic interests of Peter and Paul.

Anyone called upon to speak—formally or informally—at the time of death may appreciate **Speaking About Death: Poetic Resources for Ministers of Consolation** by William Fitzgerald (ACTA Publications, 4848 N. Clark St., Chicago, IL 60640-4711).

The Gospel of Coincidence by John Boykin (Zondervan, 1990, \$9.95) challenges the traditional assumption that God controls all our circumstances. "For God to cause anyone and everyone to do things regardless of whether they consent or not is rape," he says.

"When I was 18 years old...I wish there was someone who thought enough of me to sit down and say, 'Do you know what war is all about?'" says a Vietnam veteran in **Choice or Chance**, one of several resources on militarism and alternatives from CCCO, 2208

DOES HE KNOW WHAT HE'S IN FOR?



South St., Philadelphia, PA 19146. Besides this 20-minute video/slide presentation (\$82, \$17 rental), CCCO offers **Real War Stories** (\$2), a 50-page full-color comic book, **Delayed Entry Program Self-Help Guide** (\$3), a 30-page booklet written by experienced military counselors, **Facts About Military Life: Guide for Speaking in the Schools, and Youth and Militarism Directory 1990** (\$5).

The **1990-91 Mennonite Yearbook** is available in soft paperback for \$11.95 plus postage and in spiral bound for \$12.95 plus postage. Order from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Two children's books from Good Books are **Silly Tillie** by Jeanine Wine (\$12.95) and **It's Summertime!** by Elaine Good, illustrated by Susie Shenk Wenger (\$12.95).

—compiled by Gordon Houser

books The Bible for the 21st century

The New Revised Standard Version

*Reviewed by Maynard Shelly, Box 347,
Newton, KS 67114*

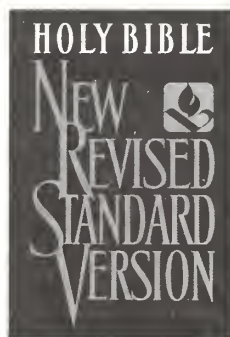
Arriving 10 years early, the *New Revised Standard Version* is the Bible for the 21st century. Sept. 30 is its official birthday, but it has been in the bookstores since the first of May. The six publishers licensed to print this new text all wanted to be out of the starting gate early.

How do you take the measure of a new Bible? Much of its value is in things that you cannot see—being, as in a car, under the hood. The Dead Sea Scrolls were uncovered in Qumran near the Dead Sea in 1948, just as the RSV Old Testament was in its last draft. After some 40 years the benefits of this new resource add new light to the NRSV. For example, 1 Samuel 10 in the NRSV has six lines from the Dead Sea Scrolls that were not in the traditional texts on which earlier translations were based.

While we keep learning more about the ancient languages, today's English keeps changing as well. Translators need to pay attention. "Dumb" was a word that used to mean "unable to speak," as in Psalm 39:9, "I am dumb." But now the word is usually understood as "stupid." So now the NRSV says, "I am silent."

Forty years ago the Revised Standard Version took a long step forward when it removed "thee" and "thou" from the text where people were being addressed. That was the way people talked to each other in the days of King James in the 1600s. But those forms had already fallen into disuse for more than 100 years. In the 1940s the RSV committee decided to keep "thee, thou, thine and hast" in speech directed to God, even though this English form was not supported by parallel forms in the biblical Hebrew or Greek. In the NRSV God is addressed as the people of Israel and the people of the early church spoke to God.

The Bible is a book for reading aloud at home and in public worship. Therefore, the NRSV has given special attention to the choice of words not only for correctness but also for the way they sound. When reading "because there God had revealed himself" from Genesis



35:7, it is not clear whether that second word is "there" or "their." It is better to translate, "Because it was there that God had revealed himself." Some written sentences look neat but do not sound right.

"Those that were sent went" in Luke 19:32 is one example. The NRSV improves this with, "Those that were sent departed." Whether read or heard, some word orders can confuse. "Now Joshua was standing before the angel, clothed in filthy garments," says Zechariah 3:3 in the RSV. To make clear whose clothes were dirty, the NRSV says, "Now Joshua was dressed with filthy clothes as he stood before the angel."

Not only is language tricky, it is often an imperfect medium. For the first time, a major translation of the Bible has tackled the bias of our form of speech toward the masculine gender. The original Greek and Hebrew languages do not have this same bias. This has been generally understood for many years, and if questions arose about the KJV or the RSV, one could say that, of course, when verses like John 12:32, had Jesus saying, "And I, when I am lifted up from the earth, will draw all *men* to myself," he meant women and girls as well as men and boys. If that explanation was once all that was needed, it will be less and less so in the 21st century. If most of these passages intend to include women as well as men, shouldn't we say so clearly?

Masculine pronouns in the NRSV have been changed where it is clear that both women and men are meant. "Let him who boasts, boast of the Lord," clearly means, "Let the one who boasts, boast in the Lord." When counsel was given in Ephesians 4:28, the intention was surely for both women and men. "Let the thief no longer steal, but rather let him labor, doing honest work with his hands," says the RSV. But the anti-crime message doubles its impact when the NRSV says, "Thieves must give up stealing; rather let them labor and work honestly with their own hands."

While inclusive language is used in the NRSV on the human level, the pronouns for God remain as in former versions.

After 15 years of hard work, the NRSV

Bible is now ready. Will it be received even more enthusiastically than was the Revised Standard Version 44 years ago? Yes, though we can expect some heated debates, just as those experienced by the King James Version when it was first introduced.

'Already' and 'not yet'

Christian Theology: An Eschatological Approach by Thomas N. Finger
(Herald Press, 1985 and 1989, Volume I, 367 pages; Volume II, 544 pages)

Reviewed by Dan Liechty, 418 Pleasant Mills Road, Hammonton, NJ 08037

Systematic theology has been largely ignored by Mennonite theologians, who have much preferred to work in biblical studies, social ethics and church history. Only Gordon Kaufman and J.C. Wenger have produced substantial works of systematic theology among Mennonites. Now we have Thomas N. Finger's two-volume contribution.

Finger is an ordained minister in both the Mennonite and the General Conference Mennonite churches. Although his background is Evangelical and this work was written while teaching at a Baptist seminary, his Mennonite commitments shine through. It is not simply philosophical erudition he seeks. For Finger the main task of theology is to facilitate congregational worship, fellowship and missionary activity.

Systematic theology sees all of Christian doctrine as flowing from one or a few basic principles and attempts to elucidate how this is so. Therefore systematic theology most often begins with the doctrine of God and moves through toward eschatology, the doctrine of last things. But Finger saw that for many of the earliest Christians a strong fervor for God's final judgment against an evil world was primary. He thus reverses the order of his theology, taking the doctrine of last things first and ending with a doctrine of God. Theology in Finger's hands become interplay of the "already" (that part of God's final judgment accomplished by the life, death and resurrection of Jesus) and the "not yet" (the part of God's judgment still to come).

This work is balanced, fairly presenting representative views on each topic, along with biblical data, before he builds his own case. On the whole, Finger's work is thorough, biblical and theologically conservative (though not necessarily politically conservative). He most

often affirms, though redefines, the doctrines of the Reformed Evangelical tradition. Yet the interplay of the already and the not yet, along with his sincere attempts to bring the often ignored Anabaptist voice into the discussion, prevents the work from becoming predictable. For example, while Finger argues for biblical inerrancy and these volumes are backed by

copious biblical citations, he follows Menno Simons in citing not only books from the Catholic canon but unambiguously apocryphal books as well.

While his eschatological approach to theology is novel, Finger is not aiming simply at novelty. He believes that in our time of "crisis," an

eschatological approach best speaks to the hopes and fears of this generation and is the best avenue for making biblical thought relevant to our time. Yet I have to wonder if this really does bridge the gap between the earliest Christians and ourselves. After all, the earliest Christians saw themselves as initiators, as the vanguard of a faith community on the verge of eschatological confirmation. Christianity now appears to many as a once-great tradition well on its way to its demise. Likewise, while the earliest Christians also faced a world of extreme religious pluralism, they faced it with a believer's confidence of membership in a body on the threshold of triumphant vindication. Christians today must affirm faith as one among multiple perspectives that have arisen after the disintegration of Christianity's position of pre-eminence. Therefore, I am less convinced than Finger that an eschatological approach is indeed the answer for our times.

Finger has produced a work that demonstrates the radical implications of a theology for which the Bible is the norm. There is much here for reflection and discussion. Although perhaps too long and involved for everyone's tastes, these volumes will benefit preachers, teachers and others both as a reference tool and guide to the issues.

Help from NLP

Heart of the Mind by Connirae and Steve Andreas (Real People Press, 1989, 264 pages)

Reviewed by Wendy Funk Schrag, 923

N. Poplar, Newton, KS 67114

Thinking differently may be a way to solve your problems. Connirae and Steve Andreas describe ways that people can do this through neurolinguistic programming. NLP methods result in rapid change for people with various problems. Some of these problems have traditionally required long-term therapy.

For example, this book describes how to overcome grief, phobias, past abuse and negative reactions to criticism. Besides solving emotional difficulties, NLP can also help people learn to spell better, eliminate allergic responses and activate the body's natural ability to heal.

The Andreas suggest seeking medical advice before expecting NLP to cure physical ailments. NLP is unique because many people can overcome their problem in just one session of NLP methods. NLP does not work with all people, but the Andreas see this as a challenge to discover new NLP methods instead of seeing NLP (or the person) as a failure.

An introduction to NLP at the beginning of the book would have been helpful. The Andreas use NLP methods in so many ways that it is difficult to define what it is. As I understand it, NLP works by making people aware of how they emotionally respond to situations and the way they "code" information in the brain. By "recoding" information and practicing until this recoding is automatic, the behavior and emotional response change. The brain is "thinking" about the situation in a new way.

The Andreas view NLP as a science of the mind: "People become more capable and more human by adding alternative perceptions, responses, behaviors and ways of thinking, not by subtracting or inhibiting them.... This expanded internal sense of ourselves also makes us more sensitive, resourceful, responsive and creative in our relationships with others." They cite examples of people they have followed for a period of years who have been freed from problems by using NLP.

Heart of the Mind is an easy-to-read book without professional jargon. Anyone will find it interesting, and some may find hope in it.

Sexual violence

Preventing Child Sexual Abuse—Age 9-12 (United Church Press, 1990, 125 pages)

Reviewed by Katherine Burkey Wiens, 122 SW Third, Newton, KS 67114

"One out of every three girls and one of

every 11 boys will experience the nightmare of sexual violence. How many of the children in our church school classes already have experienced abuse? How many of their friends at school have experienced abuse?" This quote is from *Preventing Child Sexual Abuse—Ages 9-12*, a curriculum book to be used as Sunday school material for children. This is not an issue the church can turn its back on or deny is affecting its members. Are Mennonite churches willing to deal with the emotions and confrontations, plus the open discussion about sexuality that this curriculum presents?

Preventing helps children learn to talk about their bodies in positive ways; seeing themselves as special to God and created in God's image. The book explains what sexual abuse is and how children can protect themselves from being abused. The book also stresses that God wants children to be safe and "seeks justice for the victim and repentance for the offender."

Each of 13 sessions includes theological and biblical concepts and objectives for the lesson. An activities outline, resources, Bible readings and activity sheets are also provided. The sessions are participation-oriented and encourage discussion and questions.

Meetings for parents are encouraged, and I believe they are a necessity. Parents should also be educated in how to handle potential questions or comments their children have. The leaders of the sessions must be educated on child sexual abuse. If they are not professionals in this area, the book suggests, they should have some training prior to the sessions. They should have taken several courses or workshops on child sexual abuse or at least have read books on the subject.

Preventing tends to be a little idealistic in the examples it gives about how sexual abuse is treated once the child reports it. The book should prepare children for the fact that they may not be believed. Also more stress should be put on children continuing to tell until someone listens and believes them. It is mentioned in the book, but no examples are given, of the abuser being a biological parent of the child. Children need to be prepared for the fact that even if they do tell and something is done, the abuse may not stop permanently. This is often true if the abuser is a parent.

The use of this book would be good for any church with children. If members feel that the children in their church have not experienced abuse, the book is still necessary because all children need to know how to protect themselves.

Tears for God's bottle

I am on a two-year Mennonite Central Committee assignment with the Saskatoon Sexual Assault and Information Centre. My job as victim services worker involves meeting one-to-one with people and giving support. I do court preparation with children and accompany them to court.

My room has seen many tears, tears from women who come from different walks of life, women who have never met: the Native woman from the reserve, the white woman from the suburbs, the young child, the adult woman. No matter how different these women are, they share tears and a common legacy of deep pain; they have all been sexually assaulted.

God, attend to the suffering of your daughters. They are weighed down with heavy burdens and their hearts break with pain. Each is in need of your motherly nurturing and your healing touch. Every tear that is cried in this room you save in your bottle (Psalm 56:8). Turn their tears of sorrow into tears of joy. Fulfill again the promise you made to your servant of old, "I have heard your prayer, I have seen your tears, behold, I will heal you." *Christine Kampen, 1303 10th St. E, Saskatoon, SK S7H 0J2*

Ecological urgency

Everyone's help is needed to heal the earth. I feel the urgency of quick action. I have just learned that amphibians are disappearing. They are an indicator species [their disappearance indicates ecological disaster], so this is a very serious warning. *Jim Rich, Route 1, Box 36, Hillsboro, KS 67063*

Prompt service

We have just received the Aug. 14 issue [on Aug. 18]. Can you believe it?

While at Associated Mennonite Biblical Seminaries, Elkhart, Ind., in 1986 I saw some of the art of Elizabeth Wenger. I was interested in the article by her. *Gary Isaac, Box 65, Umtata, Transkei, South Africa*

Weeping over Winnipeg

Why did someone born and raised in Winnipeg and whose family has been part of the Anabaptist/Mennonite story since the 1540s choose not to attend this summer's Mennonite World Conference?

I am a graduate of Canadian Mennonite Bible College and Associated Mennonite Biblical Seminaries and a former Mennonite Central Committee worker. I grew up as an active member of the Winnipeg Mennonite community. Simply stated, I am profoundly disturbed by all the Mennonite triumphalism on display, especially the glorification of the Winnipeg Mennonite experience.

Leo Driedger in *Mennonites in Winnipeg* regales us with...Mennonite accomplishments in Winnipeg: "more Mennonites in Winnipeg than any city in the world (9,350 members in 47 churches)...upwardly mobile Mennonites have moved into the suburbs...more than 1,000 Mennonite businesses in Winnipeg." He goes on to mention the Mennonite names teaching at the universities and listed in the who's who of business and the arts, all in a manner that smacks of sectarian triumphalism. Is there another side to this story?

Here are some stories that deserve telling:

In 1874 the first Mennonites came to Southern Manitoba barely a year after the Canadian Indians were forcefully removed from their ancestral lands. The first Mennonite settlers were brought in under armed guard by the Royal Canadian Mounted Police, who had campaigned against the Native way of life so that the West might be opened to "civilization."

Until the 1920s most Mennonites stayed on their Southern Manitoba farms, avoiding the evils of Winnipeg. But an event in 1919 was momentous for both Winnipeg and Mennonites. Mennonites in Russia were enduring the Russian Revolution, which culminated in the beginning of Mennonite migration to Winnipeg around 1923, when my parents arrived in the city. Winnipeg was still reeling from the 1919 general strike, the only one in North American labor history.

Ironically one of the key strike leaders was a former Methodist minister by the name of James S. Woodsworth. He had written a shocking portrayal of life in the north end and center slums that Russian Mennonites would soon be entering. His classic *Strangers Within Our Gates* should cause us to reflect on the harsh fact that the injustice he describes in 1918-19 still exists.

Woodsworth went on to become a Member of Parliament, representing Winnipeg North Center during the 1920s through 1940. He was also an ardent pacifist, champion of social justice and

founder of the CCF/New Democratic Party (Socialist) and described by most of his contemporaries as the most Christlike man they had seen in the Canadian Parliament. Yet while Woodsworth's riding had a heavy Mennonite population through the 1950s, he never carried the Mennonite vote. In the 1930s Mennonites were busy organizing the Canadian Nazi Party and voting conservatively at every opportunity.

Mennonite pastors, including one of my uncles, a prominent bishop, celebrated Hitler's achievements in Germany and filled their sermons with anti-Semitic rhetoric, while Woodsworth sought peace and justice for all. During World War II, many of my relatives even enlisted in the German army with only a small handful of Winnipeg Mennonites choosing to become conscientious objectors.

While Winnipeg is home to the largest colony of Mennonites in the world, it is also home to the largest Native colony in the world. An estimated 30,000 Natives live in downtown Winnipeg. An amazing contrast exists between Mennonite power and Native powerlessness. Mennonite pastor Harold Peters Franzen noted in *The Mennonite* (Aug. 8, 1978) that "there is probably no provincial or state jurisdiction where Mennonites are more influential than Winnipeg. Winnipeg Mennonites are one of the main components in helping elect Conservative governments."

How have these so-called "Progressive Conservatives" treated the poor? Most Winnipeg Mennonites have chosen to support the status quo at the expense of Native people and the poor. Assembly 12 should have been a time of collective repenting over our history in Winnipeg: the treatment of Native peoples, the support of Nazism, the support for Conservative parties, the rampant materialism (How many Mennonite millionaires are there in Winnipeg? How did they make their money?), the celebration of sectarianism.

Had Jesus attended Assembly 12, I believe he would have wept at the Winnipeg Mennonite story. For me (having lived there most of my life) it is a sad story of a church that has sold out its once radical Anabaptist heritage. The ancestors of Winnipeg Mennonites were brought firewood for their torture. Today's caesars brought Winnipeg Mennonites and their guests golden keys to the city. Maybe a miracle will yet happen and the golden calves that Winnipeg Mennonites have rushed into

embracing will be smashed. Our collective repentance is still a possibility. All Mennonites can choose the path that leads to peace and justice for the powerless or they can place their lot with the powerful as they seem to have done in Winnipeg. *Robert V. Peters, 13 Quia Road, Mt. Dale, NY 12763*

Say no to war

As the United States rushes off to war, not long after we were saying, "No more Vietnams," let us Mennonites just say no.

Despite Arab pleas to stay out of the Middle East, we have amassed forces there. We know that in war, bodies are returned home and hatred builds. "Paying them back" overshadows whatever the conflict was at first.

Let Christ's followers be agents of understanding, not pawns silent in calamity. Let's begin to hear the Arab and Islamic world as much as Israel's concerns. Let's reduce our need of fossil fuels and make known to our leaders and neighbors that we oppose this course.

We admired the citizens who said no to oppression in Eastern Europe. Now it is our turn to say no to U.S. intervention in the Middle East, saying yes to the God of all peoples and to Jesus, who offered himself for us all. *Eldon Epp, 309 Lynn #6, Ames, IA 50010*

Cheers for ministry inquiry

First Mennonite Church, Reedley, Calif., has made use of Ministry Inquiry Program students from Bethel College [North Newton, Kan.] for two years, Steve Friesen in 1989 and Carmen Pauls this year. The benefits for the pastors and congregation have been significant.

Both the congregation and the pastors have a heightened sense of being "other oriented" as well as deriving much gratification by the knowledge that we contributed to a young person's consideration of ministry in the church. Giving to another, encouraging another, turns peoples' gaze to the larger picture and their part in it. We were edified as we played our role in enhancing the Mennonite church's future. Our self-esteem grew and, with it, a joy in doing kingdom work.

Having an identified learner in our midst continually reminded us that learning is significant. This orientation has a spillover effect to other aspects of church life: individuals at all levels test, discover and develop their gifts. Young and old see someone like them actively searching and they in turn reflect on God's leading in their own lives.

Giving the Ministry Inquiry Program student a satisfying placement raises the chicken-and-egg question of which comes first. Are we a positive congregation because we have practiced encouraging and nurturing others, or do we encourage and nurture others because we are a positive congregation? I think the two impulses feed off each other and gain strength in the doing. By enabling, equipping and encouraging the student, we learned to do that more readily and effectively with one another.

A benefit of the Ministry Inquiry Program for leadership comes as the practice and philosophy of ministry is continually reshaped under the scrutiny of having to explain what and why something is done. When a student asks, "How do you write a sermon?" I identify and conceptualize my methodology, which might otherwise remain unarticulated. Articulation, with a view toward replication, leads to evaluation, and evaluation, hopefully, to improvement.

Having a student for the summer countered the traditional "summer slump" mentality that can pervade a congregation to its detriment. The student brings fresh energy and impetus to make things happen. Both Carmen and Steve provided good leadership resources at levels that would have suffered without their commitment: adult Sunday school electives, youth programming, worship planning, to mention a few. *Nancy Brubaker, co-pastor, Box 111, Reedley, CA 93654*

David Foncannon spent the summer of 1989 with us here at Bethel Mennonite Church. David's ability in music and art gave the church a good taste for additional ministerial staff. The spirit in which he led worship services with music often set the tone for worship.

Our youth gained confidence in David. [He showed them] how a youth minister could relate to them. Our senior citizens found in him someone who had the time and took the time to visit with them.

David also took some of my responsibilities, which allowed me to do other tasks needing my attention. With his quiet spirit he gave our congregation a feeling of confidence in someone other than its pastor. He showed and taught our congregation how to care for one another.

The congregation was challenged to see the need to help develop the gifts God has given to young adults for ministry. Out of this summer experience with David the congregation formed a committee to study the needs and benefits for additional ministerial staff. *D.A. Raber, pastor, Box 306, Inman, KS 67546*

Preserve the heartland

The article "How Much Land Is Enough?" [June 12] hurt. It hurt the farmers who have struggled for many years to improve quality at a reasonable price to the consumer. It hurt those who live in proposed expansion sites. Many have fought financial ruin in the past to save their family farming operations. After finally breaking even, these families are being sent another blow: the proposed expansion, by land acquisition, of the Fort Riley Military Base near Junction City, Kan.

The facts and issues are too many to list in a letter. But people should know that land acquisition will not only hurt the families involved but the communities around the site, including schools, churches and other organizations.

I felt that Raymond Epp's article was inferring the question, Which of the two evils is worse (farming or military expansion)? And I ask, In this day and age of hunger all over the world and world peace, how can you ask this question?

Today's farm and ranch families are concerned about taking care of God's land and the hunger issue involving God's people.

Everyone should study this subject and write their congresspeople. For more information write Preserve the Heartland, Burdick, KS 66838. *Lisa Jantzen Donahue, Route 1, Box 48, Lincolnville, KS 66858*

Air mail *The Mennonite*

Just a quick note to let you know how much I appreciated *The Mennonite* while studying Chinese in Taiwan the first half of 1990. Imagine my surprise and pleasure when *The Mennonite* arrived via air mail, thanks to the thoughtfulness of the Bethel College Mennonite Church in North Newton, Kan. That is one good way of helping overseas people keep in touch with what is going on. I hope many other churches are doing what BCMC does. *Herta Funk, 110-2425 Church St., Abbotsford, BC V2T 5K8*

Grateful for grace

A word of gratitude to Elizabeth Wenger and to you for the article "Now Grace Is Everywhere" [Aug. 14 issue]. We marveled at the needlepoint pieces by "Liz" at Associated Mennonite Biblical Seminaries when we were there a few years ago. Thanks for sharing a fresh and precious glimpse of God's grace with us, Elizabeth, both through your art and the testimonial. *Jessie and Larry Kehler, 440 Best St., Winnipeg, MB R3K 1P3*

Two kingdom commitment stories

The birth of a clown for Christ

Doug Reichenbach

I have been a bit of a clown for years. To make a pastoral point I have had myself bound and gagged, and preached at the top of a ladder or upside down. These are all a kind of "clowning," for which there is biblical precedent—like the Old Testament prophet Isaiah going around naked for three years, or Jeremiah wearing a yoke.

During my "listening" in response to A Call to Kingdom Commitments, I sensed God calling me. Christian clowning seemed to be a natural way to express



The spirit of freedom: The clown Shalom, says Doug, "freed me to raise my hands in praise to God." Here he leads the children of Pulaski (Iowa) Mennonite Church in worship.

Muriel T. Stackley



Identity: Shalom (left) and Doug Reichenbach

joy and boldness. Thus, putting together a simple wardrobe, using my wife Paulette's make-up and steeping myself in prayer, I began. My first clown ap-

pearance was at a church party. The second was during worship. Since then, my clowns have appeared on the streets here in Wayland, Iowa, at a public celebration, at a family reunion, at various church gatherings.

Clowning has nurtured within me a spirit of freedom—freedom from words, freedom to passionately express joy and praise, freedom to enter certain spaces that had seemed off limits.

Sometimes it is hard for us Christians to see where the freedom of Christ is breaking through in our lives. So it has been with me. Christian clowning has helped to free me up.

Ethereal: The clown within me that most often comes alive is named Shalom. Shalom is worshipful, ethereal. He is a healing presence, both prophetic and

evangelical. Clearly God desires Doug Reichenbach to be this as well, and I seek to be. Yet in mysterious ways Shalom helps me along the way.

Doug Reichenbach once was not particularly comfortable raising his hands in worship or doing liturgical movement. Shalom has both taught and freed Doug to do such things.

As a pastor, and not a very pushy one at that, Doug Reichenbach does not always find easy entry into some people's lives. Shalom has been welcomed with open arms into homes where Doug had never been invited.

Doug Reichenbach is inclined to be a wordy person. Shalom has nurtured Doug in the arts of silence, touch, visualization. I know that the Lord is asking me, ultimately, to be a free and bold witness (whether in the sanctuary or out on the streets) without having on "white face" make-up. For now, though, Shalom is a good guide and mentor.

Clowning is not always well-received. Some people are plainly turned off and consider it unbecoming of a pastoral leader. On the other hand, a variety of people have had something deep within them touched and softened. Children have been especially responsive. Several of my nieces, who are inclined to give only passing attention and token affection to their Uncle Doug, literally jump into the clown's arms and hug him to life.

One person wrote me, "Every time Shalom, or any of the clowns, appears it brings tears to my eyes. It makes me feel so innocent, free and vulnerable to God's Spirit." Another told me, "I've been touched by your clowning. It helps put me in the same spirit of boldness. I

wonder how I am a fool for Christ. Is it time for me to hear 'Send in the Clowns'?"

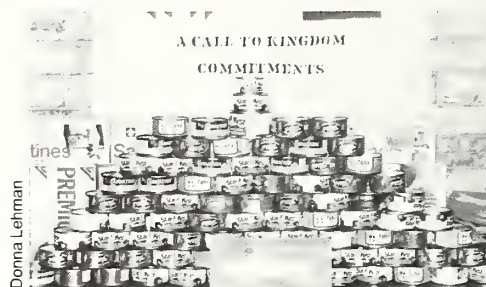
Such responses encourage me. But the important thing has been my sense of being obedient to the call of God.

Doug Reichenbach is the pastor at Wayland (Iowa) Mennonite Church.

A ton of tuna

Donna Lehman

A Call to Kingdom Commitments inspired Maplewood Mennonite Church, Fort Wayne, Ind., to cooperate with other city churches in collecting a ton of tuna and crackers to feed the hungry. In a worship service someone told a children's story that included the Bible story of Jesus multiplying the



Donna Lehman

loaves and fishes to feed the multitude and that explained the project.

The church gave lunch-size sacks to each family to take home as a reminder to bring tuna and crackers the following Sunday. On each sack was a picture of a fish and crackers, plus a written Bible verse.

When the people brought the sacks back with food, the cans and boxes were stacked on a table for the project under a kingdom commitments banner. People took the bags back home and brought more tuna and crackers each Sunday during Lent.

The Fort Wayne-area churches gathered 5,514 cans of tuna and 2,240 boxes of crackers. Children enjoyed the weekly challenge of multiplying food collected.

Donna Lehman lives at 3213 Ponema Court, Fort Wayne, IN 46815.

Wise as a serpent, innocent as a dove

David Morrow

My wife, Irene, and I have served here in El Salvador with Mennonite Central Committee for four years, working with a small Evangelical congregation. I have taught Bible classes, trained Bible teachers and worked with a small agricultural cooperative. But more important is what we have learned from the people and their faith.

The people of our church and community have suffered much in the 10-year-old Salvadoran civil war. The bullet holes in the roof and walls of our church symbolize that suffering.

Like the members of our church, the rural poor or "campesinos" (peasants), have been the victims of the war. Of the more than 70,000 people who have died in the war, most have been campesinos; the vast majority of them have been killed by the military. The military believes that by destroying the base of support among the campesinos, they can defeat the rebels. Soldiers view the poor with suspicion. Suspect guerrilla collaborators are captured, tortured and sometimes killed.

As I read the Bible here I discover that the same was probably true in Jesus' day. The New Testament is filled with incidents of interrogation. Whenever I see a Salvadoran being questioned, I am reminded of how the parents of the man born blind responded to interrogation by synagogue authorities: "We know that this is our son and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes" (John 9:20-21). Stay calm; speak politely; reveal nothing. It is a way of survival for campesinos of any age.

But the campesino most interrogated in the Bible is Jesus himself. First he is questioned repeatedly by unofficial religious authorities such as the Pharisees, then by the Sanhedrin and finally by the Roman governor. With these last interrogations came beatings, torture and condemnation to death. Jesus told his disciples they would receive the same treatment, and he counseled them how to react (Matthew 10:16-20). They should be "wise as serpents and innocent as doves," remain calm and trust that the "Spirit of their Father" would give them words to answer their interrogators.

Interrogated and tortured: About a year ago, our church gathered to study this passage and pray. A neighbor, "Roberto," had been captured by the Salvadoran military. The soldiers took him to the local command post, where they accused him of being a guerrilla, interrogated him, beat him and stuck knives in his neck. The local commander then sent Roberto to battalion headquarters, where he was tortured with electrical shocks. They transferred him to a security police unit, where interrogators tortured him and threatened to hang him if he did not give them the answer they wanted. Roberto said that he could not tell them something that was not true. On the fourth day of his detainment he was released through intervention of the International Red Cross.

In fact, he had already been released when our church assembled to pray. But we did not know that. We turned to Scripture. We prayed. We prayed that Roberto would be innocent as a dove, that he would tell the truth. We prayed that he would be wise as a serpent, that he would not be trapped by his words. The military often promises to release detainees if they accuse neighbors of guerrilla collaboration. If Roberto blurted out a false accusation under torture, his

neighbors might be captured. God heard our prayer before it was spoken, and the Spirit gave Robert words to say; no one in the community was captured after his release.

As I sat in the prayer meeting I realized I had never prayed in the United States for someone who was being interrogated and tortured. But these were realities of Jesus' world and are realities of the world in which Salvadorans live today. In fact, countless similarities exist between first-century Palestine and 20th-century El Salvador. Like Palestinians then, Salvadoran campesinos plow their fields with oxen (Luke 14:19), sow their crops by hand (Mark 4:3) and draw their water from wells (John 4:7). They also endure repeated interrogations, risk torture to do the will of God and often end up dying for their faith. It is not surprising that when campesinos hear Scripture, they hear it as if God is speaking directly to them.

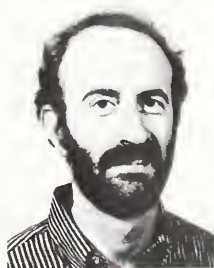
This is one message of liberation theology: God speaks directly to the poor and oppressed, and Scripture should be read from their context. When I was in seminary this claim was controversial. Some biblical scholars insisted that Scripture must be understood from the historical context of the writer, while liberation theologians said it should be interpreted from the context of the poor today.

This debate obscures the reason I should listen to the poor. I accept that it is necessary to understand the historical context of the writers to interpret Scripture. But the poor can do this better than I. I learn about the biblical world through academic study; Third World poor people live it. What I know intellectually, they know experientially. And out of that experience they speak to us perceptively and prophetically the Word of God. That is why we should listen to the poor.

Steadfast faith: If we ignore the poor, we ignore one of the basic facts of Jesus' historical context. The poor and uneducated largely accepted Jesus; the rich and learned rejected him. As Jesus himself said, "I thank thee, Father, Lord of heaven and earth, that thou has hidden these things from the wise and understanding and revealed them to babes" (Matthew 11:25).

Among these "babes" were Jesus' own disciples. The Pentecost experience filled them with understanding and courage. When the religious leaders and scholars of Jerusalem captured and interrogated them and "saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered" (Acts 14:13).

I have seen that boldness many times in common, uneducated Salvadorans. I have wondered what makes them so confident in stressful situations. What makes them so wise and innocent? It must be a steadfast faith that the Spirit is giving them the words to say and the courage to say them. Perhaps the most important thing I can do in El Salvador is listen to the Spirit.



David Morrow is from McKenzie, Tenn. He and his wife, Irene, most recently lived in Dardanelle, Ark., where David was pastor at Gum Springs Cumberland Presbyterian Church.

editorial

Where did CKC take us?

A Call to Kingdom Commitments has become a household phrase for General Conference Mennonites. Sept. 16 marked the official completion of this "development plan," the first of its kind in our 130-year history. We started it at our triennial sessions in Saskatoon in the summer of 1986. We launched it with Commitment Sunday in April 1987. Now we can look back on it. How will history describe it?

Some things we can measure. About 13,000 of us in 267 congregations made a new statement about our commitment to Jesus Christ in connection with CKC. We promised to pray and work and give. In addition to about \$5 million worth of volunteer activity prompted by CKC, we 13,000 gave \$5.5 million, short of the ill-advised goal of \$17.5 million. Nevertheless, previously unbudgeted funds have now been distributed to 75 of the 100 projects agreed upon by representatives of all our area conferences. Some of the projects were combined. Details are in a final report sent to participants. An evaluation summary is in the Sept. 11 issue of *The Mennonite*. (For a copy of the report or the summary, write to CKC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, or Box 347, Newton, KS 67114.)

Some things we cannot measure. What was the effect of the commitments to prayer and service of the 13,000? What were the results of the prayer retreats, the spiritual life celebration, the worship leading at area conferences, the devotional resources—all prepared by CKC's Spiritual Emphasis Committee? In what ways are we now more aware and recommitted to our stated four conference goals? They are

- evangelize,
- teach and practice biblical principles,
- develop and train church leadership,
- achieve Christian unity.

CKC called people to listen to God with new intention. One testimony of the results is Doug Reichenbach's on page 430 of this issue. Another testimony is Hazel Giesbrecht's from Clearbrook, B.C. In direct response to CKC, Hazel decided to act on her longtime dream and become a foster parent.

Another testimony is Erlene Unruh's five-stanza hymn written for CKC. It closes thus: "Gracious God,

come fill our being/ As we give ourselves in praise./ Source of life and love and learning/ We will serve you all our days."

Another testimony is Duane Ruth-Heffelbower's. CKC came along at the same time he was deciding to close his law practice. His participation in CKC was part of that process. He went to Associated Mennonite Biblical Seminaries in Elkhart, Ind., for seminary training, and then with his wife, Clare Ann Ruth-Heffelbower, helped plant a church (in Clovis, Calif.) funded by CKC.

Another testimony is Jake Klassen's from Coaldale, Alta. "Our [CKC] pledges have not hurt our annual church budget," he said. "Our pastor preached commitment, and the money came."

Kickoff balloons: As one of the 13,000 who participated in CKC I affirm this unique chapter in our history. Perhaps a CKC was needed in an age when denominational loyalty is less of a given. As many voices clamor for our prayers and time and dollars, the church we belong to seemingly has to attract special attention to itself. Our own organizations, it seems, need to ask for loyalty, for support. Gone are the days when we first of all prayed and served and gave to *our own*.

I am skittish about the authority and hierarchy that characterizes other groups within Christendom. But I covet the staunch identification (and loving criticism) of a constituency that knows it belongs to its particular denomination and supports it without continual reminders and requests. I prefer the quiet, "first day" offering rather than kickoff balloons, refrigerator magnets, bookmarks and glossy literature that were part of CKC.

Rather than another CKC I prefer that we be saturated with a theology of stewardship. I wish that we would all tithe first of all to our local church and to the denomination to which we belong. I long for the day when our organizations will receive the first fruits of our time and prayer and dollars. I'm sad when we and our dollars are seduced by other people's flashy success theologies, so readily available in North America.

CKCs are quick fixes that rev us up. What we need is a theology of stewardship. The alternative is to put our organizational house in order and prepare to die (2 Kings 20:1). *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:19 OCTOBER 9, 1990



*Embrace the world,
proclaim Christ.*

Inside:

**Hubert Brown's
vision for mission**

Who is an MVSer?

**Don't let fear
stop you**



Faith Mennonite Church in Minneapolis reaches out to inner-city children.

PROLOGUE

For the Commission on Home Ministries, featured in this issue, the 49th parallel between the United States and Canada is often invisible. "I work both sides of the border," says Robert Hull, referring to his portfolio of peace and justice issues. Hispanic and Chinese ministries, Living in Faithful Evangelism (LIFE) and Mennonite Voluntary Service also blur the border. North of the 49th, the Conference of Mennonites in Canada does the administrating through its Congregational Resources Board. Though Native Ministries (Canada) is separately organized from



Dave Linscheid

A home ministries moment: Left to right, Les Tolbert, Markham, Ill., consultant for African-American leadership development; Marilyn Miller, Boulder, Colo., secretary for evangelism and church development; Hubert Brown, North Newton, Kan., executive secretary; Zandra Guete, Hesston, Kan., participant in Mennonite Central Committee's Urban Community Development Summer Service Program; and Violeta Ajquejay, North Newton, Kan., administrative assistant for Hispanic Ministries, examine *Many Peoples Becoming God's People* buttons.

Mennonite Indian Leaders Council (U.S.), the two groups interact, and staff go back and forth. At this point only registration for the military draft and African-American ministries are uniquely U.S. agenda.



Read about the varied work of CHM. Chances are good that it has a niche into which you fit as many peoples continue to become the people of God.

The next issue of *The Mennonite* will feature Mennonite history. *Muriel T. Stackley*

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Cover: Stephen Wunrow took the photo in August 1988 on the occasion of the commissioning of St. Paul Mennonite Fellowship by its parent congregation, Faith Mennonite Church, Minneapolis.



THE MENNONITE

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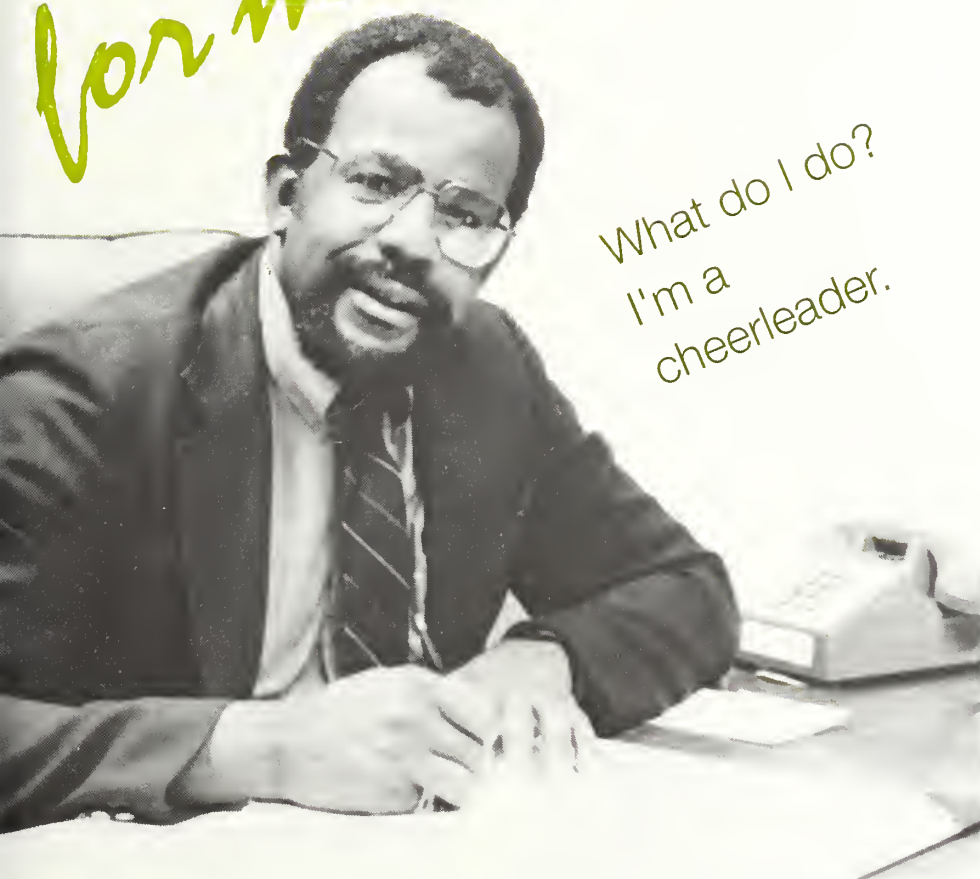
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A vision for mission

What do I do?
I'm a
cheerleader.



Hubert L. Brown

What do you do at the General Conference headquarters?" he said.

I told him about the various departments we have in the Commission on Home Ministries: Mennonite Voluntary Service, peace and justice, Hispanic ministries, evangelism and church development, Chinese ministries, African-American leadership development and our partnership with Mennonite Indian Leaders Council.

But this college student said, "I mean, what do *you* do?"

I thought for a moment, You mean besides being supervisor-enabler-coordinator-administrator of CHM staff and program? "I'm a cheerleader," I quipped.

I see my role as helping create a vision for mission. Mission is essential to the church.

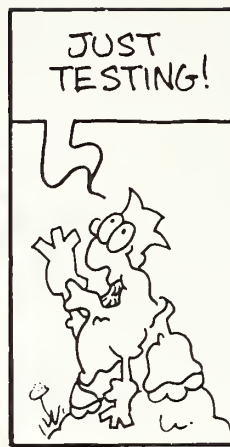
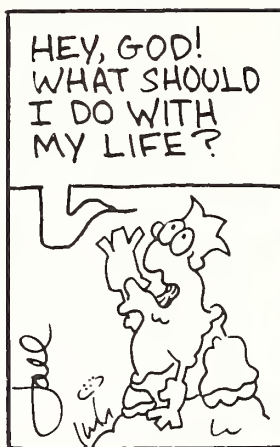
The word "mission" comes from the Latin word "missio," meaning "send." As Christians we are sent by God into the world as ambassadors, stewards of the gospel. Mission is our central task. It is our attempt to be faithful to the Good News of our Lord Jesus Christ. Christ calls us to proclaim good news, to alleviate suffering, show compassion, overcome oppression, foster justice and peace, care for the earth, seek life in wholeness for individuals and for the community.

This past year I traveled to 32 places and preached 93 times on this theme. I want to see every General Conference Mennonite congregation become a mission congregation. How?

To become a mission congregation, members must first affirm that mission is essential. Our call as believers is to engage the world. Our call is to embrace the world, to proclaim Christ. We participate in the ministry of Christ by sharing the love with which Christ loved us.

Second, a mission congregation needs to affirm the nurturing character of the church. Worship, teaching, preaching, fellowship, service are essential and

Pontius' Puddle



© Joel Kaufmann

A vision for mission

must be renewed and strengthened. However, a danger lurks here. Congregations can become too inward-directed rather than having an outward mission focus. When the group becomes too inwardly focused, it becomes nothing more than a maintenance organization. The group must guard against operating as a 475-year-old country club for "members only."

I want to see every General Conference Mennonite congregation become a mission congregation.

Third, we become a mission congregation by identifying our arena of mission. The congregation must find a hurt and heal it, find a need and fill it. The congregation is more than good people who come together on Sundays and at other times. The congregation is a group that gathers for inspiration and scatters to meet the needs, hurts and hungers of a world alienated from God. The church is called upon to minister to the pains of those who are voiceless and powerless. The church is called to witness to Christ in our world, beginning at home.

If yours is a mission congregation, you will discover that God has given you tremendous resources, talent and potential. You have what it takes. In

speaking to congregations all over North America, I have seen people of promise, people with great potential to share God's love at home and abroad.

I am encouraged by what I see. I'm excited at the way General Conference Mennonite Church youth are responding to the Word of God and the call to service. This past summer 1,035 people engaged in mission through Service Venture in redemptive ministries of caring and sharing. They proclaimed the Good News of Jesus Christ. The Commission on Home Ministries provides resources for many different groups and individuals who are responding to our call to mission.

I want to see that happen more in our conference. We in the Commission on Home Ministries have a vision for mission. It is a vision of a renewed commitment to mission. It is a challenge to us as a General Conference Mennonite Church to use all our resources in being what God has called us to be. We say we are a people of mission. We need to demonstrate it. I feel good doing what I'm doing: helping create a vision for mission.

I affirm these words of Swiss theologian Emil Brunner: "Mission work does not arise from any arrogance in the Christian church. Mission is its cause and its life. The church exists by mission, just as fire exists by burning. When there is no mission, there is no church; and where there is neither church nor mission, there is no faith."

Hubert L. Brown, 2907 Bluestem Court, North Newton, KS 67117, is executive secretary of the Commission on Home Ministries.

Hard questions and an invitation

Look forward to LIFE

Marilyn Miller

Case study: Ken and Rita Ashman joined the Mennonite family five years ago after reading *Living More With Less* by Doris Janzen Longacre.

"Mennonites have the solution, the doctrines, the tools, the depth for what the world needs," says Ken. He and Rita dream of planting new Mennonite churches. Their home congregation in Paso Robles, Calif., is encouraging them in their dream. In August they left their home and a lucrative job in California to enroll in the pastoral ministries program at Hesston (Kan.) College. While in school they plan to do more than study. They want to actively reach out and express the joy of God's reign in their contacts. They are eager to complete their training so that they can go out in the world and plant churches.

I often wonder why new converts to Anabaptism are more interested in sharing that faith than are many born into this rich heritage.

Do we who were raised Mennonite take our faith for granted? Has the slander we have suffered over the years (because of, for example, pacifism) made us trust primarily those whose names we recognize? Do we instinctively fear "contamination" by bringing in "all kinds of people"? Are our church communities based on relating to others of our own background rather than on following Jesus, who reached out to all kinds of

people? Are we reluctant to share God's good news because we aren't sure how to do this?

Herb Miller, a church growth consultant, says that about a quarter of the people in churches have negative feelings about evangelism. Another 25 percent are apathetic. They feel evangelism is fine for other people in the church, but it's not for them. However, 0.5 percent of



Dave Linscheid

Evangelism is an investment: Jim Egli, pastor at Flanagan (Ill.) Mennonite Church, is coordinator of LIFE.

the church have the "gift of evangelism" and practice it. Another 49.5 percent think the church should work at evangelism but they do not know how to.

I am excited and hopeful about a new process called Living in Faithful Evangelism. LIFE is designed to help us be comfortable, confident, motivated and natural in sharing the abundant life that can come through a relationship with Christ and the church.

What is LIFE? Living in Faithful Evangelism is a three-year congregational growth process. It combines prayer, study, planning, relating and action. It enables a congregation to fulfill the Great Commission in its community.

The "Life Line" shown on the next page gives the events and themes emphasized during the three-year process.

Living in Faithful Evangelism is a joint project of the General Conference Mennonite Church and the Mennonite Church. It has been adapted for Mennonites from *Passing On the Promise*, a Church of the Brethren project.

What can LIFE do for your congregation? It can encourage your growth in God's image as you increase your vision and desire to be a "body of Christ." It can help your congregation reach out to those in need of the life Christ brings.

LIFE will help you find natural and effective ways to invite people to be in touch with your church.

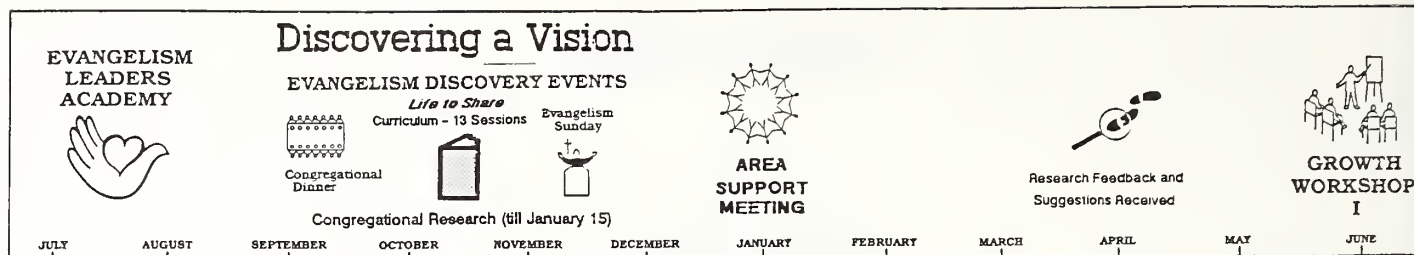
You will discover methods to assimilate new people within the life and ministry of your church.

LIFE provides an effective approach for discipling and training new believers.

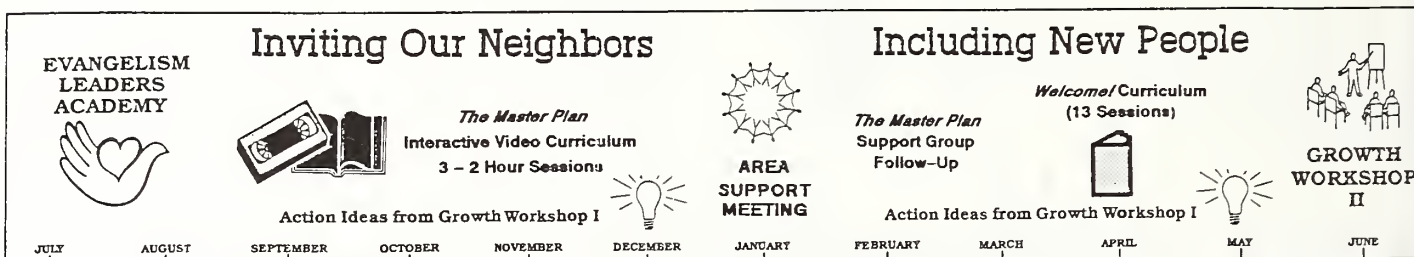
What is already happening? The pilot program of the Church of the Brethren has gone through the three-year cycle. Congregations that did not enter the process had a 7 percent decline in membership additions. The churches

THE LIFE LINE

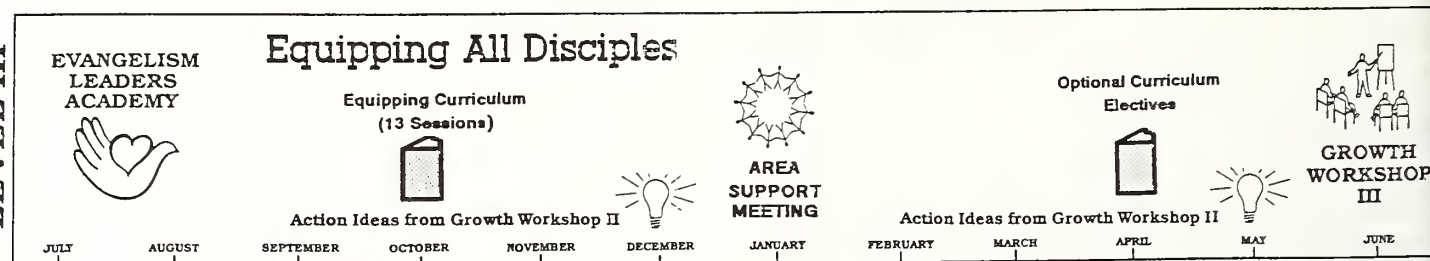
LEVEL I



LEVEL II



LEVEL III



involved in the process had an average 16 percent increase in membership additions. This is a 23 percent difference in membership additions between congregations involved and those who chose not to get involved in the process.

The six churches involved in our LIFE pilot program are giving positive reports. One pastor writes, "The key word for me is ownership. The process has given our congregation a shared mission for growth and outreach. It is no longer only the vision of the pastor or leadership. Right now we are all dreaming, planning and working together in response to Christ's call to reach out."

The pilot program in central Illinois began in 1989. Participating churches in the Mennonite Conference of Eastern Canada have begun this year. Western District congregations will have the opportunity of entering LIFE in 1991. Pacific, Eastern and Central Districts and the Conference of Mennonites in British Columbia will encourage their churches to enter in 1992. Northern District and the central provinces of Canada will be looking into the possibility of beginning in 1993. I hope that the three-year LIFE process will be completed in all churches that desire to be

involved in it by 1997. This means that 1994 will be the final year churches can enter the process.

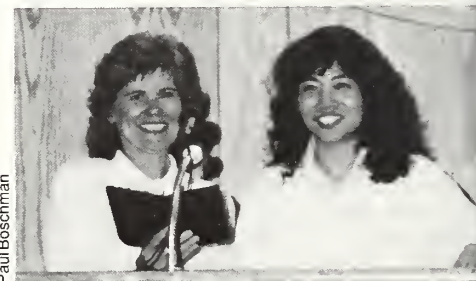
How much does LIFE cost? A congregation's total financial cost is approximately \$850 (U.S.) per year. The major cost is sending the coordinator and pastor to the annual Evangelism Academy. Other costs include curriculum and contributions to help defray overall and regional LIFE expenses.

According to the Institute for American Church Growth, church members give 2.8 percent of their annual income, which means if you gain one new member whose annual income is \$32,000 your church could have an additional \$896 in financial support per year. For theological and people-oriented reasons, as well as economic reasons, evangelism should be seen as an investment rather than an expenditure.

How do congregations become involved in LIFE? Individual congregations enter the LIFE process after the district/province they are in endorses it and appoints area coordinators and an area-implementation team. Interpreters are then appointed who visit the congregations in the district/province to talk about the vision and process of LIFE. At that time each congregation decides whether to join the process.

The reason for having congregations join LIFE area by area is to provide support, motivation and accountability.

On the first Tuesday of every month LIFE staff and council fast and pray. You are invited to pray with us that the LIFE process will be an instrument of God to bring new life to our General Conference Mennonite churches and to the world.



Marilyn Miller (left), 2000 Dartmouth, Boulder, CO 80303, is secretary for evangelism and church development for the Commission on Home Ministries. Here she is with Mandy Fung at the San Francisco Chinese Mennonite Church.

47 students in nine locations

Leaders Train for Hispanic churches

Marco Güete

Hispanics represent the fastest-growing ethnic group in the United States. The Anabaptist Biblical Institute at a Distance is one way that Hispanic Mennonites are working to reach these people with the gospel. Now in its third year, the institute met in Nashville, Tenn., the first weekend in September for its second annual retreat.

The institute, under the Commission on Home Ministries, trains future Hispanic leaders and is a link between members of Hispanic churches and their pastors. Participants at the retreat included students, teachers and local directors from Dallas, Chicago and Philadelphia as well as staff from Newton, Kan. I began the retreat with words of welcome and emphasized the Hispanic church's need for leaders with a good biblical training.

Gamaliel Falla, who is in charge of the Chicago study center, spoke on "Jesus, Our Model in Service." He called for a rededication to Christian service. Our students have all kinds of academic preparation. We heard from people liberated from drug dealing or drug use as well as from people who had left their country under death threats.

"I was working as a judge in several cities of Colombia, but judges are targets for the cartels," lawyer Oliva Prieto said. "One time two men came to my office and told me I had to leave in eight days or they would kill me. This was because I was against selling young girls and married women to prostitution agents."

I spoke on "Jesus, Our Model as a Disciple." Seeing people from different Hispanic races and cultures praising God together under the umbrella of the General Conference Mennonite Church inspired me. These pastors appreciate each other and share their pulpits with each other during the year.

Margaret Ediger, co-pastor and director of the study center in Dallas, spoke on "Jesus, Our Model in Vision." She said, "I always asked the Lord to allow me to be a pastor of a Hispanic church before I retired, and the Lord has answered." It is easy to see the understanding between her and church members. People embraced her.

Anabaptist theology: The Anabaptist Biblical Institute was a dream of Alberto

Quintela in 1985 while he was Hispanic Ministries consultant. The Hispanic Ministries Reference Council and the advisory committee (made up of the Spanish-speaking pastors) guided the formation of the institute. Now nine study centers include 47 students and seven teachers.

Writers are preparing textbooks in Spanish about Anabaptist theology and

in the institute.

In the moment to say good-bye after the retreat, a student from Dallas came running to the Philadelphia van and said to another student, "This camera I have was a present from my mother. It's like a treasure for me, but I want to give it to you to remember me." I know the person who gave the gift. She has limited resources.



Violeta Aquejay

Praising God together: Jazmin Falla leads children in a song during worship at the Anabaptist Biblical Institute at a Distance retreat.

New and Old Testament. Seminars help teachers become certified. Our 13 Hispanic congregations need the institute. We also receive requests from other Anabaptist Hispanic groups. English-speaking churches with Spanish-speaking members interested in biblical training may use the program. The study plan is designed to operate by residency or by correspondence.

Our goal is to prepare leaders for the Hispanic Mennonite peace churches of the future. In one of our many meetings Rafael Peralta (from Lansdale, Pa.) said, "We want to establish Hispanic Mennonite churches with a strong Anabaptist mind."

This is what we began doing 10 years ago. Today we are harvesting the fruit. I am part of the results. The leadership training program helped me go to college and seminary. This program, under the Hispanic Ministries office, is the second step for students who finish the training

I still have in my mind the picture of our farewell: Margaret Ediger, with her white hair, driving a van full of students back to Dallas with a sign on the back that read "Iglesia Menonita Comunidad de Esperanza"—Community of Hope Mennonite Church.

For more information about these programs, contact the Hispanic Ministries Office, Commission on Home Ministries, Box 347, Newton, KS 67114.



Marco Güete is secretary for Hispanic Ministries for the Commission on Home Ministries.

This group has one thing in common: a desire to serve.

Who is an MVSer?



From left: Erin Stufmann, Cameron Frey and Mary Beth Wall draw illustrations of their faith journeys.

The volunteers sat in a large circle, singing to the accompaniment of an acoustic guitar. This morning session of Mennonite Voluntary Service orientation had brought them together at Camp Mennoscah near Murdock, Kan., in August.

In the background, leaves rustled and sunflowers bobbed in the breeze. The air smelled like dry grass. Light gusts of wind lifted off the Ninnescah River and cooled the warm faces of the volunteers.

These "faces of MVS" were young and old, wrinkled, dimpled, whiskered and tanned. The bodies were lanky and thick, matronly and muscular and well-equipped with arms to hold babies or paint houses, legs to run, hearts to love. In this group of 28 was one common denominator: a desire to serve.

Who is an MVSer? An MVSer is the college graduate, the retired farmer, the female carpenter, the male school-teacher. MVS, a program of the Commission on Home Ministries of the General Conference Mennonite Church, can put anyone to work.

MVS holds orientations four times a year, although some volunteers begin their assignments before attending an orientation. During this orientation week some MVSees told me their reasons for wanting to spend the next year or two in service, earning a paltry \$40 to \$50 personal allowance per month.

Several cited college experiences as the impetus for wanting to serve. Goshen (Ind.) College requires its students to spend one trimester doing service in another culture under a program called Study Service Trimester, or SST. Dawn Kaufman said, "I've grown up in rural white America and I didn't know what it meant to struggle until I went on SST.

Through classes I've taken at Goshen I've realized how much oppression there is. I want to live in the midst of that so I can feel it, too. I want to gain a view of how other people live and feel and what life is for them." Kaufman's assignment is teaching at Chicago Mennonite Learning Center.

Kent Unruh of Newton, Kan., said he spent two years in college and became disillusioned with formal learning. His MVS assignment is working with Hispanic youth in Chicago. His green eyes alive with curiosity, he offered this explanation: "I'm going into VS because I want to learn. I want to learn anything I can get my hands on."

Cameron Frey investigated different agencies that could link him up with the Victim-Offender Reconciliation Program. "I had heard of VORP and was excited about doing it or at least learning more about it. I applied to several agencies, and my best offer came from MVS," he said. A graduate of Canadian Mennonite Bible College in Winnipeg, Frey will be a VORP coordinator in St. Paul, Minn.

In another part of the country, Mary Elias has the assignment of working as a carpenter with Mennonite Housing Rehabilitation Services in Wichita, Kan. The daughter of a Canadian farmer, she said she learned some building skills from her father. She also worked as a finish carpenter and now does everything from painting to installing ceiling joists and roofing. "Roofing," she said, smiling shyly, "is one job I kind of like."

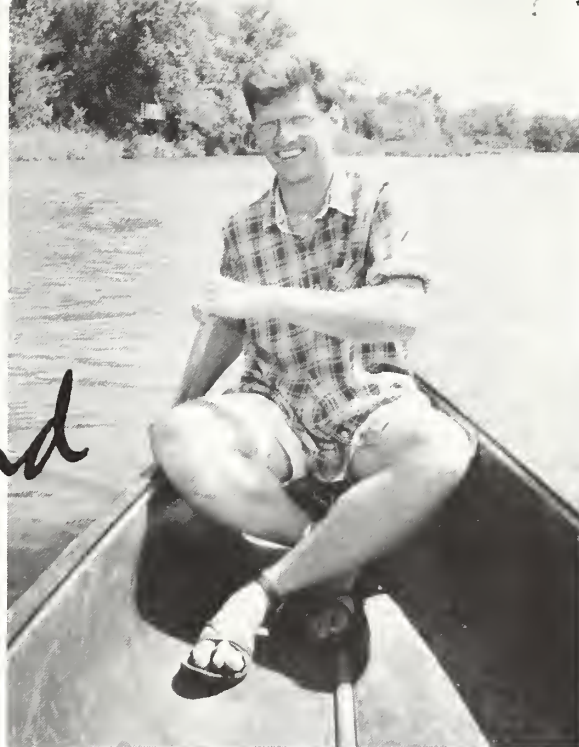
Also part of the Wichita MVS unit are Walter and Lois Fenton, retired farmers from Philadelphia, Mo. Prior to this assignment they were MVS workers at a Christian camp for three years. They returned from that stint and within



Serving the servers: Julaine Goering (left), Melva Krehbiel and Lorene Goering, members of Eden Mennonite Church, Moundridge, Kan., prepare meals for MVSees at Camp Mennoscah.

Navigate around sandbars

Beth Hege



Beth Hege

This administrator wants to live a responsible lifestyle.

'I'm not an extrovert': Reimer

Miles Reimer stepped into the slender canoe and, using the long wooden paddle, launched the boat from the muddy shore of the Ninescah River. "I'm not an extrovert," he said, as if to inform me that our scenic interview on the river would require prodding on my part. Miles is the latest addition to the Mennonite Voluntary Service staff and serves as associate director in Canada with an office in Winnipeg.

Once on the river, however, Miles talked freely about his new position with MVS and his personal goals. "I have some big shoes to fill," he said, speaking of his predecessor, Charlotte Siemens, formerly of Winnipeg.

Miles explained how he first became involved with voluntary service nearly seven years ago. At that point he left college because he "realized school didn't fit in with what I wanted to do. I wanted to help people." He accepted a two-year position with Mennonite Central Com-

mittee, working in an after-school program for children. Another term with MCC placed Miles as a houseparent for a boys' group home. Before his term was completed, however, the home closed and Miles spent the remaining six months as a caseworker for a mediation service in Saskatoon.

At 27, Miles went back to school to earn a degree in theology from Canadian Mennonite Bible College, Winnipeg. He completed the degree this spring and went to work with MVS almost immediately. "I graduated from CMBC on April 28," he said, "and on April 29 I was in Newton, Kan." [for job orientation at General Conference headquarters].

We hit a sandbar on the river, and I noticed Miles had brought only one paddle. I watched him navigate the canoe, skillfully stirring the water on each side until the current of the wide river again carried us on.

Miles' working both sides of the canoe

seemed an appropriate metaphor. When he said, "I am not an extrovert," he added, "but I enjoy getting to know people." When he said his job kept him away from home more than he'd like, he noted, "but new friendships and learning to understand the work of churches and service agencies is rewarding."

Miles cited one other drawback of his job. "I'm getting paid enough to have to pay taxes for the first time in seven years," he laughed. Most rewarding about his job, he said, "is when people call me, already interested in MVS, and I can talk to them about it. It's exciting to see people processing that decision."

Miles likes to canoe. It suits him well. The paddle dipped in and out of the water almost silently as we floated along. "I struggle with how the government spends the money I give them. When I earn money it is easy to live a lifestyle that offends the poor and uses up natural resources," he said.

Who is an MVSer?

months were inquiring about openings in Mennonite Housing. According to Lois, "Chuck [Neufeld, MVS director] was visiting, and Walter just asked out of the clear, blue sky if there was any carpentry work to be done in Wichita. Now here we are." Walter, who is 70, said that MVS "keeps you young. You're only as old as you think you are." Lois, 68, agreed.

When prodded, some of the volunteers admitted to some anxiety about their assignments. "Moving to a new job in a new city and a new house with people I don't know...it's all looming up pretty big," said Frey.

One of the purposes of MVS orientation is to ease those fears through fellowship, role-playing and frank discussion about life in the city and unit.

Some MVSeers voiced their expectations about how this term of service will affect their lives. Kaufman said, "I want to broaden my view of the world. This is not just a one-year thing to do and then go back to living in white America."

"I would like to be able to look back and see this as a time of growth in my personal life," said Elias, who began her term in June. "I have realized lately that I need to take more time with the people that I work for. We work for a lot of older people," she said, then described

the plight of a handicapped woman for whom she works. "It struck me that maybe I could do something for her. I started to make plans for what I could do and how I could be a companion to her, even off-hours," she said.

Interaction with others is often gratifying for the volunteers. "It's when you're working for a client and you can sense—you can hear the appreciation—they have for the work, just to see what it means to them to have someone help them," said Elias. "I think those are the rewards."

Beth Hege is news editor of the General Conference Mennonite Church.

The treatment of Indians at Oka and Kahnawake has been racist and degrading, says the United Church of Canada. In a statement approved at its 33rd General Council, the church condemned the use of force in the attempt to seize the disputed land at Oka and "the unnecessary loss of life." It also lamented the state of siege that restricted the passage of food, medicine and people, and it criticized Ottawa for not becoming involved in the crisis earlier. The first nations should be equal partners in any constitutional discussions and should be involved in "any process of redefining Quebec's future," it said. (from the *Toronto Globe and Mail*)

"We [writers] are at war with the forces of ignorance, apathy and sloth," said George Neavoll at the Mennonite Writers' Conference held Sept. 21-23 at Hesston, Kan. Neavoll, editorial page editor of *The Wichita (Kan.) Eagle*, addressed the topic "Make Them Think: Writing for the Video Generation" in his keynote speech. The conference also included three worship periods, an editors' roundtable and 20 workshops. One hundred fifteen people registered for the conference, some from as far away as California, Ontario and Virginia. Tentative plans are for the next U.S. Mennonite writers' conference to be held in October 1992 in the Fresno-Reedley, Calif., area.

NEWS

In a refugee camp between Jordan and Iraq

MCC men stand in the gap created by war

Akron, Pa. (MCC)—In the no-man's-land between the Jordanian and Iraqi borders, Mennonite Central Committee short-term volunteers are working with evacuees from Iraq and Kuwait at Mercy refugee camp.

Mercy, originally called Shalaan 3, is located 20 kilometers (12 miles) east of the Jordanian border. The desert camp contains some 6,000 Bangladeshi evacuees. That number could swell to as many as 20,000, said Ed Martin, MCC secretary for Middle East programs, in a phone call to MCC headquarters here Sept. 11.

Martin traveled to Jordan Sept. 4 to help MCC staff coordinate response to the current refugee situation there. Several hundred thousand people have fled Iraq and Kuwait since Iraqi troops invaded Kuwait Aug. 2.

So far MCC has allocated \$60,000 (U.S.) from program and contingency funds for use in the Persian Gulf crisis. Initially MCC planned to use funds for blankets, tents and food for evacuees. But other agencies and governments are making adequate resources available to the evacuee camps, said Martin. MCC funds are currently paying for transportation and other



The New York Times reports that about 105,000 Asians are in the Jordanian refugee camps, and the number threatens to grow.

personnel costs of MCC volunteers.

MCC is accepting contributions for the work in Jordan.

Several MCC workers have gone or will soon go to Jordan to work in Mercy refugee camp for terms ranging from several weeks to possibly as long as three months. MCC volunteers will live in the camp. They will help set up tents as the camp expands, cook and distribute food and do other tasks as needed.

Doug Amstutz (Sarasota, Fla.), Jim Haaksma and Noel Nickle (both from Richmond, Ind.), MCC teachers in Egypt whose schools are not in session, will work in the camp for several weeks. Kevin Stout

(Lewisberry, Pa.), MCC worker in Bangladesh, will work in Jordan on his way back to Bangladesh after a home leave in North America. Curt Wenger (Wayland, Iowa), formerly with MCC in Bangladesh, and Eldon Wagler (Partridge, Kan.), currently in MCC orientation prior to a term in Egypt, will also work in the camp.

MCC is participating with a number of other non-governmental organizations (NGOs) in the International NGO Coordinating Committee in Jordan. Member agencies decide together how the refugee camps should be run.

The Jordanian military decides where camps will be located and are authorities in

the camps. The Jordanian government is a major supplier of food and water for the camps. It supplied bread, tomatoes and yogurt at Mercy camp when the camp was first set up. The United Nations' World Food Programme also provides much of the food for Mercy camp, including rice, oil and other foods more familiar to Asians.

Flying evacuees to their home countries is high priority. France, Jordan and the Soviet Union are making planes available for such flights, said Martin.

In a Sept. 13 phone call Martin said that 1,000 Bangladeshi evacuees left Mercy camp Sept. 12 for Amman, from which they will be flown to Bangladesh.

European nations have given \$30 million (U.S.) to the International Organization for Migration in Geneva, said Martin. This organization is coordinating flights out of Jordan for evacuees.

The *New York Times* reported Sept. 10 that 105,000 Asians are in the Jordanian refugee camps, some 50,000 of them in the no-man's-land between borders. Numbers of evacuees could continue to grow depending on the political situations, the *Times* noted. *Ardell Stauffer*

Members of the young people's fellowship of Salem-Zion Mennonite Church of rural Freeman, S.D., did a voluntary service project in Chicago for a week in July. Twelve youth and three sponsors worked at Latino Youth Inc., did various jobs, including scraping and painting a fire escape, moving materials, cleaning and remodeling washrooms, doing interior construction, tarring a roof, building a banister and laying carpet. They also met Hispanic youth in the area. Mennonite Service Venture coordinated the project.

"Our phones are ringing constantly," said William Yoltan, executive director of the National Interreligious Service Board for Conscientious Objectors, based in Washington. After years of low profile, national draft counseling organizations are teaming up to present draft training meetings across the United States to meet the demand for information. The draft registration program was reinstated in 1980 and has remained quietly in place since. Until the last two decades Selective Service's authorization expired every two or four years and occasioned an extensive review to justify its intrusion into personal liberty. Now the agency reports annually and appears before Congress only to get its appropriation renewed.

"Lift Every Voice! Death Penalty Abolition in the '90s" is the theme of the 10th annual conference of the National Coalition to Abolish the Death Penalty, to be held Nov. 9-11 in Washington. Joseph Lowery, president of the Southern Christian Leadership Conference, is the keynote speaker. For more information contact NCADP, 1325 G St. NW LL-B, Washington, DC 20005, (202) 347-2411.

NEWS

COM meeting discusses COM-CHM cooperation

Hesston, Kan. (GCMC)—Program linkages between the Commission on Overseas Mission and the Commission on Home Ministries of the General Conference Mennonite Church were topics of discussion at the COM midyear meeting held here Sept. 7-8.

A task force that met several times over the summer asked each commission to discuss two proposals for linkages relating to Chinese ministries: to provide partial funding to a Hong Kong student in North America for an internship in preparation for ministry in Asia and to design a split term for some Asia missionaries to work in Asia and in North America. Some COM members were hesitant to move in the direction of joint program funding, citing the General Conference constitution, which mandates that COM work overseas and that CHM work in North America. No decision was made on the issue.

In other business, commission members discussed the possibility of expanding mission work in Africa with Africa Inter-Mennonite Mission. They reviewed the structure for missionary compensation. Members named a search committee to find a replacement for Canadian coordinator Jake Harms, who will retire Aug. 31, 1991.

The commission agreed to a request that the General Board appoint a representative of an

ethnic minority to the 13-member commission. COM also recommended that the General Board reappraise the study-leave policy for General Conference staff. The General Board will meet in November.

Members agreed to increase the personal allowance stipend for overseas mission volunteers from \$50 to \$75 per month. They approved a status change for Scott and Mary Brubaker-Zehr, who will now serve COM as missionaries instead of overseas mission volunteers. This will extend their term in Colombia by one year.

Wilbert Shenk, director for the Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Ind., presented a workshop on models for mission in the 1990s. *Beth Hege, news service editor for the General Conference Mennonite Church*

Crisis raises CO questions

Akron, Pa. (MCC U.S.)—People are phoning Mennonite Central Committee U.S. Peace Section with questions related to conscientious objection.

"I feel happy and disappointed that there have been so many calls since tensions in the Middle East escalated," says Titus Peachey, co-secretary of the Peace Section with his wife, Linda. "I'm happy

that people want to be faithful to Christ's way of peace, even during this military mobilization.

"I am troubled, however, that it takes a crisis like this to enliven our concerns about peace issues," says Peachey. "People die in low-intensity conflict [to which] it is difficult to respond with similar urgency."

Peachey fears that the \$2 billion the U.S. government spends annually for military recruitment and promotion has been effective. "I think the dominant culture has done a good job of putting us to sleep on peace issues," he says. "When U.S. troops are not engaged in combat, we are all tempted to think that being in the army is just a way to get an education and a good job, that it has nothing to do with killing."

The crisis in the Persian Gulf region is blatantly tied to economic concerns, Peachey believes. "Resisting this call to arms may mean examining our lifestyles and working at ways to make ourselves less dependent on resources the military is willing to fight for."

In addition to providing resources to people who are thinking about the implications of U.S. military intervention in the Middle East, MCC U.S. Peace Section counsels people who have questions about military service. Current law in the United States, says Peachey, requires young men to register with the U.S. government within 30 days of their 18th birthday. They can do this at any post office. "If you are a conscientious objector and you choose to

register," says Peachey, "write on the form that you are a conscientious objector; space for this is not provided."

The section mails free copies of a "Christian peacemaker registration" form, available in English and Spanish, to anyone interested in filing a copy of their convictions with a church-related agency. "In the event of a draft these documents could provide evidence

Resisting this call to arms may mean examining our lifestyles.

of an individual's sincerity of belief," says Peachey.

Anyone with questions should contact their pastor, church conference peace secretary or MCC U.S. Peace Section, Box 500, Akron, PA 17501-0500, (717) 859-1151. *Andrea Schrock Wenger*

A MENNO (Mennonites Encountering New Neighbors Overseas) service/learning project is being planned for Colombia Jan. 26-Feb. 9, 1991. MENNO project

- needs up to 10 participants.
- is working alongside missionaries and Colombian Mennonites.
- is sponsored by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church and the Colombian Mennonite Church.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

Church-planting efforts are moving forward in Anchorage, Alaska, according to church planters Jim and Faith Carpenter. Another couple, Merlin and Wilma Classen, have moved to Anchorage to help with the new congregation, which meets at a local recreation center. As many as 23 people have attended a weekly Bible study. The Northwest Mennonite Conference, in cooperation with Mennonite Board of Missions, sponsors the effort.

Marlin E. Miller will be installed Oct. 21 as the first joint president of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. The installation service will take place at Yellow Creek Mennonite Church, just south of Elkhart. David Schroeder, longtime Bible teacher at Canadian Mennonite Bible College, Winnipeg, will give the keynote address on the theme "Pursue a Vision." Miller came to teach at Goshen Biblical Seminary in 1974, then became GBS president in 1975 and served until becoming joint president this year. AMBS is made up of GBS and Mennonite Biblical Seminary.



The Aerospace Industries Association, a trade association of 40 defense contractors, is working on at least three different strategies to prevent, overthrow or invalidate Nuclear Free Zones, according to *Windows East and West*, a Quaker newsletter. The AIA has asked the U.S. Department of Defense to consider using emergency powers to void existing nuclear-free zone laws in 168 communities and has suggested that the president issue an executive order pre-empting the local laws for the sake of national security.

NEWS

Dual-conference committee probes reasons for integration

Chicago—"Why integrate [the Mennonite Church and the General Conference Mennonite Church]?"

Like a huddle of carpenters, the 13-member Integration Exploration Committee of these two denominations met here Sept. 17-18 and sanded a statement of rationale written by George Brunk III, Harrisonburg, Va., and Richard Early, Souderton, Pa. "Could" sometimes replaced "would," indicating that Why integrate? is still an open question.

The statement favored integration. At its next meeting, February 1991 in Lancaster, Pa., the committee will create the rationale for remaining separate. "We are an exploration, not *promotion*, committee," Ruth Naylor, Bluffton, Ohio, reminded the others.

Counting the cost, for example, might be used in rationales both for and against integration of the two groups. "It's hard to be precise about cost," says Vern Preheim, general secretary of the General Conference Mennonite Church. "Some costs, such as a possible loss of financial support in the transition from old to new, are not quantifiable in advance."

The committee had invited Delmar R. Byler, chief executive officer of the corporation of the Presbyterian Church (U.S.A.), to be resource person for this meeting. Byler, a once-upon-a-time Mennonite, has

been part of two major denominational mergers: the Evangelical United Brethren with the Methodists in 1968 and the recent "reunion" of the Northern and Southern Presbyterians.

"Sometimes," he said, "you do something simply because it's right." He cautioned against assuming that the little things fall into place. "The hard part,"

Committee also listened attentively to General Conference Mennonites explain why their Canadian agenda is distinct. "The Conference of Mennonites in Canada is family," said Florence Driedger, Regina, as the group examined possible models of a new integrated organization. "We [GC] Canadians conduct business in our annual conferences. We would not want to give this up."

"I had not realized," said

The Mennonite and Gospel Herald, about ways for the constituencies to talk about integration. Committee members affirmed a joint issue of the two periodicals midway between Normal '89, the gathering at which the six-year exploration was begun, and the 1995 conference/assembly.

In the end, Jose Ortiz, Goshen, Ind., said, "Whatever you say [to inform the constituencies], say it simply and translate it into Spanish." *Muriel T. Stackley*

Results of a survey of 276 participants of Normal '89

The Mennonite Church and the General Conference Mennonite Church should integrate.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Delegates from dual-conference churches	41.3	47.8	10.9	--	--
GCMC delegates	28.1	40.6	19.8	9.4	2.1
MC delegates	22.7	44.5	23.4	6.3	3.1

Lois Thieszen Preheim, Aurora, Neb., prepared 25 questions, which she mailed to a random sample of Normal '89 registrants after the conference. The return rate was 73 percent.

he said, "comes in the mundane, legal, living together." Then, grimacing at the metaphor, he added, favoring a Mennonite integration, "You can sock us better with a rifle bullet than with a shotgun blast."

Mennonite Church members of the Integration Exploration

James Lapp, general secretary of the Mennonite Church, "the extent of this distinctiveness in Canada." (Ten percent of MCs live in Canada; 40 percent of North American GCs live in Canada.)

The committee also brainstormed with the editors of the two denominations' magazines,

The Commission on Overseas Mission is seeking applications for two openings in Mexico to work among the **German-speaking Mexican Mennonites**:

- a Bible teacher for the Bible institute
- a pastor/resource person to assist lay ministers and ordained leaders in carrying out pastoral duties.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

Eden Health Care Services, Winkler, Man., will hold three fund-raising banquets, Oct. 25-27. Manitoba's Faith and Life Male Choir will perform at the banquets. Eden includes a 40-bed psychiatric hospital, a residential-care facility for people about to re-enter the community after a period of illness, and a training facility for unemployed people. The latest division of Eden Health Care Services is the Recovery of Hope office in Winnipeg, a resource center to assist couples, families or individuals struggling with personal or family problems.

The Soviet government took the unprecedented step of suspending the regular spring call-up to the army for a month. The move appears to be in response to widespread draft dodging in a number of non-Russian republics. According to *Komsomolskaya Pravda*, the Communist youth newspaper, the army is "on the brink of a cauldron." The number of draft dodgers last year was six times higher than in 1988, the newspaper said. "The conscription law has become totally obsolete," it said. All Soviet men over 18 are obliged to serve in the army for two years. But responsibility for implementing the conscription law lies with local authorities, many of whom are under the control of nationalists sympathetic to draft dodgers. (*Transatlantic Peace Newsletter*)

Zion Mennonite Church, Swift Current, Sask., accepted 13 new members over three consecutive Sundays, May 27, June 1 and 8. Pastor Barry Lesser had guided the prospective members in faith exploration classes, and the church's deacons had visited with each person. Five of the new members were baptized.

NEWS COMMENTARY

Mennonites work for reconciliation in a divided South Africa

Nelda R. Thelin

Will Nelson Mandela be able to bring about reconciliation in South Africa? As Mennonites working with the churches in South Africa, we feel the crisis. We need wise, effective leadership.

South Africa is still the land of apartheid. Skin color prescribes one's work, the area where one lives, one's self-image. The first question asked about an unknown person is that person's color. For almost half a century this demonic system has poisoned the lives of every person living in South Africa.

How have 5 million whites contained the dreams of freedom of 20 million blacks?

The Dutch settlers came with a theology that only certain people were predestined by God to enter the kingdom. They concluded that black Africans were not chosen. Blacks were to be "hewers of wood and drawers of water."

Later the British moved in to colonize the area, followed by European missionaries. Dutch settlers with their theology of domination plus British imperialists with their military technology plus missionaries with their condemnation of African customs left Africans

struggling to maintain self-confidence.

The Europeans' hunger for land and minerals resulted in the legalized system of control called apartheid. Land and industry owners agreed that in order for South Africa to remain prosperous the laws, education system and wage levels had to reinforce the belief that Africans are inferior to Europeans. The black population had to remain servants and laborers. Any expression of revolt has been dealt with harshly by the police and army.

The price of apartheid has been heavy. The divisions between racial groups rest deeply in all South Africans' minds. Apartheid is now dying, but its tentacles will continue to ensnare people for generations to come.

But there is hope. White and black schoolchildren want to study in the same schools. Nelson Mandela can now sit down with the head of the South African government to discuss a more democratic form of government. Black, brown and white women and men can study the Bible together.

Mennonites entered South Africa at the invitation of

already existing churches, councils of churches and other church organizations. We found many dedicated, sincere Christian sisters and brothers already here.

Mennonites have worked with communities in their efforts to improve health via gardens and nutrition, to use technology

As Mennonites we join our fellow South African Christians in preparing for a new South Africa.

and education. We have worked with church leaders as they study the Bible and bring to reality its hopeful teachings.

When a youth group works for community betterment, people are hopeful. When a preschool still flourishes several years after a Mennonite Central Committee worker has gone, hope is realized. When black, brown and white church leaders take stands on issues of justice despite the constant threat of imprisonment, hope is

alive. The situation is improving. As Mennonites we join our fellow South African Christians in preparing for a new South Africa.

Yeast and salt: Can a handful of Mennonites contribute significantly to the struggle for reconciliation in this country? We hope that as yeast and salt we will be used by God's Spirit. The vision of John in Revelation 7:9 has at times seemed impossible for South Africa. But it is God's agenda.

A challenging image is that of the seed that must die so new life may appear. As we work through other churches in South Africa, our Mennonite name and organized church may seem to die. We join, support and encourage others in the ministry of reconciliation.

Even as it took the ultimate sacrifice for Jesus to break down the "dividing wall of hostility" between us and God and between people (Ephesians 2:13-15), so we, too, are called to sacrifice for unity of the body of Christ.

Nelda R. Thelin, MCC South Africa, is a member of Southside Fellowship Church, Elkhart, Ind.

If our world were a village of 1,000 people, 60 people in that village would have half the income; 500 would be hungry; 600 would live in shantytowns; 700 would be illiterate. (World Development Forum, reported in *The Marketplace*)

In a speech in 1985 on taking and avoiding business risks, real estate developer and investor Ken Good pledged \$100,000 per year for 10 years to Bethel College. He said he wanted the money split, half for establishment of a center for nuclear conflict resolution and half for up to 16 student scholarships. This summer Good told Bethel officials that he could not fulfill the second half of his \$1 million pledge. Good has reportedly taken a job as a commodities broker in New York. Bethel officials said that he apparently lost money in events that have been tied to the national saving and loan crisis. The college now seeks to keep the Kansas Institute for Peace and Conflict Resolution open. Officials hope to raise \$25,000 through a fund drive to go with \$25,000 donated by Bethel to keep it open. (*The Newton Kansan*)

A prevailing [North American] attitude is that if the people of the underdeveloped nations would hustle a bit, they would not suffer as much from poverty, says former Mexican missionary Claude Good in *Gospel Messenger*. Good observes that the Indians of Mexico, at least, work harder than most North Americans. An Indian man can carry more and sustain hard work better than the average North American twice his size. Few North Americans would survive under the conditions Indian people tolerate, Good says.

NEWS

COM staff, missionaries visit churches in north, west

Newton, Kan. (GCMC)—Five Commission on Overseas Mission staff and missionaries are visiting communities in South Dakota, Minnesota, Saskatchewan, Alberta, British Columbia, Washington state and Idaho Sept. 29-Oct. 17 to help them celebrate 90 years of overseas work by the General Conference Mennonite Church.

Jeannie Zehr, COM secretary for mission communications, and missionaries

Jonathan Larson (Botswana), Tim Sprunger (Hong Kong), Helen Baergen (Bolivia) and Ellie Loewen (Brazil) depict overseas mission outreach through story and song. The theme of their presentation is "We Seek a City" (Hebrews 11:10, 13:14).

This tour includes churches in the Freeman, S.D., area; Freeman Academy; Bethel Mennonite Church, Mountain Lake, Minn.; Grace Mennonite Church, Regina; Zion Mennonite Church, Swift Current, Sask.; Swift Current Bible Institute; Rosthern (Sask.) Mennonite Church; Cornerstone Church, Saskatoon; Peace Mennonite Church and Nutana Park Mennonite

Church, Saskatoon; Coaldale (Alta.) Mennonite Church; Menno Simons Christian School and Foothills Mennonite

Full-time associate pastor, Mennonite Church of Normal (Ill.), with responsibility for Christian education, youth ministry and music/worship planning. Professional qualifications include training in these areas, biblical knowledge and commitment to Anabaptist beliefs and skills in leadership, communication and team ministry.

Send resumé and references to Search Committee, Mennonite Church of Normal, 805 S. Cottage Ave., Normal, IL 61761, (309) 452-6622.

Church, Calgary; Kelowna (B.C.) Gospel Fellowship Church; Eden Mennonite Church, Chilliwack, B.C.; Peace Mennonite Church, Richmond, B.C.; Vancouver area churches; Cedar Valley Mennonite Church, Mission, B.C.; Menno Mennonite Church, Ritzville, Wash.; First Mennonite Church, Aberdeen, Idaho.

Mennonite Mutual Aid is seeking a **marketing research specialist**. Person will be responsible for determining how to collect information, interpret results and help in determining marketing research priorities. Candidates must have a bachelor's degree with studies in statistical applications, familiarity with research methods/functions and be an active participant in an Anabaptist-related congregation.

If interested, please contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (210) 533-9511.

Colombia '91, a summer study service program, is scheduled for July 1-Aug. 19, 1991:

- a three-week assignment alongside Colombian Mennonite youth, followed by PCNA (Program for Conscientization of North Americans), a study learning experience
- is coordinated by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church and the Mennonite Church in Colombia.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

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Europe 91B	July 1-19	Wilmer Martin, John Ruth
Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
Europe 91C	July 20-Aug. 3	Arnold Cressman, J. Denny Weaver
Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes



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Enrollment in American seminaries is rising again after declining slowly but steadily for the past five years. Enrollment at the start of the 1989-90 term reached 56,083, up 5.1 percent from a year earlier, according to the Association of Theological Schools, based in Vandalia, Ohio. The seminary output is about keeping up with the needs for new ministers in Protestant denominations, but there's a shortage in a growing number of Catholic dioceses.

For the past five years the United States has been funding UNITA, the guerrilla army seeking to overthrow the government of Angola, providing in the area of \$50-\$100 million a year. For the first time since 1986, Congress has agreed to an open-floor debate on the lethal (military) covert funding of this war. Keith Gingrich of Mennonite Central Committee asks people to urge members of Congress to cut UNITA funding. Angola has the highest amputee rate in the world, Gingrich writes. UNITA routinely targets rural water systems and health-care facilities, depriving 1.5 million people of safe water and leading to the world's highest infant mortality rate. MCC plans to place two workers in Angola in January 1991.

By a vote of 83 percent Martensville (Sask.) Mennonite Church decided to "withdraw from the General Conference Mennonite Church at all levels." Arnold Kornelsen is the pastor; Dennis Friesen is assistant to the pastor. The Conference of Mennonites in Canada appointed John Peters to be a liaison with the congregation.

RECORD

DEATHS

Martha Dorothy (Sawatzky) Nickel, 59, died Aug. 26 of cancer in Saskatoon. Among her many activities she was involved in Canadian and bi-national levels of Women in Mission and served on the CHM board for seven years. She directed MCC's Self-Help program in Saskatchewan for eight years. She is survived by her husband, Menno; a son, Jim; a daughter, Patricia, and many other relatives.



D. Dick



S. Dick



H. Dueck



H.W. Dueck



E. Sprunger



F. Sprunger



D. Falk



P. Falk



M. Sawatzky



S. Sawatzky



D. Entz



L. Entz

WORKERS

The following are General Conference Mennonite Church Commission on Overseas Mission workers.

Delbert and Susan (Mast) Dick, Silverwood Church, Goshen, Ind., have begun a three-year term with COM and AIMM. They are studying French in Sherbrooke, Quebec. In the summer of 1991 they will go to Kananga, Zaire, where they will work with STUDI-PROKA, a Christian recording studio which is a joint project of the Mennonite and Presbyterian churches. Their daughters

are Deborah and Rachel.

David and Pat (Dueck) Falk, Bakerview Mennonite Brethren Church, Clearbrook, B.C., will begin a four-year term in Brazil this fall. They will work with the leadership training seminary (CEMTE) and relate to the Mennonite church in Campinas. Their children are Dylan and Alejandra.

Helen (Redekop) and Henry W. Dueck, Charleswood Church, Winnipeg, returned to Bolivia in August. They are teaching at Baptist Theological Seminary, Cochabamba, and offer short-term study seminars in other places in South America.

Marietta (Landis) and Sheldon Sawatzky, Pine Grove Church,

Bowmansville, Pa., returned to Taiwan July 29. He is involved in leadership training and teaches at seminaries and Bible colleges where Mennonite students are preparing for ministry. She works with women's evangelistic Bible studies. Their children Rachel and Matthew returned with them; Ruth is a student at Messiah College, Grantham, Pa.

Ellen (Hostetler) and Frederic Sprunger, Salem Church, Kidron, Ohio, and Oak Grove Church, Smithville, Ohio, respectively, returned to Japan Aug. 7. They are hosts at the Japan Anabaptist Center in Tokyo and relate to the Tokyo Area Fellowship of Mennonite Churches. Their son Jon is a student at Hesston (Kan.) College.



R. Brown



S. Brown

Donna (Kampen) and Loren Entz, Zion Church, Elbing, Kan., and Fiske (Sask.) Church, respectively, workers in Burkina Faso involved in evangelism and church planting, returned to North America in early July for a one-year NAA. They and their three children—Zachariah, Mariam and Aisha—are living in Elbing, Kan.

Roland and Sophie (Schmidt) Brown, Bethel College Church,

continued on next page ➡

AIMM—African Inter-Mennonite Mission
COE—Commission on Education
MBM—Mennonite Board of Missions
MCC—Mennonite Central Committee
NAA—North America Assignment

Sexual abuse of children is rampant on Arizona Indian reservations, and an increasing number of victims and molesters are younger than 10, attorneys and mental-health workers told U.S. Sen. John McCain (R-Ariz.), vice chairman of the Senate Select Committee on Indian Affairs. McCain, who conducted the Sept. 5 special hearing in hopes of gaining support for legislation to help the victims, also was told the U.S. attorney for Arizona annually receives 200-250 complaints about child abuse on reservations. The increase in young sexual-abuse victims and offenders has been dramatic on northern Arizona's Hopi reservation, where a Bureau of Indian Affairs teacher confessed to molesting pupils in 1987.

Mennonite Voluntary Service has announced five urgent openings for volunteers aged 18 and over. The Gathering Place in Denver, a drop-in center for homeless women and children, needs day shelter staff. Social work background or experience with homeless people is desired, and the applicant must be a woman. Mennonite Friendship Manor, Hutchinson, Kan., wants an activity aide to work with older people. Community Mennonite Day Care Center in Markham, Ill., wants day-care teachers and assistants. Friendly Visitor Service, St. Catharines, Ont., needs a senior visitation worker for full-time or half-time work. Applicants should have a desire and ability to work with elderly people. Family Centre, a neighborhood drop-in center for adults and their preschool children in Winnipeg, needs a child-care worker for the nursery program. Other openings with MVS are available in education, youth services, community development, health care, peace and justice, housing rehabilitation, mental health, legal aid and other areas. Terms are one or two years. Contact Dave Orr, MVS, Box 347, Newton, KS 67114, (316) 283-5100.

RECORD



B. Neufeld



G. Neufeld



D. Eshleman



L. Eshleman



Bontrager



Waite



Elias



Estes



H. Baergen



R. Baergen



Hegge



Beachy



Burkholder



Crowe



L. Fenton



W. Fenton

North Newton, Kan., and Alexanderwohl Church, Goessel, Kan., respectively, returned from Taiwan July 30 for a one-year NAA followed by retirement. A doctor, he was medical director and chief executive officer at Mennonite Christian Hospital in Hualien. She was involved in the Meilun and Po-Ai churches and an adviser at the New Dawn Development Center for developmentally disabled children.

Beverly (Dueck) and Gerald Neufeld, Crystal City (Man.) Church, workers involved in linguistics and church planting in Burkina Faso, returned to North America July 18 for a one-year NAA. They and their children, Juanita and Jonathan, live near Manitou, Man.

Helen (Janzen) and Rudy Baergen, Charleswood Church, Winnipeg, completed their term in Bolivia and returned to

Canada July 11. They taught at the Baptist Theological Seminary in Cochabamba. Rudy joined the pastoral team at First Church, Kitchener, Ont., in September. They have two sons, Rene and Joel.

Dianna (Burkey) and Leon Eshleman, Albany (Ore.) Church, have completed their service as medical workers at Mennonite Christian Hospital in Hualien, Taiwan. They and their children, Christa, Laura and Scott, are living in Albany.

Gloria Hegge and Jonathan Beachy, Eugene (Ore.) Church and Bergthal Church, Pawnee Rock, Kan., respectively, completed their service July 18 in Kobe, Japan, where they were involved in church planting.

The following are Mennonite Voluntary Service workers. MVS is a program of the Commission on Home Minis-

tries of the General Conference Mennonite Church.

Beth Bontrager and Phil Waite, Community Church of Lancaster, Pa., and Friends Church, respectively, began one-year terms in August in San Francisco. He is on staff at the Philippine Resource Center. Her work is yet to be determined. Her parents are Buetta and Marion Bontrager of Hesston, Kan. His are Charles and Marsha Waite of Lynnwood, Wash.

Kim Burkholder, Orrville (Ohio) Church, began a one-year term Aug. 13 as a teacher at Chicago Mennonite Learning Center. Her parents are Ann and Richard Burkholder of Orrville.

Melanie Crowe, Tiefengrund Rosenort Church, Laird, Sask., began a one-year term July 1 as a child-care worker at Beatrice (Neb.) Day Care Center. Her parents are

Douglas and Lisa Crowe of Laird.

Mary Elias, Evangelical Mennonite Mission Church, Winkler, Man., began a one-year term June 18 as SWEAT work camp leader and carpenter in Wichita, Kan. Her parents are the Peter A. Eliases of Winkler.

Laura Estes, Evangelical Free Church, began a one-year term Aug. 22 as a food service worker at Friendship Inn in Saskatoon. Her parents are Arthur and Joy Shellenberg of Bozeman, Mont.

Lois and Walter Fenton, Pea Ridge Church, Palmyra, Mo., began one-year terms Feb. 5 in Wichita, Kan. She is a program assistant at The Lorraine Center. He is a home repair worker with Mennonite Housing Rehabilitation.

Cameron Frey, St. Jacobs (Ont.) Church, began a two-year term Aug. 28 in St. Paul,

Applications for the Intermenno Trainee Program are being accepted by Mennonite Central Committee. The program places North Americans, ages 19 to 27, in Europe to live and work for a year. Application deadline is Jan. 15, 1991. The program begins in mid-August. For application forms or more information contact MCC, Box 500, Akron, PA 17501-0500, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Representatives from over 40 denominations and parachurch organizations met in Ottawa last May for a consultation on evangelism. Initiated by the Task Force on Evangelism, a ministry of the Evangelical Fellowship of Canada, the consultation launched Vision 2000, which participants hope will involve Canadian churches in unprecedented evangelistic outreach in this decade. Mennonite Board of Missions, Elkhart, Ind., sent Dale R. Bauman, pastor at Elmira (Ont.) Mennonite Church, to learn more about evangelism in Canada. Bauman is area coordinator for the LIFE (Living in Faithful Evangelism) project in the Mennonite Conference of Eastern Canada.

The Minority Farmers Rights Act, passed July 26 in the U.S. Senate by unanimous consent, seeks to halt minority land loss and rebuild the minority agricultural land base in every region of the nation. It also seeks to eradicate discrimination and indifference to minority farmers from all Department of Agriculture programs. Interfaith Action for Economic Justice helped work for passage of the bill.

RECORD



Frey



Friesen



Graber



Hilbert



Kauffman



Kaufman



Gale



Goering



Huber



Hunsberger



Keller



Koast

Minn. He is a mediator/program coordinator for the Center for Victim Offender Mediation. His parents are Amsey and Ina Frey of St. Clements, Ont.

Jodi Friesen, Bergthaler Church, Altona, Man., began a four-month term Aug. 11 in Hutchinson, Kan., as a child-care worker at Friendship Day Care Center. Her parents are Joyce and Menno Friesen of Altona.

Catherine (Kay) Gale, First United Church, Tampa, Fla., began a two-year term July 18 as a community worker at Welcome Inn Community Center and Church, Hamilton, Ont.

Kristi Goering, Tedrow Church, Wauseon, Ohio, began a one-year term Aug. 20 as a fourth-grade teacher at Hopi Mission School, Kykotsmovi, Ariz. Her parents are Gene and Janet Goering of Hudson, Mich.

Jennifer Graber, First Covenant Church, Salina, Kan., began a two-year term as a third-grade teacher at Hopi Mission School, Kykotsmovi, Ariz. Her parents are Loretta and Max Graber of Salina.

Gina Hilbert, Faith Community Bible Church, Madison, Wis., began a two-year term Aug. 17 as a mental health counselor and case manager at Community House, Seattle. Her parents are Daniel Hilbert and Joanne Seppala.

Sally Huber, Bethel Church, Mountain Lake, Minn., began a two-year term Aug. 1 as a plumber for Mennonite Housing Rehabilitation in Wichita, Kan. She has one daughter, Cathy. Her mother is Helen Braun.

Susan Hunsberger, College Church, Goshen, Ind., began a one-year term Aug. 13 as a teacher at Chicago Mennonite Learning Center. Her parents are Arlin and Naomi

Hunsberger of Goshen.

Richard Kauffman, First Church, Champaign-Urbana, Ill., began a 13-month term Aug. 17 as an arts and crafts director for Boys and Girls Clubs of Fresno, Calif. His parents are Harold and Jean Kauffman of Pesotum, Ill.

Dawn Kaufman, Benton Church, Goshen, Ind., began a one-year term Aug. 13 as a teacher at Chicago Mennonite Learning Center. Her parents are Calvin and Loretta Kaufman of Morton, Ill.

Christopher Keller, Deep Run West Church, Perkasi, Pa., began a one-year term May 30 as a carpenter for Mennonite Housing Rehabilitation in Wichita, Kan. His parents are Mable and Robert Keller of Plumsteadville, Pa.

Esther Koast, First Baptist Church, Waynesburg, Pa., began a two-year term Aug. 13 as a kindergarten teacher at

Hopi Mission School, Kykotsmovi, Ariz. Her parents are Dorothy and Mike Koast of Sycamore, Pa.

Rachel Loewen, Sommerfelder Church, Lowe Farm,

Man., began a one-year term Aug. 11 as a client service representative and assistant bookkeeper for Mennonite Housing Rehabilitation, Wichita, Kan.

Her parents are the Jake Loewens of Morden, Man.

Rachel Neufeld, Faith Church, Fargo, N.D., began a two-year term Sept. 4 as a

continued on next page ➔

Faculty position in education:

Opening fall 1991, in early childhood and elementary education. Doctorate preferred. Experience required. Women and minorities are urged to apply

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

Position in athletics and physical education:

Athletic director and soccer coach. Responsibilities also include teaching in physical education or outdoor education and activity skills courses. Doctorate preferred. Administrative and coaching experience required. Teaching experience desirable.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

The central California retreat for families with developmental disabled family members and partner families will be held Oct. 26-28 at Camp Sugar Pine. Stan and Delores Friesen will be resource leaders. He is pastor at College Community Church, Clovis, Calif. She is a professor at Mennonite Brethren Biblical Seminary, Fresno, Calif., in the field of counseling. For more information call West Coast MCC, (209) 639-6911.

Applications for SALT (Serving and Learning Together) International program are being accepted by Mennonite Central Committee. The program places North Americans, ages 18 to 22, in countries in Asia, Africa or Latin America, where they live and work full time with individuals, churches, businesses, farms or other institutions. Participants pay \$2,500 (\$3,000 Canadian) toward travel, medical and other costs and receive a small monthly stipend. Application deadline in Jan. 15, 1991. For application forms or more information contact MCC, Box 500, Akron, PA 17501-0500, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

By the end of 1990, Mennonite Central Committee will have sent out \$500,000 worth of material supplies in "surprise shipments," reported John Hostettler, MCC U.S. material resource director, to the MCC U.S. executive committee meeting Sept. 7 in Akron, Pa. "Surprise shipments" are those not included in 1990 program plans, responses to unplanned requests. Shipments have already been made to Russia, Afghanistan, Romania and Iran. Other shipments are planned this fall for Russia and the Ukraine.

RECORD



Plante



Rupp



Wall



Wetterau



Loewen



Schumm



Swartley



Yamasaki



Stuffmann



Unruh

crisis intervention worker at Osborne House, Winnipeg. Her parents are Ernest and Lila Neufeld of Fargo.

Brenda Plante, Aberdeen, Sask., began a one-year term Aug. 11 as a child-care worker at Beatrice (Neb.) Day Care Center. Her parents are Dennis and Joan Plante of Aberdeen.

Lynda Rupp, Bancroft Church, Toledo, Ohio, began a two-year term Aug. 27 as a teacher for the Guadalupe Project, St. Paul, Minn. Her parents are Karen and Lynn Rupp of Maumee, Ohio.

Erin Stuffmann, Our Lady of Malibu (Calif.) Parish, began a one-year term Aug. 1 as a peace worker for Project Peacemakers, Winnipeg. Her parents are Cynthia and Maurice Stuffmann.

Kent Unruh, Jubilee Church, North Newton, Kan., began a one-year term Aug. 22 on staff

at Latino Youth, Chicago. His parents are Lois and Paul Unruh of Newton.

Mary Beth Wall, Salem-Zion Church, Freeman, S.D., began a one-year term July 16 as a women's advocate at News House, Kansas City, Kan. Her parents are Elmer and Winifred Wall of Freeman.

Kristina Wetterau, Dansville (N.Y.) Free Methodist Church, began a one-year term Aug. 2 in Chicago. Her work is yet to be arranged. Her parents are Nancy and Norman Wetterau of Dansville.

David Friesen began Sept. 10 as pastor at West Abbotsford Church, Abbotsford, B.C.

Arnet Hales is assistant in the Christian service department at Columbia Bible College, Clearbrook, B.C.

David Lee Hatheway, formerly of Canby, Ore., is an instructor of Bible and the campus pastor at Freeman (S.D.) Academy.

Heinz Janzen, North Newton, Kan., began Oct. 1 as half-time Mennonite Men coordinator.

Peter H. Janzen has resigned as executive secretary of the Mennonite Conference of Eastern Canada, effective Dec. 31.

Darlene and Mark Keller, Faith Church, Newton, Kan., MBM workers serving with United Mission to Nepal, returned to Nepal Aug. 30 following a 13-month North American assignment.

Henry Loewen, Fort Garry Fellowship, Winnipeg, is the new executive secretary of the Conference of Mennonites in Manitoba.

Marta Longacre, Akron (Pa.) Church, began a one-year MCC Intermenno Program term in August. The first six months she is an assistant caretaker at Singel Church, Amsterdam.

Paul Longacre began Sept. 15 as half-time associate pastor for one year at Akron (Pa.) Church.

Everett and Margaret Metzler, MBM workers, arrived in late August at Sichuan Normal University, Chengdu, People's Republic of China, teaching English under the China Educational Exchange program.

Beth Preheim and Michael Sprong have been hired as co-coordinators of the Newton (Kan.) Area Peace Center. Twelve local churches support the center.

Clara Schumm, secretary for family life education for COE,

will focus on family-life concerns at a weekend seminar Oct. 26-28 at Olivet Church, Clearbrook, B.C.

Mary Swartley, Elkhart, Ind., was elected chair of the Mennonite Mutual Aid board of directors at a meeting in Chicago Aug. 9-10.

April Yamasaki has been appointed writer-in-residence and a sessional instructor in English at Columbia Bible College, Clearbrook, B.C.

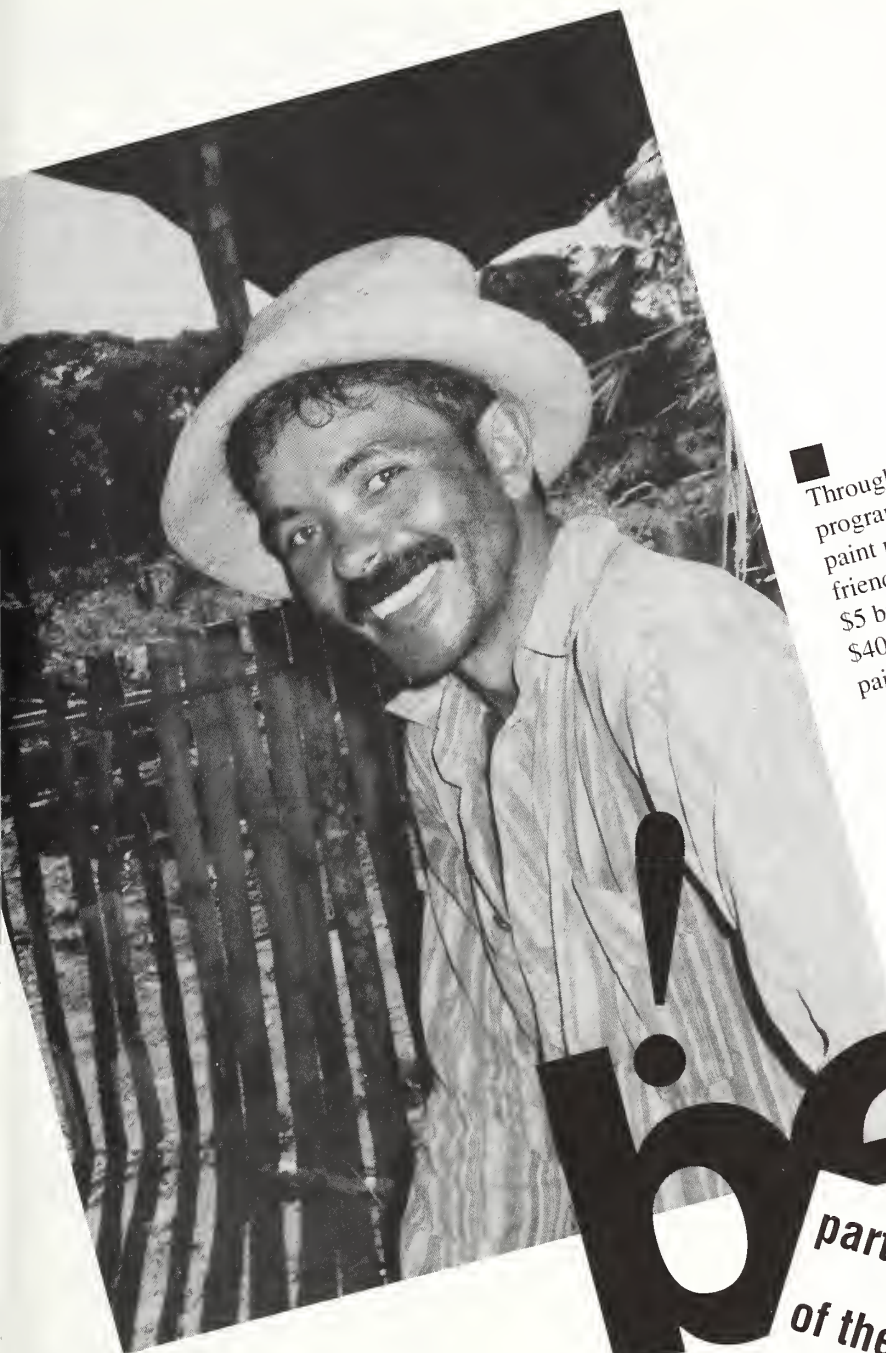
—compiled by Sharon Sommer

Youth Evangelism Service (YES) is seeking two or three college-age applicants for assignment in Hong Kong:

- a 1-1/2-year-term beginning January 1991, including a three-month internship in Baltimore.
- Volunteers will work alongside Hong Kong Mennonites and missionaries in community outreach.
- YES Hong Kong is jointly sponsored by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church and the Eastern Mennonite Board of Mission and Charities.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

At Thanksgiving and Christmas, Christians celebrate God's love by giving thanks and sharing gifts with others. By sharing through one of these Mennonite Central Committee giving projects this season, you can be part of the picture!



■ Help provide Bibles for thousands of Egyptian youth who join the Bible study correspondence course offered annually by the Coptic Orthodox Church. \$1.75 buys a Bible for a student completing the course. Project # B853-71

■ Through MCC's SWAP program, youth repair roofs, paint porches and become friends with Kentuckians. \$5 buys a sheet of drywall. \$40 buys three gallons of paint. Project # P640

■ Chickens provide income and protein for six Brethren in Christ pastors in Zimbabwe and their families. \$52 buys 100 pullets. \$730 buys chickens and equipment for one pastor. Project # B648-10

■ An oxen-drawn plow helps Haitian farmers till soil, greatly increasing their productivity. MCC helps cover the cost of a plow and team of oxen for farmers' groups. \$75 covers a loan for a plow. \$450 covers a loan for a pair of oxen. Project # B918-12

Be
part
of the
picture



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Send your contribution to the MCC office nearest you.

Thank you from China

Warm greetings in Jesus' name. I arrived safely in Hong Kong. We appreciate deeply the kind invitations of Mennonite World Conference, China Educational Exchange and Rockway Mennonite Collegiate (Kitchener, Ont.) for us to attend Mennonite World Conference and visit our grandson Paul.

We thank the friends who took good care of us in their homes and the friends who made our trip possible. We enjoyed the visit a great deal.

May God bless you and your work. Peace, joy and love. *James C. Liu and family, You Se Ye Jin She Bei Chang, Hengyang, Hunan Province, People's Republic of China*

Anniversary stirs thought

On Aug. 19 John Ruth and I spoke at the anniversary service in the Delp (Herrite) meetinghouse near Harleysville, Pa. My grandfather Jacob H. Moyer was a lay preacher there and I spoke of his life and ministry. He was quite charismatic and evangelistic and was a controversial figure in the Mennonite Church. I was fascinated by the fact that in 1885 my grandparents were married in Philadelphia by L. Frank Haas, presiding elder of the Heavenly Recruiters Association. Is it not a fact that all of us are to be "heavenly recruiters"? Have we lost sight of our goal? It stirred my thinking.

At one time my grandparents were deeply in debt. Then the Lord told them to give a 10th to the Lord's work and also the eggs that were produced on Sundays. Later they were free from debt and had good credit. They had 10 children. *Ward W. Shelly, 1200 E. Partridge 4A, Metamora, IL 6154*

Additions and corrections

"Integration Exploration Update" (Sept. 11 issue) by Jim Gingerich caught my eye. Even without the built-in bias, I am encouraged by and supportive of all the current efforts at cooperation.

I need to clarify one reference in the first paragraph. Jim stated that I was "formerly a full-time employee of South Central Conference." In fact, I was only two-thirds time. Thus the reduction of my time commitment to South Central was not quite as major as the article suggests. And that time reduction was in part compensated by increasing the hours worked by the administrative secretary.

Jim also gave several current examples of sharing, without attempting to be exhaustive. Others include the sharing of conference ministers in the West and Midwest: Pacific Coast (MC) and Pacific District (GC), and Illinois (MC) with the western section of Central District (GC). Youth ministers are shared in the same area of Illinois and Central District, as well as Eastern District (GC) and Franconia Conference (MC). There are probably others.

Now that I am half GC and half MC, I have begun reading *The Mennonite* again and commend you for the quality of this periodical. *William R. Zuercher, conference administrator, Western District Conference and South Central Mennonite Conference, Box 306, North Newton, KS 67117*

Lack of morality

In a letter [to a local magazine] a 24-year-old Japanese housewife laments the fact that crew members of the Enola Gay [the name of the plane used to drop the atomic bombs on Hiroshima and Nagasaki] "are reportedly selling sweat-shirts, cups, prints and other souvenirs featuring the bombing scene." She continues, "I strongly detest such commercialization of the innumerable Hiroshima victims. Such actions indicate a lack of morality." And "such hucksterism is unforgivable." What was their motive? I wonder. *Virginia Claassen 3891-6 Shimonaka, Sadowara, Miyazaki ken 880-02, Japan*

Three NDC church plants

Church planting is most important for Mennonites. It is the evangelical outreach of our church and is as important as the missionary work we do in other lands. Church planting does not produce quick results. It requires people with a strong faith, dedication, persistence and patience.

We Mennonites are caught up in the American dream of upward mobility. It is popular to seek good-paying jobs and middle- or upper-class living. These are not bad in themselves if we remember to reach out to the poor, hungry, homeless, uneducated and sick, not to mention the lonely.

The St. Paul (Minn.) Mennonite Fellowship shares a church building with a Lutheran congregation. They are getting a group of voluntary service workers and will be involved in their program. They work with neighborhood children and

with parents who come with their children. Although they have no specific program with Hispanics in their fellowship, the opportunity is there and they hope to get a program started.

Disciples Mennonite Fellowship in Duluth, Minn., pastored by my wife, Myrtle, and me is experiencing changes. We have several outreaches that keep our group interested. Handy Hands is a job service that makes laborers available to people who need jobs done at a price they can afford. We support a young Indian student in India. We have started a rug-weaving project using what the Clothing Exchange (also in our building) cannot give away. We recycle it into usable rugs and create jobs and income. Our latest outreach effort is to meet with American Indians to learn to understand their culture and religion. Our group has about 20 people.

Ernie and Lila Neufeld are church planters in Fargo, N.D. They have regular Sunday services and go to a retirement home regularly to sing for the people. Ernie says they have a large turnover in their membership from one week to the next. This is par for the course, even in established churches. *Vic Buller, 206 W. Fourth St., M #18, Duluth, MN 55806*

Forced over the edge?

George Bush has drawn a line in the Middle East sand. Dangerous business. If the British hadn't done this after World War I we wouldn't be there today. Tiny Kuwait is the result of such line drawing by them. As for the British, their imperial ambitions ended right there, as ours perhaps will as well.

It makes little sense to defend the oil spigot in the Middle East when we could do with far less of the precious stuff. Worse still, gratuitously helping our chief economic competitors maintain their oil supply is insane economics.

Moreover, any nation undertaking solutions to Arab and Jewish problems just doesn't know history. These cousins have been squabbling for at least two millennia, and no outsider has found a solution.

Trying to police the world is a losing proposition. Other nations have tried it and become police states themselves. The United States already teeters on the edge of a police state as the rich increase their hold on land, media, politics and the court system. Taking on world responsibilities could force us over the edge. Better to get out of the policing

business while we still can and leave it to the United Nations. Then we'll have the resources to become the world's good neighbor, using the bounty of our fields and the beauty of our technological know-how to alleviate misery, hunger and homelessness.

This would eliminate the need for line drawing in the sand. It would be affordable and would gain us respect that world policemen are always denied. *Larry Lange, Route 3, Devils Lake, ND 58301*

Confess our complicity

As the Middle East continues to be steeped in tension and the threat of violence on a scale unprecedented in recent decades, it becomes glaringly apparent that the promise of peace being announced from Zion has not been heard. Perhaps it has not been spoken. We carry certain prejudice against Arabs and Palestinians. We do not believe there is a chance for non-violent peace-making to be done by the indigenous people of those areas. The image we have of someone from the Middle East is that of a terrorist hiding his or her face behind a "kafaya."

In Ron Sider's recent book, *Non-Violence*, he retells the obscure story of the Pathan Moslems' influence in the struggle for Indian independence from British rule. Eighty thousand Pathans, the most vicious and violent people in the region, became completely non-violent under the leadership of Badshah Kahn. Eknath Easwaran, in his biography of Kahn, says, "If Badshah Kahn could raise a non-violent army of a people so steeped in violence as the Pathans, there is no country on earth where it cannot be done."

As we see Saddam Hussein reaching for power in the Middle East, we see a corresponding entrenchment against his power by the overwhelming presence of U.S. troops on Saudi soil. For any church that believes in non-violence, this is to be seen as an atrocity. But even for churches of the just-war belief, this is an unjustified build-up. Since non-violence has been proved effective before, it must be attempted again. The build-up of U.S. forces proves both our lack of resolve and our lack of imagination.

While Saddam Hussein is definitely to be feared, it is worth considering why he is here now. Dietrich Bonhoeffer wrote, "We bear much guilt of our own for the action of any enemies who cause us suffering." From the fall of Jerusalem in 586 B.C. by the hand of Nebuchadnezzar, to the fall of the al-Sabah family in Kuwait by the hand of Saddam

"Nebuchadnezzar" Hussein, the injustices of one people are returned and carried out upon another. Perhaps Saddam is a modern Nebuchadnezzar, representing that eruptive you-reap-what-you-sow power of worldly justice. As 40,000 Jordanians and thousands of marginalized Arabs and Palestinians align themselves with Saddam Hussein, it becomes painfully apparent that the West has too long supported the king Jehoiakims of the Middle East for the sake of petroleum favors and the protection of the nation of Israel. Two things have forced Yassar Arafat and other Palestine Liberation Organization factions to side with Saddam Hussein: (1) national lack of resolve to build on the Camp David accords in relation to the needs for justice to homeless Palestinians and (2) our lack of support for the non-violent attempts in the Intafada.

From the Nostradamian fans to the dispensationalists there is a feeling that Saddam Hussein is a predestined figure signaling the "end times." But Saddam Hussein is simply a figure brought to the forefront of international consideration because of an atmosphere of suffering and injustice being manipulated and exploited into a populist movement for liberation from the Western powers—powers that simply wish to satisfy a gluttonous lust for cheap oil with easy access.

If we or others suffer from this state of affairs, Bonhoeffer's words remind us that we must begin by confessing our complicity. We bear much guilt. *Craig Morton, 529 N. Main, Elbing, KS 67041*

Questions about allegiance

I read with great interest J. Denny Weaver's reflections on loyalty to the state and to Christ ("Choices, the Pledge and the Nicolaitans," July 10 issue). I remembered a time when our family was faced with decisions that we also saw as issues of identification and allegiance.

We had been part of a small missionary community enjoying the encouragement and fellowship of some 30 co-workers from various denominations. In an effort to provide challenging, structured activities for the small group of missionary children, the parents decided to formally join the Boy Scouts of America (no solution for the girls). For various reasons our small "chapter" had to be registered under the aegis of an American military officer, who had official status in our host country.

In the continuum of choices before us at that time, we felt that the highly visible identity with American culture (uniforms, American military "umbrella,"

time spent with expatriate rather than national children) would interfere with our personal goals of Christian/missionary identity. My husband and I chose not to enroll our sons. In our small missionary and national community, such decisions do not go unnoticed.

The mission community respected our decision, although not without pressure to reconsider and some subsequent painful moments.

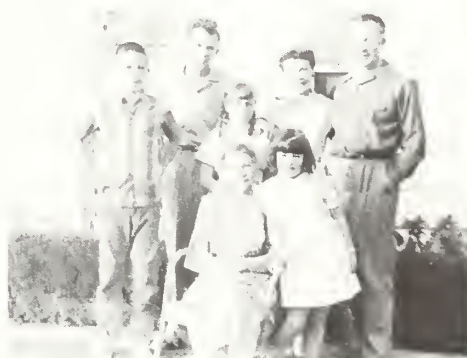
Many years and many happy community experiences later, we still know that the decision was the only one we personally could have made with integrity. We decided on behalf of our sons; they had to live with the consequences. Subsequent situations in boarding school continued to challenge their view of history and of allegiance and identity. I believe the earlier decision contributed to a readiness in their adult lives to continue to ask critical questions about allegiance.

In retrospect, we can be thankful for the tensions in life that push us to a clearer statement of our own loyalty to Christ. Thank you, J. Denny Weaver, for reminding us of the continuing challenge. *Name withheld*

Can anyone help?

I have been asked to help a Russian Mennonite now living in Germany find his long lost relative. Johan Klassen is searching for his cousin Frieda (or Freda) Klassen (family name).

The family of Abram and Kathy Klassen emigrated to the United States (possibly California) from Russia sometime between 1920 and 1930. Freda (their daughter) married and had at least three children. Her husband may be named Homer, but his last name is unknown. Johan Klassen has a picture of Freda's family (below) that is dated



Nov. 28, 1957. On the back is written "Bobby, Sasha, Kathy, Frieda, Homer/Mother, Barbara."

If you know this family, please write to me. *Anita M. Unruh, 1529 Lilac St., Halifax, Nova Scotia B3H 3W4*



Listen with the heart

Ease the Pain by Chuck Neufeld (MVS Records, 1990)

Reviewed by Tom Thomas, 1056 N. Sixth, Springfield, IL 62700

Chuck Neufeld's music is simple in structure, rich in love and commitment and has a surprising elegance. It shows a craftsman's care, a passion to convey the profound through the accessible. The straightforward melody and lyrics invite the hearer to listen with the heart.



Neufeld's fifth collection of songs evidences a variety of influences, from Bob Dylan and Bruce Cockburn to Southern blues to the

standard hymnology. His lyrics acknowledge promptings from Genesis and Matthew ("Brother's Keeper"), Jacques Ellul ("Then and Only Then") and Jane Clement of the Deer Creek Bruderhof ("Advent").

The variety of songs offered on *Ease the Pain* reflect the injunction of God in Micah 6:8 "to act justly, to love tenderly, and to walk humbly with your God." "Then and Only Then" reminds the listener that the Word of God will only be proclaimed "when we understand the pain of our brothers and sisters." The call to a common human family is also reflected in "Same World" and "Brother's Keeper." "In the Struggle" is a dialogue between a God looking for laborers and a disciple ready to commit eyes, ears, hands and heart "to the struggle for peace." Even more challenging is "No Road Left," a sweaty field holler that called me to solidarity with the Babylonian exiles and the difficulty of keeping hope in a foreign land.

The joy and comfort of loving relationships is reflected in songs both celebratory ("Still Satisfied") and tender ("How Come?"). Hymns of praise to the God of love bind relationships and commitments together. The God of light revealed in "Advent," the Provider recognized in "How Come?" and the traditional images

of Christ as "Thou True Vine" and the Spirit as "Thou Healing River" call us to rely on the Divine Source.

This collection of songs will uplift and provoke. It should have wide appeal and find resonance with a variety of faith perspectives.

books

Limiting vengeance

A Life for a Life?: The Death Penalty on Trial by Vernon W. Redekop (Herald Press, 1990, 104 pages)

Reviewed by Michael Bauman, *Death Penalty Focus of California*, Box 806, San Francisco, CA 94101

In a period of increased concern about crime, Vernon W. Redekop's *A Life for a Life?* is a timely volume.

If one is looking for a factual documentation against the death penalty, this is not the book. The volume does not put the "death penalty on trial" as much as it helps show that the death penalty is not biblically supported and cannot be part of a criminal justice system that truly wants to deal effectively with violent crime.

Redekop asks us to look at the Bible in its historical setting, analyzing texts with some surprising results. For example, the Old Testament never mentions an execution for murder (luckily for Moses and King David—both murderers) but does record ones for gathering wood on the Sabbath and cursing God during a fight.

He concludes that most biblical texts dealing with murder are concerned with "limiting vengeance" and that the "death penalty of the Old Testament was intended to encourage moral behavior," not to punish and seek revenge.

Jesus and Paul also warrant several chapters, as Redekop shows that Jesus associated with the outcasts of society and stressed love in response to injustice.

Redekop encourages abolitionists to go beyond opposition to the death penalty—to be more vigilant in their denouncements of violent crime and "to be present in a special way with victims."

Those of us who work against the death penalty must show our opposition to violence and death everywhere—in our streets and in our gas chambers. We need to emphasize ideas to use our financial and human resources to prevent future crime instead of reacting

with more killing after the fact.

The second part of the book deals mainly with creative methods on building a criminal justice system that emphasizes healing instead of punishment. These suggestions are about 25 years too late; they would have been much more acceptable when support for capital punishment was lower and more people were willing to work for a change in the status quo. The system is not working, and until we deal with the roots of crime and the suffering experienced by victims, communities and offenders, the cycle of violence and death will surely continue.

At the end of each short, easy-to-read chapter are helpful questions that review the main points and challenge the reader to think creatively about the issues. This feature makes it a perfect study book for an adult or youth Sunday school class.

Faithful Manz

"I'll See You Again!" by Myron S. Augsburger (Herald Press, 1989, 232 pages)

Reviewed by Sandee Klassen, 335 Brookmere Road S.W., Calgary, AB T2W 2P4

"*I'll See You Again!*" is the story of Felix Manz, one of the leaders of the Anabaptist movement that had its beginnings in Zurich, Switzerland, in the early 1500s. The movement began with Ulrich Zwingli, a converted Catholic priest. Zwingli backed off in his zeal for reform in order to maintain "unity of the church." Manz sought further reform, basing his convictions on the example set by the early church in its commitment to Christ's teachings and a life of discipleship, fellowship and love for others.

This book takes us back to the grass roots of our faith. Manz said, "We build only on the Word of God, on the love and peace of Christ." Would these early leaders feel that we today have upheld their principles?

Myron Augsburger uses fiction in the first three chapters to set the scene, then continues his book based on careful research. The book is easy to read and does not become dry in its portrayal of the events that led to major changes in the world at that time. It shows the struggle of Manz and his contemporaries to remain faithful to biblical teaching and the willingness, even to death, of these pioneers to make sure the true gospel was heard by all.

You can get past fear

Jacob, Moses, Daniel, Jesus show us how

Helen Friesen

Your heart pounds. Your lips are dry. Your palms sweat. Fear comes in many forms. Few of us are immune to its attacks. Most of us experience ordinary fear at varying levels.

A student expecting a quiz may fear going to school, sometimes because of inadequate preparation.

Children often fear darkness. They may beg for a light at bedtime. They may need a "security" blanket or a stuffed animal with which to share the unknown dangers.

Before security lights lit farm homes, many children were afraid to do chores after dark without a strong flashlight.

Approaching something unknown may make you afraid. That unknown territory may be the attic where a child insists, "But Mommy, bears are up there."

A woman expecting the birth of her first child may feel she is well-informed, but there's nothing like experience to know what it's really like.

Deep wounds: Fear attacked Jacob on his way home with his family after living with Laban. He knew his brother Esau was coming with a band of 400 men. Their relationship suffered deep wounds when he stole the birthright belonging to Esau. Never had they mended those fences. To dispel his fear, Jacob needed to rid himself of this barrier between the two of them.

God told Jacob that he should not fear to move to Egypt, where Joseph was ruler. As an old man he found the idea of such a difficult trip hard to accept.

Moses feared the retribution that Pharaoh might bring upon him for killing an Egyptian. The wilderness became his home.

We may fear those more powerful than we or those with more authority. Moses had to calm the fears of the children of Israel when they spotted Pharaoh's vast armies pursuing them in their war chariots.

Gideon's army shrank when God commanded him to send home any soldier who was afraid. Gideon himself needed encouragement. God sent him down to the enemy camp to eavesdrop. What he heard gave him the strength he needed.

The unexpected can cause fear. We feel insecure. Zacharias was afraid when the angel visited him. Mary was advised not to be afraid when told she would bear the Messiah. The sudden appearance of the angels aroused fear in the shepherds on the night of Jesus' birth. One of the first things the angel said was, "Fear not."

Jesus' unexpected appearance walking on the water frightened the disciples.

Those keeping watch outside Jesus' tomb received a jolt when the earthquake unexpectedly rocked the foundations under their feet.

The newborn church in the book of Acts was in a state of fear after God struck down Ananias and Sapphira after they had lied to Peter.

Fear of failure weighs on us, whether in our work or in our relationships with others. We don't want the stigma of losing a job, especially if we face heavy indebtedness. The loss of a job at such a time seems a crushing blow. We may also suffer the loss of self-worth at the same time.

Like Jacob, we fear facing those we have wronged or wounded. We do nothing, for we hate to admit we were wrong.

Children fear punishment when they have done something wrong. They may run away to hide, leaving behind the broken pieces of Mom's favorite dish. How like Adam and Eve who also feared God's reaction after their disobedience. Adam and Eve fled into hiding in the garden, not realizing one cannot hide from God.

Ugly faces: How can we attack fear? How do people in the Bible deal with fears, some of which may have a reasonable basis? Distinguish between those times when it speaks of "fearing God" (being in awe of God) or being frightened.

A quick glimpse at a concordance tells us that the Bible deals with fear on many levels. In Psalm 23 the writer says, "Even though I walk through the valley of the shadow of death, I fear no evil." Not an easy achievement.

Death is not the only "evil" we face. Evil wears many ugly faces: a thief invading your home, a hold-up in the store where you work, a rapist, your child missing from a playground, a motorist broadsiding your car after running a red light. Finding a calm spirit in evil circumstances is not easy.

Psalm 27:1 reminds us that "the Lord is my light and my salvation. Whom shall I fear? The Lord is the stronghold of my life. Of whom shall I be afraid?" Confidence that God is in control provides an anchor.

Psalm 46:1-2 says, "God is our refuge and strength, an ever-present help in trouble. Therefore, we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging." This affirms God's power in time of trouble.

Many who have experienced an earthquake, a tornado, floods and other natural disasters have testified to God's power to help when they proved unable to help themselves.

In Isaiah 41:10 are these words: "So do not fear, for I am with you; do not be dismayed, for I am your God." Having someone with us at crucial moments helps counter fear. Develop a mental image of God putting an arm around you.

We are reminded in 2 Timothy 1:7 that the spirit of fear (or timidity) does not come from God. Where does it come from?

Imagine being put into the den of lions like Daniel. Daniel emerged with tranquility. What happened to fear? Could it have been the number of times each day that he spent in prayer? In fact, Daniel's prayer habits resulted in his being thrown into the lions' den. Daniel knew the secret of defeating fear. He is an example of conquering fear through prayer.

Jesus Christ remains our best example. In Gethsemane prayer helped fortify him for the hours to come. Ahead lay humiliation, pain, mockery and death—some of the things we also fear. No wonder his sweat was like drops of blood.

Let us combat our fears with the help of prayer and some of the promises from the Bible. These comprise the cornerstone of our trust in God in all things.

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EDITORIAL

Is the world going to war?

On behalf of Christian Peacemaker Teams, Kevin Bloch, Jane Miller, Titus Peachey, David Radcliff, Hedy Sawadsky and John Stoner have prepared a worship packet for Oct. 21, "Oil-Free Sunday." It will help us think about the question above.

Information here about the Persian Gulf region is from one part of that packet. In commending the material to you I am, in a sense, preaching to the converted. Our conference is, so far, the main supporter of Christian Peacemaker Teams, even though CPT is officially inter-Mennonite. Perhaps current events will prompt other participating denominations to put their money where their mouths are. (Individual contributions are also welcome.)

New Jersey: It's easy to start a war. "All you have to do," said Hermann Goering, Nazi Deputy for Adolf Hitler, "is tell [people] they are being attacked, then denounce the pacifists for lack of patriotism...." Are we again putting that statement to the test? Answer the question in the light of these facts.

Iraq has 17 million inhabitants. Its population is Arab except for Kurds (about 17 percent) and a few Persian-speaking communities. Religiously the country is Shiite Islam (50 percent), Sunni Islam (40 percent) and Christian (8 percent).

Kuwait has 1.75 million people. Forty percent are native Kuwaitis. The rest are foreign nationals. Kuwait came into being in the 18th century, founded by members of the same family that ruled until Aug. 2, when Iraq invaded. Kuwait, originally just a town, is smaller than the state of New Jersey.

Wealth came to the ruling family when the production of oil began after World War II. Now more than 70 percent of working Kuwaitis hold government jobs.

"Contrary to assumptions in the United States, Saudi Arabians are deeply suspicious of U.S. plans. Members of the ruling family have long suspected that the U.S. military was maneuvering to get a permanent base in Saudi territory" (*Washington Post*, Sept. 6). The Saudi king is demanding that the United States seek United Nations approval before launching any offensive military operations against Iraq. Did the Iraqi invasion of Kuwait provide U.S. military planners with a long-

awaited pretext to establish military foothold in the region (*Wall Street Journal*, Sept. 20)?

Muslims and Arabs think of the Christian Crusades of the 12th and 13th centuries as wars of aggression. "Pope Urban II in 1095 urged Christians to unite against the Islamic threat and seize the Holy Sepulcher in Jerusalem from 'the wicked race' of Saracens, a medieval word for both Arabs and Muslims. The Arabs could not comprehend the behavior of the crude foreigners who [also] did not bathe..." (David Lamb, *The Arabs*).

Crusaders slaughtered Muslims and Jews. A Latin chronicler wrote, "The heaps of heads and hands could be seen through the streets and squares." (Two world wars and current reports from Guatemala and El Salvador indicate that we have not changed much.)

Why does Saddam Hussein have the support of many Iraqis and thousands of other impoverished Arabs? "If there were better income distribution, Saddam would not have so much appeal," says Aaid Ajami of Ohio State University. "Whether he's an imposter or not, Saddam sells to the masses. He articulates their rage."

"Poor Arabs are suffering while the Gulf rich live beyond anybody's imagination" (*Christian Science Monitor*, Sept. 5). Military intervention in the Gulf defends economic injustice and support for the rich at the expense of the masses. Sending the military to the Persian Gulf was deemed necessary because the West has neglected its search for energy self-reliance.

War fever is always heightened by dehumanizing the "enemy." Feature films and television programs have portrayed Arab males as "the grotesque terrorist and the rich, corrupt, dimwitted, sneaky, hook-nosed, fat, oily, oversexed sheik" (Jack G. Shaheen, *Washington Post*, Sept. 19).

Modest proposal: Christian Peacemaker Teams urges us to think with the perspective of non-violence and love of enemies. Listen to the biblical prophets, who also walked the desert. Ten million Arab Christians also live in the Middle East. Hear John Stoner's modest proposal that (at very least) the Christians of the world agree that they will not kill each other. My modest proposal is that you use the CPT packet on Oct. 21 or anytime. Phone (312) 421-5513. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:20 OCTOBER 23, 1990



Inside:

**Epiphany on
Armistice Day**

**Jesus is the
Word of God**

**The Gulf crisis: an
opportunity**

*"The regenerated
do not go to war....
Spears and swords
of iron we
leave to those
who, alas, consider
human blood
and swine's blood
of well-nigh
equal value."*

Menno Simons, 1539



**The early Anabaptists call us
to true evangelical faith.**

Oct. 31 is Reformation Day. Articles here by John Longhurst and David Janzen will enrich and deepen your thinking and discussion around the subject of our church history. I asked David to write about Hans Denck because of the affection I heard the late Alvin Beachy express for that young Anabaptist. Four centuries after his death, Denck still has much to say to us.

Fast on the heels of Reformation Day comes the reminder from our governments in Canada and the United States to commemorate war: Armistice Day north of the border and Veterans Day south. May that day rather be for you, as it was for Bert Lobe (page 461), an epiphany, a manifestation of divine presence. May our peoplehood and the stories from it (several in this issue) give you strength to witness to a world at war.

Read John D. Wiebe's story of reunion with cousins after 70 years (page 465), Robert Hull's analysis of the Persian Gulf crisis,



James Regier's tenderness toward his forebears (476), Brenda Martin Hurst's sensible words about reconciliation (page 479).

The next issue of *The Mennonite* will feature the work of the Commission on Overseas Mission. *Muriel T. Stackley*

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Cover: This portrait of Menno Simons is by Joanna Horst and is from the Feb. 10 issue of *Algemeen Doopsgezind Weekblad*, the newspaper of Mennonites in the Netherlands. Lex van Gilse is the editor, assisted by Ruth Winsemius-Oosterbaan, who attended Assembly 12 of Mennonite World Conference in Winnipeg.

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THE MENNONITE

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True evangelical faith

John Longhurst

Under the cover of darkness a dozen or so men quietly walked through the snow falling on Zurich, Switzerland, on Jan. 21, 1525. The cold winter wind seemed to match the chill in their hearts as they made their way through the narrow streets of the city to the home of Felix Manz. That day the city council had ordered them to stop meeting for Bible study. What should they do?

Once inside they prayed for guidance. When the prayers ended, George Blaurock, a former Roman Catholic priest, asked Conrad Grebel to baptize him. Grebel baptized him on the spot, and Blaurock proceeded to baptize the others. The Anabaptist movement was born.

The authorities arrested and jailed the Bible study group. But as soon as they were released, the group traveled and preached. Angered, the city council announced that anyone found attending an Anabaptist ceremony would be drowned. If they want water, council members said, they shall have it. On Jan. 5, 1527, Felix Manz became the first

Anabaptist martyr. Many would follow. Authorities killed between four and five thousand during the Reformation years.

To their contemporaries the early Anabaptists were a threat to the very fabric of society. To us they seemed to have a simple demand, the right of every person to one's own beliefs. Ordinary men and women were prepared to assert themselves against all authority for the right to freely worship God and follow their consciences. For the 16th century those were inflammatory ideas. In 1529 Anabaptism was declared a heresy, and every court in Europe was obliged to condemn Anabaptists to death.

The early Anabaptists suffered equally at the hands of Protestants and Catholics. They got their name from their

Refusing the claim of worldly authority on their lives: *The sufferings of early Anabaptists, like Anneken Heyndricks (below), are recorded in Martyrs Mirror.*



True evangelical faith

persecutors. "Anabaptist" meant "re-baptizer." Actually the early Anabaptists rejected the name; they never considered the ceremonial sprinkling they had received as infants a valid baptism. They preferred to be called "Baptists."

Baptism was just one of the issues that concerned them. More fundamental was the nature of the church and its relation to governments. Like the other reformers they arrived at their convictions through reading the Scriptures. But unlike others they discovered a different New Testament world. They found no justification for a church-state alliance, no support for Christian participation in warfare. They found instead that the early church was comprised of communities of committed believers who had freely chosen to follow Jesus and who rejected the claims of worldly power over their lives.

The Anabaptist rejection of worldly power was most evident in their refusal to participate in war or take part in coercion by the state. Early leader Conrad Grebel said, "True Christian believers" do not "use worldly sword or war, since all killing has ceased with them." Menno Simons, another early leader, added, "The regenerated do not go to war or engage in strife. They are children of peace who have beaten their swords into plowshares and spears into pruning hooks and know no war."

Not all early Anabaptists rejected violence. A group seized control of the German city of Münster in the 1530s and prepared to usher in the kingdom of God through war. Authorities put down the rebellion and killed the leaders. They hung their bodies in iron cages from the spire of the city cathedral, a warning against rebellion. The cages still hang there today, and the city museum displays captured Anabaptist weaponry.

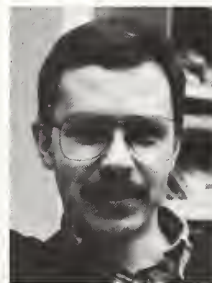
'Mennonites': After Münster the dispirited Anabaptists took heart through the ministry of Menno Simons. Although always in great personal danger, Menno, a former Dutch priest, traveled widely to visit Anabaptist groups scattered around northern Europe, encouraging the persecuted believers. Determined to prevent further Anabaptist violence, he preached an unswerving commitment to pacifism. He saved Anabaptism from rebellion and disintegration and in time those who belonged to the movement became known as "Mennonites."

With their pacifist commitment, the

early Anabaptists stood in the tradition of the early church. No Christian documents from the first 300 years after Christ support Christian participation in war. The church of Alexandria looked askance at receiving into membership new believers who were soldiers. A prominent leader in the church of Rome maintained that when a soldier asked for church membership he must promise to refuse to kill, even when ordered by his superiors. A baptized person who joined the army was to be excommunicated.

No record of Christian involvement in the military can be found until A.D. 170-180. It is clear that Christians joined the military at that time, but they did so without the blessing of the church. Only after the conversion of Emperor Constantine, when the church and state were unified, did Christian participation in warfare become acceptable.

The early Anabaptists suffered for refusing the claim of worldly authority on their lives. Many of the testimonies of those who were tortured and killed are recorded in *Martyrs Mirror*, published in the Netherlands in 1660. One of the most moving accounts is found in a letter of a young Anabaptist woman, Janneken Munstdorp, to her newborn daughter. The father had already been executed. The mother was reprieved only long enough to give birth. Writing from a prison cell in 1573, she tells her daughter, "Be not ashamed of us; it is the way the prophets and apostles went. Your dear father demonstrated with his own blood that it is the genuine truth, and I also hope to attest the same with my blood. And now my dear Janneken, my dear lamb, who are yet very little and young, I leave you this letter...and this I leave you for a perpetual adieu, and for a testament. Read it, when you have understanding, and keep it as long as you live in remembrance of me and of your father. Be not ashamed to confess our faith, since it is true evangelical faith, an other than which shall never be found."



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No winners in war: David Lobe (left) and Luu Thi Minh Luong

Bert Lobe

Epiphany on Armistice Day

A.C. Lobe

Seventy-two years ago on Nov. 11, the "Great War" ended. Fifteen years ago the war in Vietnam came to a close. As Canadians we don't think about the war in Vietnam on Armistice Day. I might not have either except that we had a Vietnamese visitor in our home.

We were having breakfast—my son David, Luu Thi Minh Luong, 32, and I. Luong, from Hanoi, was living with us for a year. She was quiet. She had been in Canada for two months but had not yet heard anything from her family. She was lonely and it showed. David, having finished his breakfast, began folding and cutting some white paper. Out of it emerged a crane.

"What is that?" Luong asked.

David told her the story: A little girl in Japan began making cranes while she lay dying of radiation exposure from the 1945 atomic bombing. She was determined to make 1,000 cranes. According to a Japanese legend, anyone who made 1,000 paper cranes could have any wish

come true. The little girl wanted to live. After making the 664th crane, on which she wrote the word "peace," she died. Her school friends made the remaining 336 and buried all 1,000 cranes with her. Luong listened, tears on her cheeks.

David and I went on to explain that on Nov. 11 Canadians pause to remember the millions of people who died in this century's world wars. I tried to explain that Mennonites believe that there are no winners in war—only losers—and that people called "enemies" by governments are, in fact, friends. We talked about how hard it is to be a peacemaker in daily life, agreed that parents should try to teach their children that it is wrong to use violence to resolve conflict.

Our conversation shifted to the Vietnam War. We remembered how long, futile and costly it was. Over a million Vietnamese were killed, over 3 million wounded, 800,000 children orphaned, over 4 million tons of bombs dropped. We talked about the memorial in Washington, into which is etched the

names of the 58,000 Americans killed in that same war. We spoke of the 520,000 Americans who were wounded. Luong cried.

That morning around the breakfast table was one of those rare moments when souls meet. The Divine broke into the ordinary while we were eating toast and jam. Our conversation went beyond normal communication.

After breakfast Luong asked David, "Is your dad going to church on Sunday to give a speech?"

"Yes," he replied, "but it is always too long and I'm not interested in going to Blumenort to hear him."

"Will your mother go?" Luong said.

"No," David replied. "She has to work."

"Well then, why don't you and I go with your dad to hear the speech?"

David agreed. We went together.

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Young Hans Denck
said it well

JESUS is the Word of God

David Janzen

As I read Hans Denck's writing I am repeatedly amazed at the keen insight God gave him into vital issues of the Reformation period. He provided a healthy corrective and is as relevant to us today as he was then.

Denck was born near Augsburg, Germany, probably in 1500. He died of "the pest" in Basel, Switzerland, in November 1927. He participated in the Martyrs' Synod in Augsburg and felt the call of God to witness to the truth in order that God be glorified through him, no matter what.

Denck's enemies acclaimed and feared him as the major leader of the Anabaptist movement. He was expelled from Nuremberg, Germany, had to flee from Augsburg, and on Christmas Day 1526 was even expelled from Strassburg, Austria, by the more tolerant Reformers of the day. From here he moved to Worms, Germany, where he and Haetzer translated all the Old Testament prophets. This 1527 German translation quickly went through 13 editions until Luther completed his translation in 1532.

Even though Denck has generally been acclaimed as a most peaceful and peace-loving person of that turbulent age, he was severely persecuted. His contemporaries as well as modern Anabaptist scholars have often misunderstood him. Crucial to this misunderstanding is his section on baptism: "Child baptism is a human commandment....He who baptizes anew should see that he does not serve before he is engaged. For whoever is not called and sent to teach dares to baptize in vain." In common with his community

of faith, Denck holds to God's order of teaching first. Therefore, he would give up baptism forever if he did not have the calling from God to teach. This is good Anabaptism, not Spiritualism.

Denck has wrongfully been classed as a Spiritualist who substitutes the inner word for the outer word and who sets aside the church, its ceremonies and its discipline. Along with Denck, the Spiritualists saw the abuses in the church and its institutions. But this led them in different directions. The Spiritualists gave up on the church and its institution. Denck, on the other hand, was concerned with correcting the abuses. In his final confession before his death, he said, "I hold the Holy Scriptures in higher regard than all human treasures, but not in as high a regard as the Word of God, which is vital, powerful and eternal...which is God himself, thus it is Spirit and not letter, written without pen and paper so that it might never be effaced."

*The Scriptures might make a
bad heart more learned, but
they cannot make it better.
Our salvation comes through
obedient faith in Christ.*

The Scriptures may be useful and good in mediating salvation, but they do not redeem us. They might make a bad heart more learned, but they cannot make it better. Our salvation comes through obedient faith in Christ, the living Word, rather than the written word of Scripture. Faith in Christ is described as following him obediently in a life of discipleship.

One may hold the Scriptures in too high a regard, as is the case in bibliolatry. The Scripture is creature and it is wrong to worship the creature rather than the Creator, the living Word. One must not have a higher regard for the Scriptures than what they teach, namely that we shall love God with all our heart, and our neighbors as ourselves. "He who honors the Scriptures and is cold in divine love," said Hans Denck, "should be careful not to make an idol of Scripture, which all scribes do who are not instructed in regard to the kingdom of God."

Knowledge of God is conceived not so much intellectually as experientially. Denck says, "The means is Christ, whom no one may truly know, except as he follows him with his life. And no one may follow him, than to the degree that he has first known him. He who does not follow does not have him and he cannot come to the Father without him."

God is good. God gives us the best and most precious gift that he has, Jesus Christ. As Paul says, "He who did not spare his own Son but gave him up for us all—how will he not also, along with him, graciously give us all things" (Romans 8:32)? Along with the greatest gift, God

Disciples are not called to be executors of God's wrath. They are exclusively called to be ministers of God's grace.

also gives us the Scriptures.

The highest witness to the love of God is given by Jesus of Nazareth in his humanity, says Denck. This Jesus, in whom love was demonstrated to the highest degree, is called a Savior of his people. A human being as such could not save anyone, but God was so fully united in love with him that all God's doing was the doing of this man and all the suffering of this man was God's suffering. Jesus was the most perfect reflection of the Father. Had it been possible for him to be more perfect, even to the slightest degree, he would not have been the true Savior.

When the Word of God is identified with the Logos of the Gospel of John, you find that this Word witnesses directly in the hearts of people and is not identified with the written word of Scripture nor exclusively dependent on it (John 1:9; cf. Deuteronomy 30:11-15; Jeremiah 31:33; Romans 1:18ff; 2:15; 10:5-8; 1 John 2:27; 5:10). Denck and others understood this to mean that those born into this life also have Christ witnessing directly in their hearts.

A summary of Denck's teachings: All human beings are lost and are utterly dependent on Jesus Christ for salvation and a life of discipleship. Christ died for all. Salvation is objectively available to everyone. It must be appropriated by faith in Christ, which frees a person to lead a life of discipleship as a child of God. As children of God we are freed from the compulsion to keep the law outwardly but willingly do more than the law requires. Yet love is the fulfillment of the law.

Nothing external saves us. Christ must become incarnate in us. Salvation cannot be separated from a life of discipleship. We have no excuse for failure because God's power is available to us.

There can be salvation without the external witness of Scripture, but not apart from Christ. Nor is God exclusively dependent on the witness of Scripture. God witnesses directly in the hearts of all people. At the time of the old covenant God witnessed through the pre-incarnate Christ. This witness is rejected when people love the darkness more than the light.

Denck was concerned about the abusive and often literalistic interpreta-

tion of Scripture. To overcome this we must be guided by the Holy Spirit in the interpretation of Scripture. Thus we overcome and are able to reconcile seeming contradictions of Scripture as well as contradictions between interpreters who emphasize a part of the truth to the neglect of the whole truth.

We must not absolve people in various professions, like politics, in part or in whole from being obedient to the will of God. We deny Christ within us if we try to justify violence or love selectively. God's wrath is real; we must proclaim it equally with God's grace. But disciples

are not called to be executors of God's wrath. They are exclusively called to be ministers of God's grace. Their only duty is to persuade people through a verbal and living testimony to Christ in the power of the Spirit.

Through a teaching ministry we must make disciples before we baptize them. Denck's concern is for a pure church that exercises discipline out of love for Christ and the concern for the salvation of the sinner. God does not want the death of the sinner but that he repent and live. A hypocrite is the worst of sinners.

"This is the witness of Jesus Christ," concludes Hans Denck, "that out of his effusive grace he has in these last days revealed to his servant and commanded him to proclaim a year of freedom to his people so that the poor may sanctify themselves unto God, the Lord."

David Janzen's address is 302 Centre St., Box 594, Niagara-on-the-Lake, ON L0S 1J0.

Autumnal grace and hope

Elsie K. Neufeld

Fall is here!

Colors splash on browning grass below,
gently ricochet, then softly land and lie there,
motionless.

Bits of disconnected trees
now feed the earth

Yellow, orange and flaming red
at first a blanket for the dying grass
they slowly wilt, then rot.

Scattered pieces wash away,
entwine with blades of grass and weeds
and other things decayed
till all that's left is bare, brown soil
now richer.

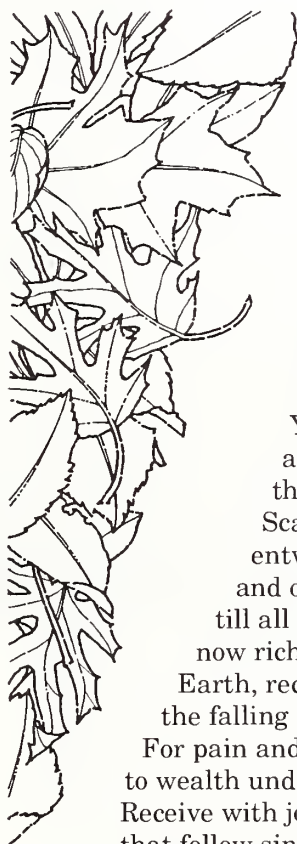
Earth, receive with open arms the rains
the falling sky bestows on you

For pain and death give birth
to wealth undreamt of.

Receive with joy the gifts
that follow sin and guilt.
Christ has come! The fallen leaf
at last redeemed.

Forgiveness hangs from every branch
stripped bare by autumn.

Elsie K. Neufeld is a member of Emmanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2T 5C1.



Quilts connect us

Beth Hege

In 1940 Katharina Flickner Graber of Freeman, S.D., pieced a quilt of 1,000 pieces as a birthday present for her young neighbor, Rosemary Linscheid Moyer. She made the gift in appreciation for Rosemary's willingness to converse with her in the German language.

In 1940 speaking German was not popular. Communities and churches strained to maintain their identities, and Mennonite churches and homes seldom used the German language. But one thing did not change: Women still met together in families or as friends to quilt. What was not heard could still be seen. Quiet needles whispered between the threads of woven cloth, holding pieces together, holding communities together, holding on to heritage.

My great-grandmother pieced a quilt that lay on the guest bed in our home. As a child I considered the quilt immense and complicated. I remember lying on the bed and following the lines of stitches with my finger, imagining my great-grandmother. She died before I was born, and though now I cannot even recall her first name or an image of her face, I still remember the vivid blue of the quilt, the scalloped edges, the texture of the fabric.

Every quilt has a story. Quilts made during the Depression tell of the hard times. Katharina Flickner Goering of Moundridge, Kan., made all of her quilts from ordinary scraps, many of them flour sacks.

The desire to hear the stories led Sondra Koontz and her friend Kay Morse to seek out and assemble a collection of quilts from Kansas Mennonite quilters. Seven years ago, Morse and Koontz, colleagues at a Wichita, Kan., library, applied for and received a grant from the International Quilt Foundation to conduct research on quilts and quilters. As an art historian, Morse was interested in the aesthetic values of the quilts and the innovative patterns. Koontz sought the oral history, that is, the stories behind the quilts that told her more about Mennonite heritage and community. In 1988 Morse and Koontz displayed their collection of 75 Mennonite and Amish quilts, which represented a span of over 100 years. They called it "Community and Cloth: the Mennonite Quilt." Patterns included log cabin, puss



Phil Koontz

'Something to do while they talk': one of the quilts on display

in the corner, grandmother's engagement ring, rolling square, Irish chain, ocean waves, goose tracks.

Quilting has always been an important community event. For years Mennonite women of all ages have gathered around quilting frames to piece brilliant quilts for relief sales. The intergenerational nature of such an event is invaluable, as is the fellowship that takes place. In an old joke about quilters a young boy asks his friend why women have quilting bees. "So they have something to do while they talk," his friend replies.

Some churches present quilts to their

members when they get married, but sometimes there is a twist on that tradition. Helen Mueller Baehr of Beatrice, Neb., who was a deaconess in the Mennonite church, decided to marry late in life. She made an elaborately stitched white bridal quilt before she left the sisterhood.

Helen's bridal quilt appeared in the 1989 Fall Fest show at Bethel College, North Newton, Kan., as well as the 1,000-piece quilt owned by Rosemary Moyer and the flour-sack quilt by Katharina Flickner Goering. The 75 quilts were made in a variety of patterns.

Today many believe this quilting tradition is being lost among Mennonites. Is there less emphasis on utility (transforming scraps into

patterned quilts)? Is there less interest in community? Young people may rediscover their heritage through the stories hidden in pieces and stitches.



Beth Hege is news service editor of the General Conference Mennonite Church.

God, one step ahead

Elda Bachman

Cousins galore made life adventure-some for young John D. Wiebe and his siblings in the Russian village of Lysanderhoh before World War I. They and especially their Bergman cousins explored the farm village and ate together in their homes. On Sundays they worshiped together in the spacious Mennonite church building nearby. On Sunday afternoons they played while their parents visited, compared crop yields and talked about growing anxieties, from which the children were shielded.

"We were not in need," John said. "Our large brick home with the big attached barn, the American-made farm machinery and household servants helped make life comfortable."

The Wiebes and Bergmans and the other Mennonite families loved Russia



Flame of faith: Lieschen Wiens

and thought life would continue the same. Then they were rudely shaken by World War I, followed by the Communist Revolution.

After considerable suffering, including the risky flight of John's father (who was listed for execution) and later the hazardous journey of his sick mother with the children, the Wiebe family eventually reunited. John's family chose to leave Russia when the emigration door opened. They arrived in Beatrice, Neb., on Oct. 11, 1923.

The Bergmans' uncle chose to stay in Russia. Later the Wiebe family in Nebraska heard that the Bergmans were sent to Siberia. John and his sister and brother grieved, convinced they would

never see their cousins again on this earth.

Then last November the unexpected and unbelievable happened. Mikhail Gorbachev lifted the emigration restrictions, freeing people to leave the Soviet Union. This included the Bergman cousins. What joy followed this good news!

Immediately John, now in Newton, Kan., and his sister, Maria, in Beatrice, Neb., made arrangements for a flight to West Germany. There they reunited with their beloved cousins, whom they had not see in over 70 years.

"I felt fatigued and saturated at times as we tried to catch up," John said. "Hearing them sing with praise and thanksgiving lifted my spirits and made me think that their flame of faith was greater than mine." They wept and listened to each other in the home of a cousin's son who had escaped from Russia a year earlier.



Reunited: John D. Wiebe (right) and his cousin Katie Jantzen

Raw potato peelings: The cousins listened as John recalled the most difficult part of the trip in the 1920s. Without their father the family rode in an unheated freight train from Saratov to Moscow to Riga. They had waited in Moscow for a week. The next freight train had an iron stove in the center. John's mother had been given raw potato

peelings by a fellow traveler. When the train stopped, she sent John with her kettle to get water. Other fellow travelers returned with water, but 8-year-old John did not come back. Frantically his mother watched for him. After leisurely crawling under the freight car, John appeared just as they were pulling out. His mother grabbed his hand and pulled him and the water onto the moving train. She cooked the potato peelings and thankfully had soup for her family.

At the German-Russian border all their baggage was thrown out on the snow for inspection, and much of it quickly disappeared. Finally in Stetten, Germany, they met their father. The first time the family arrived at Ellis Island (off the coast of New York) they were sent back to Germany because the Russian immigrant quota was full. Their second attempt, however, was successful and they finally reached Beatrice. Thus the fond and grateful cousins continued

reliving their past during the two-week reunion.

After praising the Lord and giving their gifts, John and Maria bid farewell to their dear cousins and returned to the United States. They brought many German tape recordings for their brother, who was not able to make the trip.

John finds it hard to believe that he and Maria actually saw and hugged their cousins. They are mindful of the remaining 31 cousin

families still in the Soviet Union. As he ponders his and his cousins' experience John says, "The Lord was always one step ahead of us and even brought us together again on this earth."

Elda Bachman is a member of First Mennonite Church, 429 W. First St., Newton, KS 67114.



NEWS

'Act Justly, Love Kindness, Walk Humbly'

Theme, schedule set for Sioux Falls '92

Freeman, S.D. (GCMC)—"Act Justly, Love Kindness, Walk Humbly" will be the theme for Sioux Falls '92, the 46th triennial General Conference Mennonite Church sessions, to be held in Sioux Falls, S.D., in 1992. The GC program committee finalized the theme after considerable discussion when they met here Sept. 15-16. Meeting for the second time, the committee also adopted a schedule that includes three hour-long sessions for delegates to give feedback.

The Micah 6:8 theme was one of four that the program committee seriously considered. The committee presented two options to the General Board last fall: "Creating a New Earth" and "Let Justice Roll." Rather than accepting either one, the General Board proposed a third, "Sing a New Song."

Ron Krehbiel of Freeman, a member of both the program committee and the General Board, explained that the board felt their option would lift up evangelism and church planting. "The General Board felt that we've had four goals for our General Conference and that we ought to emphasize one of those goals," he said.

It was Abe Bergen of

Winnipeg, coordinator of the youth committee, who offered the fourth option. Program committee member Erland Waltner, Elkhart, Ind., responded favorably by saying, "We tend to polarize two things that belong together intimately: the growth of the Christian family, which is evangelism, and the development of justice and righteousness. The moment we slice those two apart we're doing violence to biblical and Anabaptist understanding." The committee adopted the new proposal unanimously and agreed to use New Revised Standard Version wording.

In addition to participating in their own program, youth will have an opportunity to interact with adults at Sioux Falls '92. Adults and youth will mix to discuss the possible integration of the Mennonite Church with the General Conference Mennonite Church.

Youth and adults will join for the opening celebration, which includes the dedication of the new Brethren and Mennonite hymnal, for a program funded by the Schowalter Foundation that will focus on Native peoples (a response to the 500th anniversary of Columbus' arrival in America), and for the closing worship on Sunday morning.



Rodney Unruh (center) of Sioux Falls, raises a point during recent Sioux Falls '92 planning meetings. Norman Hofer, Freeman, S.D. (left), and Jake Dyck, Mountain Lake, Minn., listen.

Members of GC churches in the Northern District Conference will host the sessions. Rodney Unruh, Sioux Falls, S.D., lead coordinator for the local committees, said, "I'm enthused about working with the program committee. There's a spirit of openness, cooperation and diplomacy, and a willingness to find solutions and work through problems." Jake Dyck, Mountain Lake, Minn., and Norman Hofer, Freeman, will help coordinate the event. Cheryl Lehman, Sioux Falls, will coordinate the children's program.

The members of the GC

program committee include Eleanor Loewen, Winnipeg, chair; Wynn Goering, Goessel, Kan.; Tim Schrag, Beatrice, Neb.; Heather Neufeld Bergen, Edmonton; Jo Ropp, Normal, Ill.; Krehbiel and Waltner. Members of the youth conference program committee are Richard Kratz Jr., Telford, Pa.; Kerry Saner, Freeman; Nikki Thiessen, Rosthern, Sask.; Wendell Badertscher, Bluffton, Ohio; Mike Bogard, Newton, Kan.; Jeff Minor, Mountain Lake, Minn., and Bergen. *Dave Linscheid, communications director, General Conference Mennonite Church*

John Perkins will be the keynote speaker at the annual Bluffton (Ohio) College Church Leaders' Conference Oct. 29-31. Author and president emeritus of Voice of Calvary Ministries in Jackson, Miss., Perkins founded the John Perkins Foundation for Reconciliation and Development in 1983. Other resource people include Mark Winslow, Allentown, Pa.; Randy Grossman, Goshen, Ind., and Regina Shands Stoltzfus, Cleveland. Registration is \$35. For more information contact Jim Stutzman Amstutz, Bluffton College, Bluffton, OH 45817, (419) 358-8015.

Two new and three continuing Service Adventure units with Mennonite Board of Missions opened in late August and early September. A new unit in Nashville, Tenn., opened Aug. 27 with five volunteers and household leader Cheryl Detweiler of Goshen, Ind. The new Albany, Ore., unit opened Sept. 3 with five volunteers and household leaders Les and Gwen Gustafson-Zook. Continuing units in Illinois, West Virginia and Florida opened Aug. 27 for the second year of operation with the same household leaders. Service Adventure is a 10-1/2-month program for post-high school young adults that provides service work, group living, a learning component and congregational involvement.

In an Aug. 21-30 Mennonite Central Committee-sponsored learning tour, 11 participants learned about the stresses caused by low-level military training over land the Innu of Labrador call Nitassinan. Tour members also learned about the stress caused by hydro flooding and the incineration of PCBs near Innu homes. One Innu man told them how his conscience led him to quit his job at the military base when he was asked to spray protesters—including his wife and children—with a firehose.

NEWS

Duerksen, Hall, Linscheid to edit *With* and *YouthGuide*

Newton, Kan. (GCMC/MPH)—An interim editorial team has been named by the Commission on Education of the General Conference Mennonite Church and Mennonite Publishing House, Scottdale, Pa., of the Mennonite Church for *With* and *YouthGuide*. They are Eddy Hall and Carol Duerksen, Goessel, Kan., and

in congregations.

Hall is a free-lance editor who has previously worked for COE with the Foundation Series Youth studies. He is a member of New Creation Fellowship, Newton. Duerksen, a member of Tabor Mennonite Church, Newton, is a youth Sunday school teacher and full-time free-lance writer. She has

also been involved in the production of slide sets and videos for the General Conference. Linscheid taught high school English, speech and drama for several years. She has done free-lance writing and videotape editing for the GC Commission on Overseas Mission. Linscheid is a member of Bethel College Mennonite Church, North Newton, Kan.

"The strong skills and varied experiences of the team members complement each other," said Norma Johnson, executive secretary of COE. "They are committed to the youth of our church and are eager to keep *With* and *YouthGuide* dynamic."



Dave Linscheid

From left: Linscheid, Hall, Duerksen

Cynthia (Lehman) Linscheid, Newton, Kan. David Hiebert from MPH is associate editor of *With* and *YouthGuide*. *With* is a monthly magazine for teenagers, and *YouthGuide* is a quarterly resource for people who work with youth

Eight named to listening committee on homosexual concerns

Newton, Kan. (GCMC/MBCM)—Eight people have been named by the General Conference Mennonite Church and the Mennonite Church to serve on the listening committee on homosexual concerns. Four members each were chosen by the GC Commission on Education and the MC Board of Congregational Ministries to serve on the committee until 1992.

Bernie Wiebe, Winnipeg; Sue Goerzen, Harrow, Ont.; Dottie Janzen and Earl Loganbill, Newton, Kan., are the GC representatives on the committee. Ann Schowalter, Oak Park, Ill.; Ed Stoltzfus, Harrisonburg, Va.; Delphine Martin, Waterloo, Ont.; and Vern Rempel, Lancaster, Pa., are the MC representatives. Goerzen and Stoltzfus will co-chair the meetings.

The committee was mandated by the general boards of both conferences. The goals of the committee are threefold: to care for gay and lesbian people and their families by listening to their pain, to encourage and facilitate dialogue among people of various perspectives concerning homosexuality and to foster continued theological discernment in the church, and to make recommendations to

COE and MBCM regarding policy, program and church life to deal with alienation and hurt.

Clare Schumm, family life staff person for COE and MBCM, will serve as the staff person on the committee. He noted that the varied backgrounds of the committee members was a strength of the group. "One person is a therapist, another a theologian, at least two people have had a firsthand encounter with homosexuality in the family, and others have pastoral experience," he said. Schumm said the group will work from the context of the official church statements regarding homosexuality that were adopted by the General Conference in 1986 and the Mennonite Church in 1987.

MCC says, Don't use food as a weapon

Akron, Pa. (MCC)—Responding to the total trade embargo of Iraq, the Mennonite Central Committee executive committee has written to U.S. President George Bush (in part), "As an organization responding to human need 'in the name of Christ,' we oppose the inclusion of food and medicines in the embargo against Iraq. We believe Jesus' words, 'Give them something to eat' (Mark 6:37), are a call to share food with the hungry irrespective of race, religion or political persuasion."

"The Urbana '84 conference had a significant impact on our thinking and direction in missions," say Stephen and Janet Plenert, General Conference missionaries in Zaire, now on North America Assignment. The Commission on Overseas Mission is offering scholarships to students planning to attend Urbana '90, which is slated for Dec. 27-31 on the campus of the University of Illinois, Champaign-Urbana. Application deadline is Dec. 1. Contact COM, Box 347, Newton, KS 67114, (316) 283-5100.



Bergthal Mennonite Church's building

Bergthal Mennonite Church, Pawnee Rock, Kan., on Nov. 4 will celebrate 75 years of worship and service in its building. Harold Schultz, president of Bethel College, North Newton, Kan., will speak at the Sunday morning service. Members constructed the building in 1915, a wet, muddy year, according to some. At that time the worship services were held in German. For women's meetings during cold weather, the president had to come in the morning and build a fire in the stove so that the basement was warm for the afternoon meeting. Eleanor and Perry Beachy are the pastors.

NEWS

MCC executive states four priorities, responds to crises

Akron, Pa. (MCC)—Four "growing edges" for Mennonite Central Committee work in the next three years were discussed by MCC's executive committee when it met here Sept. 21-22.

The first priority for MCC in the coming years should be strengthening the placement of MCC workers in Islamic contexts. MCC supports exchanges of people and ideas between countries of the developing world.

The other three are to increase educational activity in North America, expand MCC program in Africa and Latin America, especially among indigenous peoples, and expand conciliation activity as part of the MCC program around the world.

Ed Martin, MCC secretary for the Middle East and South Asia, described MCC evacuee response in Jordan. Future needs in Jordan are uncertain. Mercy Camp, where MCC personnel are working, is being used as a transit camp for evacuees from Iraq and Kuwait. But 1-2 million foreign workers are still in these countries, Martin said, and many may still flee through Jordan.

Reports from Iraq indicate that children are suffering due to the U.N.-imposed embargo, which includes food, he said. Overseas Services director Ray Brubacher noted that sending food for infants would be

consistent with MCC's policy of meeting need regardless of nationality or politics.

MCC has since contributed \$5,000 (U.S.) for a Sept. 24 shipment of infant formula into Iraq. The formula was trucked by the General Union of Voluntary Societies, a consortium of Jordanian non-governmental organizations. The Iraqi department of child care will receive the shipment.

Leroy Friesen of Christian Peacemaker Teams reported to the executive committee on possible CPT response to the Persian Gulf crisis. Most Muslims of the region "have not seen the face of Christianity without the sword," he said, and Western troops in the region perpetuate that image.

Committee members emphasized that Arab Christians in the Middle East should be consulted before actions are taken.

In other business: John Paul Lederach of MCC Peace Office reported to the committee on his involvement in mediation efforts between Canadian and Quebec governments and the Mohawk people of Oka, Quebec. Mohawk representatives invited Lederach in July to discuss negotiating options. Lederach said he was in daily phone or fax contact with members of the Mohawk nation since July. (The standoff ended Sept. 26 with Mohawk surrender.)

Food aid coordinator

Hershey Leaman reported that MCC equity in Canadian Foodgrains Bank is \$127,000 (Canadian), the lowest ever. But food aid requests from overseas have not diminished.

Controller Ken Langeman reported that contributions to MCC are 7 percent behind budget, which will result in a projected shortfall of \$600,000 to \$700,000 (U.S.) by the end of the fiscal year. Mennonite Brethren giving to MCC is up, he noted, while all other conference giving is down.

John A. Lapp, executive secretary, reported on conference giving for the church building loan fund for Mennonite Umsiedler in Germany. The Conference of Mennonites in Canada has contributed \$150,000 and proposed a further contribution of \$100,000. Church Extension Services of the General Conference Mennonite Church has loaned \$50,000 at 7 percent interest. Mennonite Brethren will soon discuss the proposal, he added.

Menno Wiebe updated the committee on the work of the Horn of Africa Project, which works closely with MCC. The executive committee affirmed the MCC contribution of \$10,000 for HAP work in 1991. MCC workers Lawrence and Melody Rupley, Rollin Rheineimer and Judy and Mark Nord, and Douglas Yoder reported on MCC work in Burkina Faso, Bangladesh and Poland, respectively.

The executive committee voted to allocate \$55,000 from the MCC building reserve fund

for rental of another building in Akron to house several MCC departments, starting in 1991.

The committee accepted a proposal from staff that MCC's pension plan be a defined contribution plan rather than a defined benefit plan. Ken Langeman reported that the new plan will be easier to understand and administer and will provide fairer benefits to all ages of workers terminating MCC service. *Ardell Stauffer, MCC Information Services*

MCC continues work with evacuees in Jordan

Akron, Pa. (MCC)—Mennonite Central Committee involvement in Jordanian camps with evacuees from Iraq and Kuwait continues, reports Ed Martin, MCC secretary for the Middle East and South Asia, who was in Jordan Sept. 6-11.

Most evacuees in Mercy Camp, where MCC volunteers are working, have been moved to Amman, Jordan's capital, from where they will be flown to their home countries, says MCC worker Jerry Martin. But on Sept. 18, 1,000 to 1,500 new evacuees arrived at the camp by bus, Martin said.

Some 50,000 evacuees are now at two recently opened camps run by the Red Cross and Red Crescent at Azraq,

At a 10-year planning seminar in Taipei, Taiwan, in July, the Fellowship of Mennonite Churches in Taiwan set a goal of 4,000 members in 40 congregations by the year 2000. Representatives of the existing 20 churches and elected FOMCIT officers attended the meeting. Based on the findings of the seminar, the FOMCIT executive committee will formulate a comprehensive plan of action for the next decade. The plan will be presented for approval at the next annual FOMCIT conference.

Bethel College, North Newton, Kan., through its affiliation with the Associated Colleges of Central Kansas, has received a \$36,329 two-year grant from the Fund for the Improvement of Post-Secondary Education for a drug education and prevention program. This grant will enable Bethel to join other member colleges of the consortium in developing a network of drug prevention professionals who can assist one another in improving their drug abuse education and prevention programs. This funding will also enable an ongoing staff training program and the acquisition of educational resource materials.

After months of difficult deliberations, Mennonite Central Committee decided to discontinue its Canadian orientation program for Southeast Asian boat people at Phanat Nikhom refugee camp in Thailand. The main reason, said Jan Siemens, co-director of MCC's program in Thailand, is that "we believe some adjustments and modifications have been implemented that make it difficult to view the majority of the people in Phanat Nikhom camp as legitimate refugees who are fleeing persecution."

NEWS

between the Iraq-Jordan border and Amman. These organizations have adequate personnel and resources to run the Azraq camps, said Ed Martin.

Hundreds of thousands of foreign workers are still in Iraq and Kuwait, Martin said. Many are skilled laborers, such as technicians and engineers.

Six MCC volunteers work in Mercy Camp, where all residents have been Bangladeshi. Jerry Martin reports that the presence of Curt Wenger and Kevin Stout, Bengali-speaking MCC workers from Bangladesh, has been important.

MCC workers in the camp have helped distribute food, organized transportation, maintained sanitation, performed administrative tasks and offered emotional support to the stream of people crossing the border. "Most Bengali people at Mercy Camp had suffered inhuman conditions at other camps," says MCC Egypt volunteer Doug Amstutz, who is there. Mercy Camp was begun to relieve pressure at Sha'alan 1, a camp of 40,000 people that had inadequate shelter and supplies in the early days of the crisis.

"Desert heat, occasional sandstorms, a continual flow of people in and out of the camp [and] the sheer numbers of people involved provided constant challenges," says Amstutz.

Urbane Peachey, pastor at Akron (Pa.) Mennonite Church and former MCC secretary for Middle East programs, traveled to Jordan Sept. 22 for one month. Peachey, who lived in

Amman from 1970-1974, worked with the Middle East Council of Churches to determine where MCC can best help. He was also in contact with local church leaders, the Jordanian government and United Nations workers to follow the changing situation.

MECC is examining possibilities for working with Jordanians and Palestinians returning to Jordan from Iraq and Kuwait. MCC may contribute food and material resources to this work, says Ed Martin.

Martin says he experienced no personal animosity in Jordan. But most Jordanians oppose American military presence in the region and believe that the Arab world should have been left to handle the crisis, he says.

The Jordan Times, the major English-language newspaper in Jordan, interviewed Martin while he was in the country. *The Times* printed the Sept. 6 MCC statement opposing the use of food as a weapon (see page 467) in its Sept. 13-14 issue with the interview.

The Jordanian economy has been badly affected by the crisis, since most Jordanian trade previously was with Iraq. Prices are up "tremendously," says Martin, and staple foods are being rationed.

Martin notes that many other countries, particularly Egypt and several South Asian countries, will be hit hard by the crisis as former workers in Iraq and Kuwait return home. Many countries received significant income from workers in the Gulf. *Ardell Stauffer*

MCC workers in Brazil learn what floods are like

Recife, Brazil (MCC)—To understand better what Brazilians experience, Mark and Linda Heath Miller, Mennonite Central Committee community development workers, lived this rainy season on one of Vila dos Milagres' perilous slopes. The Vila, on the edge of Recife, is home to 3,000 families. In the early morning after six hours of hard rain, neighbors came to their house for shelter. After everyone had settled in, rain-loosened debris crashed through the living room wall. No one was hurt, but it was traumatic.

"Being here, for me, means sharing some of the same risks that people here live with daily," says Mark, explaining why he

wanted to continue living in their home after repairs and security measures were taken. MCC workers have gone with residents when they confront the government and denounce systems and politicians that do not respect human dignity. This is a difficult task for foreigners because they do not want to cross the thin line into partisan politics.

But MCC workers believe it is important to "accompany" the people in this process. It is important because it involves joining the people as they take risks and it demonstrates that MCC work is about building a just society, not about the more privileged playing Santa Claus to the poor. *Maria Smith*



Flooded alleys between shacks in a shantytown of Recife, Brazil

Cambodia is broke, according to Synapses, a peace and justice group in Chicago. The Soviet Union and Eastern European countries are cutting off aid to Cambodia. This aid makes up 80 percent of the revenues of their national budget. As a result, 56,000 government employees—one fourth of the civil service—will be laid off. The government will be forced to sell its gold reserves. Inflation is up. Government corruption is up, and the Khmer Rouge are poised to exploit the situation. Synapses urges people to push for basic policy changes through the U.S. Congress, to urge the U.S. government to recognize the Hun Sen government, stop all support to the Khmer Rouge, pressure the removal of refugee camps from the border area. For more information contact Synapses, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

"Neighborhood Peacemaking: a Joint Venture" is the theme for this year's annual Churches United for Peacemaking conference. To be held Nov. 10 in Wichita,



Bakely

To be held Nov. 10 in Wichita, Kan., the conference will focus on peacemaking within the city, across racial, ethnic and socioeconomic lines. Special speaker is Don Bakely, a member of Rainbow Mennonite Church, Kansas City, Kan., and executive director of Cross-Lines Cooperative Council, who works with the poor and disadvantaged in Kansas City. Registration is \$6 each for adults (\$8 after Oct. 31) and \$2 each for children (\$3 after Oct. 31). Child

care and a children's program will be provided. The three General Conference Mennonite congregations in Wichita are members of CUP. Contact Steve Mosher, 1103 Jefferson, Wichita, KS 67203, (316) 263-5886.

NEWS COMMENTARY

Turn the Gulf crisis into an opportunity

Robert Hull

How do we proclaim our Mennonite peace message in the midst of a popular military action?

The task of peace and justice workers is to stimulate public debate sooner rather than later. If key questions are asked as soon as possible, perhaps some of the worst excesses of unchallenged military power can be avoided. In the U.S. political system, for example, I ask if the president has reported his military actions to Congress under the War Powers Act.

Some organizations help us in these tasks. The Center of Constitutional Rights in Washington, for example, issued this analysis in its Aug. 21 "Action Alert":

1. *The President has violated the Constitution and the War Powers Act.* The decision to use the military to blockade Iraq is an act of war that only Congress can order, according to the Constitution. President Bush also did not provide Congress, within 48 hours, the necessary information mandated by the War Powers Act.

2. *The United States has violated Articles 39 and 42 of the United Nations Charter.* The U.S. unilaterally sent troops to the Middle East prior to the consent of the U.N. Security Council and proce-

dures under the U.N. Charter.

3. *The U.S. blockade of food and medicine has violated the U.N. Security Council's Resolution and humanitarian norms of international law.* The U.N. resolution makes exceptions to allow access of food and medicines into Iraq and Kuwait.

4. *U.S. censorship of the media violates Article 19 of the Universal Declaration of Human Rights.* This article prohibits infringements on the right to "information and ideas through any media and regardless of frontiers." A press pool is in the Middle East, but the U.S. military escorts the press to predetermined locations.

Norms of international law must not be flouted simply because the United States is the world's strongest military power. According to the U.S. Constitution, the United Nations Charter and U.N. international covenants have become U.S. law, since they were ratified by the Senate.

Governments' own standards: We must ask ourselves whether governments are living up to the standards they have set for themselves. The U.S. Bill of Rights, the Canadian Charter of Rights and Freedoms, the Universal Declaration of Human Rights and many

conventions of international law give us yardsticks to measure whether or not governments are acting lawlessly.

With the language of human rights and international law the church has the tools to speak to governments in ways they can understand.

By the decisions a church

The primary role for the church is this: Ask ourselves if our governments are living up to the standards they have set for themselves.

makes and the human relations it models the church "teaches the nation." (This is one of the meanings of texts such as the "swords into plowshares" prophecy of Isaiah 2:1-4 and the "hidden plan of God" passage in Ephesians 3:7-13.) By the life and witness of the church, governments can know that "your God reigns" (Isaiah 52:7-10).

The Quakers in colonial America, for example, recognized their sin in owning slaves

and persuaded their members to release their slaves or leave the church. Then a largely non-violent abolitionist movement began in the larger society that, with the tragic detour of the Civil War, eventually rid the nation of slavery.

Turn the Gulf crisis into an opportunity: How can we find our voice in the current crisis? Here are some elements of the church's witness in the midst of the current crisis. (I use as a structure a song by the folk-singer Holly Near, "Singing for Our Lives.")

We are a people-loving people: We have concerns that go beyond nation-to-nation jostlings and confrontations. We are concerned for people. We refuse to allow governments, ours or any other, to tell us someone is our enemy. We are as concerned for the enemy's food and shelter and health and dignity and economic opportunities as we are for those of our own nation's people.

We are a justice-seeking people: In this age of massive and immediate communications, this commitment to be non-partisan is a source of stress to those of us who resist blindly following everything our government and the media want to tell us.

"The Middle East Crisis: Would You Pay with Your Life for Cheap Gas?" is the title of a brochure distributed by the Fellowship of Reconciliation. Designed for high school and college students, the brochure asks readers to consider that the leaders of Saudi Arabia and Kuwait are not democrats, that the ones profiting from the deployment of troops are the huge multinational oil companies and arms manufacturers, and that a resumption of the draft is a real threat. For information contact FOR, Box 271, Nyack, NY 10960, (914) 358-4601.

Church executives from more than 15 denominations in July attended a two-day Clergy Care Conference hosted by Pastoral Associates of Prairie View in Wichita, Kan. Among the emerging needs identified among clergy were these: (1) Difficulties in maintaining multiple roles often create stress that may result in psychological and social problems; (2) rapid changes in the church and society have left many clergy unsure about their role and function; (3) older men may feel threatened by the increase in the number of women clergy as well as rapid changes in the church; (4) younger clergy often leave seminary with substantial debts; (5) loneliness and isolation may afflict clergy.

California scientist Hugh Ross was surprised when he launched a 15-day lecture circuit to some of the Soviet Union's most distinguished scientists. He found widespread practice of occult religion or "psychic physics." Ross, an astro physicist, heads Reasons to Believe, a Pasadena-based scientific think tank that conducts research and produces materials in the field of science and Christian faith. "The level of interest in the paranormal,... astrology, poltergeist and witchcraft came as a surprise," Ross said.

NEWS COMMENTARY

It is stressful to be justice-seeking people in the midst of popular military interventions.

It is stressful to think for ourselves and ask questions and put things together that no one else seems to be doing. For example, we have heard a lot about the cost of maintaining the American military presence in the Persian Gulf. The often-quoted figure is \$1 billion a month. But by comparison, the often-quoted figure to repay the savings-and-loan disaster, which was center stage in the news just prior to the Iraqi invasion of Kuwait, is \$500 billion. The American troops could remain in the Gulf area for 41 years before the costs for the two problems were equal. How much detailed reporting have we heard on the news lately about the savings-and-loan crisis? Who stands to gain the most when our attention is diverted from investigations into potentially criminal activities? This is not the first time "foreign adventures" have distracted attention from domestic problems.

It is stressful to be partisans for truth in the midst of popular wars. What does the Western nations' proclamation of free trade as the ground rules of the international economic order mean? Does it mean that we can insist on cheap gasoline prices for our consumers but that Iraq cannot complain loudly within OPEC that Kuwait and Saudi Arabia's overproduction was driving prices down and crippling its economy? As justice-seeking people, to

whom must we say the natural resources of a nation belong?

I will not justify the military invasion of Kuwait any more than the military reaction of the Western nations. I want to seek justice as the only true and lasting foundation for peace. The church must proclaim in word and deed that the world must learn to struggle with justice questions face to face, across honest negotiating tables, rather than down the barrels of its guns.

These questions should energize us as people of faith. We can ask and discuss them in our church meetings and in our local communities. Eventually such discussion needs to "go public" through teaching seminars in our schools and colleges, through local peace groups sponsoring events and through the local media.

We are a risking, acting people: It is stressful to plan actions that are our own faithful experiments with truth in the midst of popular wars. Some examples are emerging. The Christian Peacemaker Teams steering committee, Mennonite Central Committee, the Mennonite Church, the General Conference Mennonite Church, the Brethren in Christ and the Church of the Brethren called for an "Oil Free Sunday" Oct. 21. Many congregations planned creative activities. How do our demands for cheap oil impede economic development for the peoples of the oil-producing nations? How can we employ in our congregational worship the more-with-less philosophy that Menno-

nites have been so proud of?

It is stressful to consider other experiments with truth. The Christian Peacemaker Teams steering committee, MCC and the Church of the Brethren are considering relief convoys of food and medicines into Iraq, perhaps accompanied by CPT people who will remain in the Middle East to engage in some non-violent witness to peaceful conflict resolution.

What if the CPT team were to call for peaceful settlement of this crisis by negotiations under United Nations auspices, enforced by worldwide conscientious objection among the faithful of every religious community? What if war loomed in the Middle East but people stopped coming, preferring instead to prepare their own nations for living more justly with less of the world's resources?

Let us think boldly. Our ultimate concern, our most

fervent prayer in this crisis is that there be no war, that justice be sought peacefully, that this crisis become an opportunity, that the world learn finally the ways of non-violent conflict resolution. Does the strongest military power in the world today yet contain a peace church that will speak and act out this message?

We are a hoping, praying people: For all the optimism I want to have, it does *look* as though war in the Persian Gulf is inevitable. But optimism is not hope. Optimism looks at the trends of events and trusts in the rationality of leaders. Hope trusts in the Lord of history, despite the trends of events. Nothing can give us that hope except prayer.

Robert Hull is secretary for peace and justice for the Commission on Home Ministries of the General Conference Mennonite Church.

In the name of God we declare: It is wrong to fight a war. We say to all those in positions of political responsibility, Try out all the non-military ways and means of resolving conflict and do not tire of inventing new ones. War has never in the whole of history been a substitute for political creativity.

We make this appeal aware of our own responsibility. Our peace witness has often been half-hearted. We have not opposed the arms race and arms trade wholeheartedly enough.

Christians are now on the way toward taking new steps for justice, peace and the integrity of creation. We commit ourselves to doing all in our power to prevent war and to promote peace and justice.

We pray that the people of the Gulf region and the men and women serving in armed forces there may not lose their lives in war but live in peace. *From a statement by Church and Peace, in which European Mennonites participate*

Prisons do not rehabilitate, write Charles Colson and Dan Van Ness in their book *Convicted*. Prisons are "graduate schools of crime" that make non-violent offenders violent. Among other points the authors make are these:

- The prison population is growing 10 times faster (in the United States) than the general population, but crime continues to skyrocket.
 - Ninety-nine percent of Americans will be victims of theft at least once in their lives. One of four households will be touched by crime each year.
 - The average cost to keep an inmate in prison for one year is \$15,900.
 - Harsh prison sentences do not deter crime.
 - It costs \$80,000 to build a single maximum-security cell.
- (OVM Newsletter)

The Salvation Army says it will be forced to shut down a work rehabilitation program it has operated for almost a century if the U.S. Labor Department insists that it pay the federal minimum wage to workers involved. Department officials said recently that beneficiaries of the Salvation Army's Adult Rehabilitation Centers who perform work are employees within the meaning of federal law and are thus entitled to \$3.80 an hour. James Osborne, national commander of the Salvation Army, said in a Sept. 14 letter to the Labor Department that the organization provides housing and food to more than 70,000 people each year at the centers without any government support. This requirement [to pay minimum wage] will put beneficiaries "back on the streets since the Salvation Army will no longer be able to afford to support them or provide them with the religious and charitable rehabilitation program conducted at the centers," he said.

(National Catholic Reporter)

RECORD

DEATHS

Harold W. Voth, 66, died Sept. 16 at Halstead (Kan.) Hospital. A member of Alexanderwohl Church, Goessel, Kan., he did voluntary service with MCC from 1953-1958. His wife, Ruth, preceded him in death March 13 in the tornado that also devastated Hesston, Kan. He is survived by two sons, a daughter, brothers, sisters and grandchildren.

WORKERS

Yolanda Alfaro, First Church, Saskatoon, began a one-year MCC term in May in Saskatoon as a receptionist for MCC Saskatchewan.

Christine Bartow, Upper Milford Church, Zionsville, Pa., has begun work as a secretary for MBM deaf ministries in Washington.

Ken Derksen, Sargent Avenue Church, Winnipeg, began a two-year MCC term in November 1989 as manager of computer services at MCC Canada, Winnipeg.

John Dey was installed Aug. 19 as pastor at First Church, Nappanee, Ind.

Gary Drury has been named assistant basketball coach and head golf coach at Bluffton



B. Hamm



P. Hamm

(Ohio) College.

Karen Ewert, Markham, Ill., is principal of Chicago Mennonite Learning Center, located at Lawndale Church. Three of the five Central District board members of CMLC are **Leanna Cender**, Christ Community Church, Shaumburg, Ill.; **Ofelia Hurley**, Comunidad de Fe, Chicago; and board president **Richard Weaver**, First Church, Bluffton, Ohio.

Marilyn Funk, Evangelical Mennonite Brethren Church, Steinbach, Man., began Aug. 20 as office and building manager at the MCC Canada office, Winnipeg. She succeeds **Sarah Reimer**, who is retiring after 24 years of administrative service with MCC in Canada.

Larry Grunden, pastor at Trenton (Ohio) Church, was the guest minister-in-residence at Bluffton (Ohio) College Sept. 25-27. **Ed Kauffman**, pastor at Eighth Street Church, Goshen, Ind., was the guest minister

Oct. 16-18. This program is designed to acquaint Central District and Eastern District Conference

church pastors with the college.

Betty and Peter Hamm, MBM workers in Liberia until May, when civil war broke out, resigned Aug. 31 because of health reasons. They are living in Winnipeg.

Tom Harder, Koinonia Fellowship, Chandler, Ariz., began Oct. 1 as program director at Camp Friedenswald, Cassopolis, Mich.

Clair Hochstetler was installed July 15 as pastor at North Danvers Church, Danvers, Ill.

Anne Janzen, Peace Church, Saskatoon, began a one-year MCC term in May in Saskatoon as co-manager of Self-Help Crafts.

Todd and Dawn Hardt Lehman, Menno Church, Ritzville, Wash., and First Church, Aberdeen, Idaho, respectively, have begun three-year MCC terms in Yucoma, Bolivia. She is an agriculturist in animal husbandry, and he is a crop agriculturist. Her parents are Charlotte and Forrest Hardt of Ritzville. His are Janice and Jerry Lehman of Aberdeen.

Eva Martens, Crystal City (Man.) Church, began a two-year MCC term in August in Winnipeg as a mail clerk and receptionist at the MCC Canada office.

Nora Martin and Steve McInnis, St. Jacob's (Ont.) Church and Evergreen Heights Christian Fellowship, Simcoe, Ont., respectively, have begun three-year MCC terms in

Majidi, Bangladesh. She is teaching English, and he is an appropriate technology group leader. Her mother is Leah Martin of Elmira, Ont. His parents are Helen and John McInnis of Collingwood, Ont.

Elmer Neufeld, president of Bluffton (Ohio) College, will be the guest speaker Nov. 2-3 at the fall conference for congregations in the Central District (West) and Illinois Mennonite conferences.

Cecile and Ron Nickel, Carrot River (Sask.) Church, began a two-year MCC term in July in Prince Albert, Sask., where they are youth workers with the Christian Outreach Program.

Jon Nofziger and Charlotte Siemens, Fort Garry Fellowship, Winnipeg, have begun three-year MCC terms in Nicaragua. He is a reforestation soil conservationist, and she is an adult education literacy worker. His parents are Delmer and Lauretta Nofziger of Archbold, Ohio. Hers are Jakob and Katie Siemens of Clearbrook, B.C.

Mercy Oduyoye, deputy general secretary of the World Council of Churches, lectured Oct. 16-19 at Conrad Grebel College, Waterloo, Ont. The lectures, sponsored by MBM, provide Mennonite college students with current perspectives on the future of Christian mission.

Jay and Marilyn Parrish, Bowling Green, Ohio, have begun MBM voluntary service

MBM—Mennonite Board of Missions
MCC—Mennonite Central Committee

East Germany's Catholic and Protestant churches in a joint declaration have appealed to the Bonn government to adopt the East German model of military service, which allows a draftee to choose between military or community service, in a reunified Germany. In West Germany, young men who do not want to perform military duties must defend their conscientious objection position at an official hearing before they are allowed to do alternative social service. (National Catholic Reporter)

The first ever Texas Mennonite Central Committee Relief Sale is scheduled for Nov. 10 in Houston. Planned activities include a quilt and craft auction, craft booths, food booths, sale of baked goods, story times for children and several musical presentations. The sale will be on the grounds of Houston Mennonite Church and will involve members of seven Mennonite congregations in Texas. Items for the sale have also been donated by congregations and individuals in other states. Contact person is Iris Hartshorn of Houston Mennonite Church, where Leo Hartshorn is the pastor.

The United Bible Societies has published the first complete New Testament in Mongolian. The first print run of 5,000 copies will be distributed in the Mongolian People's Republic, 94 percent of whose people speak Mongolian. It is believed that Mongolian is the last official national language in the world to acquire a New Testament translation.

RECORD

terms. He is a researcher, and she is a project administrator at Creative Futures Center, Seattle. She is also the local program coordinator of the VS unit.

Mary Raber, United Church of Christ, St. Louis, began Sept. 4 as USSR Program Specialist at MCC Canada, Winnipeg. She will help MCC implement program plans in the Soviet Union. She is also managing editor of the Russian Bible Commentary.

Betty and Dick Reimer, Foothills Church, Calgary, began a four-month MCC term in August in Akron, Pa. He is a packer, and she works in returns and pricing at Self-Help Crafts.

Melanie Springer, Albany, Ore., has begun an MBM voluntary service term as a writer/researcher at Creative Futures Center, a program of Seattle Church.

Joel West began this fall as associate professor of music at Bluffton (Ohio) College.

Connie Wiebe, Springstein (Man.) Church, began a one-year MCC term in August in Clearbrook, B.C., as a caregiver to mentally handicapped adults at the MCC B.C.-operated Supportive Care Services.

Dorothy and Stephen Wiebe-Johnson, MBM workers in Liberia until civil war broke out in May, have relocated in Accra, Ghana, for the remaining two years of their term. Among other responsibilities, Steve is working half time with the Good News Training Institute, a ministry with

independent churches. **Philip and Julianna Bender** also serve with GNTI.

Virgil Wiebe, Manhattan (Kan.) Fellowship, began an MBM voluntary service term Sept. 5, 1989, as a refugee worker with Overground Railroad in Harlingen, Texas.

Anne and David Winter, Eigenheim Church, Rosthern, Sask., have begun three-year MCC terms in Santa Cruz, Bolivia, working as community service workers with Old Colony Mennonites.

Lance Zimmerman, First Church, Reedley, Calif., began a two-year MCC term in June in Scarborough, Ont., as a community worker with senior citizens for the Warden Woods Community Centre.

—compiled by Sharon Sommer

Camp Camrec is looking for an energetic, creative and committed couple who is interested in the camping ministry. This is a year-round, on-site position that requires skills in a broad range of areas: program, camp promotion, general office skills, maintenance and caretaking/housekeeping. These responsibilities will be divided between the couple, who together are to provide an average of 45-50 hours of work per week. Minimum salary with benefits including housing, vacation, health insurance and car allowance. A two-year minimum commitment is desired.

Persons interested in this position should contact Washington Mennonite Fellowship, Cleon Claassen, 4185 W. Lakeshore Drive, Moses Lake, WA 98837, (509) 765-9475.

The Commission on Overseas Mission is seeking applications for two openings in Mexico to work among the **German-speaking Mexican Mennonites**:

- a Bible teacher for the Bible institute
- a pastor/resource person to assist lay ministers and ordained leaders in carrying out pastoral duties.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

Youth Evangelism Service (YES) is seeking two or three college-age applicants for assignment in Hong Kong:

- a 1-1/2-year-term beginning January 1991, including a three-month internship in Baltimore
- Volunteers will work alongside Hong Kong Mennonites and missionaries in community outreach.
- YES Hong Kong is jointly sponsored by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church and the Eastern Mennonite Board of Mission and Charities.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

A MENNO (Mennonites Encountering New Neighbors Overseas) service/learning project is being planned for Colombia Jan. 26-Feb. 9, 1991. MENNO project

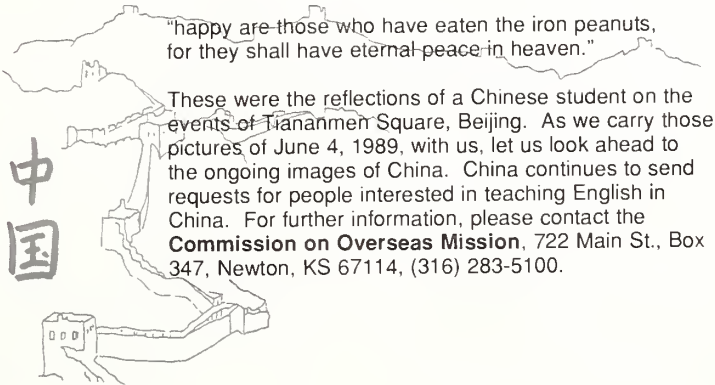
- needs up to 10 participants.
- is working alongside missionaries and Colombian Mennonites.
- is sponsored by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church and the Colombian Mennonite Church.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

Colombia '91, a summer study service program, is scheduled for July 1-Aug. 19, 1991:

- a three-week assignment alongside Colombian Mennonite youth, followed by PCNA (Program for Conscientization of North Americans), a study learning experience
- is coordinated by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church and the Mennonite Church in Colombia.

For more information, contact COM, Box 347, Newton, KS 67114, 316-283-5100.

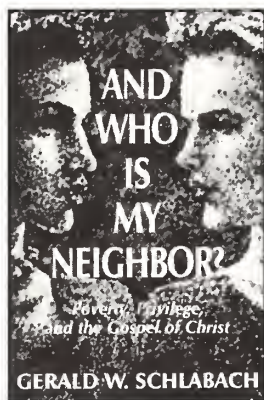


Looking for something new for Sunday school or small group study?

And Who Is My Neighbor? Poverty, Privilege, and the Gospel of Christ

Reading the Bible through the eyes of poor people sheds new light on familiar Scriptures. Study groups and individuals in North American churches are invited by **Gerald W. Schlabach** to study the Bible together, to discover how it feels to be poor, and to understand what Jesus says about the poor.

The last four chapters of this book offer resources to begin working for change that will help poor people, locally and worldwide. Paper, \$9.95; in Canada \$12.50

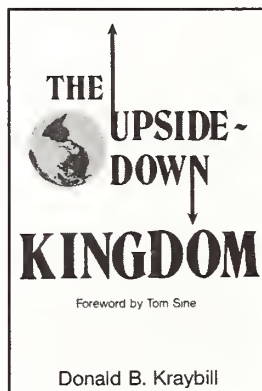


The Upside-Down Kingdom

Now revised and updated. **Donald B. Kraybill's** classic study book on the kingdom of God demonstrates the sociological perspective's creative ability to uncover new insights in old biblical texts.

Kraybill says social, religious, and economic practices of the dominant culture usually favor the rich, powerful, and prestigious. Jesus, on the other hand, favors those who suffer at society's margins and fall between the cracks.

The Upside-Down Kingdom offers practical suggestions for "upside-down" living in a "right-side-up" society. Paper, \$14.95, in Canada \$18.95



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The Prime Minister of the South Pacific Cook Islands, Geoffrey Henry, has criticized the United States for its plan to incinerate hundreds of tons of chemical weapon agents on the Johnston Atoll without consulting neighboring Pacific Island states. In an agreement made with the Soviet Union, the United States has agreed to destroy 80 percent of its chemical weapons by the turn of the century. According to Greenpeace, there is no safe way to dispose of the weapons, and the organization has called for a halt to the incineration. In spite of this, U.S. Congressional negotiators have approved the \$18 million requested by the government to pay for the shipment of the entire American chemical weapon stock deployed in West Germany to Johnston Atoll. (*Active for Justice*)

RESOURCES

books

The Horn of Africa Project: Modeling Alternative Conflict Resolution by Ronald J.R. Mathies, Harold F. Miller and Menno F. Wiebe (MCC, Box 500, Akron, PA 17501-0500, \$1) is the 11th title in Menno-nite Central Committee's Occasional Paper series. It examines the work and impact of the Horn of Africa Project, which promotes peace through dialogue.

San Francisco Giants pitcher Dave Dravecky's autobiography, **Comeback** by Dave Dravecky with Tim Stafford (Zondervan, 1990, \$17.95), weaves championship game plays with stories of his family, faith and coming back to the pitcher's mound 10 months after cancer surgery on his pitching arm.

Should the Children Pray? *A Historical, Judicial and Political Examination of Public School Prayer* by Lynda Beck Fenwick (Baylor University Press, 1990, \$29.95) does not advocate one position but seeks to make available the historical and legal information from which readers can form their own opinions.

The following are books on capital punishment and sentencing, published by Northeastern University Press in Boston: **Equal Justice and the Death Penalty: A Legal and Empirical Analysis** by David C. Baldus, George G. Woodworth and Charles A.

Pulaski, Jr. (1990, \$55), **Death Is Different: Studies in the Morality, Law and Politics of Capital Punishment** by Hugo Adam Bedau (1987, \$35), **Death and Discrimination: Racial Disparities in Capital Sentencing** by Samuel R. Gross and Robert Mauro (1989, \$30), **The Sentencing Commission and Its Guidelines** by Andrew von Hirsch, Kay A. Knapp and Michael Tonry (1987, \$32.50), **Legal Homicide: Death as Punishment in America, 1864-1982** by William J. Bowers with Glenn L. Pierce and John F. McDevitt (1984, \$50), **Doing Justice: The Choice of Punishments** by Andrew von Hirsch (1986, \$8.95) and **Just Deserts for Corporate Criminals** by Kip Schlegel (1990, \$35).

Green Winter by Elise Maclay (Henry Holt, 1990, \$14.95) looks at the personal and emotional aspects of living as an older person in today's world.

Each type of religion has a particular way to express itself, a particular purpose, a particular temptation when taken to extremes, says John F. Haught in his book **What Is Religion? An Introduction** (Paulist Press, 1990, \$10.95).

Changing Lenses: A New Focus for Crime and Justice by Howard Zehr (Herald Press, 1990, \$14.95, \$18.95 in Canada) examines our assumptions about crime and justice, which it calls "retribu-

A total of 190 students enrolled for on- and off-campus courses at Associated Mennonite Biblical Seminaries, Elkhart, Ind., this fall, one more than last year, reported Ruth Ann Gardner, registrar. Part-time students for the second year outnumber full-time students, 102 to 88, making a full-time equivalent enrollment of 117.1, compared to 117.5 last year. Of the total, 43.7 percent are women, compared to 43.4 percent last year. The enrollment includes 11 international students and 37 from Canada.

Perry Yoder, professor of Old Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will to speak to U.S. and Canadian farmers on the theme of "creation theology" at the sixth Faith and Farming Conference, to be held Dec. 2-4 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Yoder's topics will be "Beginning at the Beginning," "Where Do People Fit In?" "Stewardship of Nature" and "Praising God with Nature." For more information contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

Ninety-six young people from 30 countries have begun a year as participants in Mennonite Central Committee's International Visitor Exchange Program. IVEP is a cultural exchange that promotes international friendship through person-to-person contact between international young people and North American Mennonites. Most young people in the program spend six months in one North American location, meet for a midterm reunion, then spend six months at a second location.

RESOURCES

Changing Lenses



Howard Zehr
"restorative" model.

Through 28 spiritual and

psychological techniques, **Spiritual Technologies: A User's Manual** by Edward Stevens (Paulist Press, 1990, \$9.95) makes the great traditions of prayer and meditation available to everyone.

Reconciliation and Justification: The Sacrament and Its Theology by Kenan B. Osborne (Paulist Press, 1990, \$14.95) gives an overview of how the divine mysteries of salvation have been theologically expressed and historically practiced from the patristic period through post-Tridentine Catholic theology, post-Reformation Protestant theology and Vatican II.

Writing as the parent of

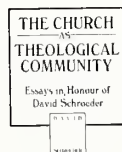
alcoholic children, Joyce M. Shutt in **Steps to Hope** (Herald Press, 1990, \$6.95, \$8.95 in Canada) weaves her experience with Jesus'



Beatitudes and the Twelve Steps used by Alcoholics Anonymous, Families Anonymous and similar programs to

show how people can break addictions.

The Church as Theological Community: Essays in Honour of David Schroeder, edited by



edited by
Harry Huebner

Harry Huebner (CMBC Publications, 1990, \$20), represents aspects of teaching and research on a broad range of

theological topics: Bible, church history, theology, ethics, peace and practical theology. Order from 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. Millard C. Lind, longtime teacher of Old Testament at Associated Mennonite Biblical Seminaries, has written **Monotheism, Power, Justice: Collected Old Testament Essays** (Institute of Mennonite Studies, 1990, \$11, \$13 in Canada). In both journal and popular articles Lind deals with method or interpretation; law, justice and power; war and economics; and worship, mission and community.

The Emergence of the Laity in the Early Church by Alexandre Faivre (Paulist Press, 1990, \$11.95) traces the history and origin of the laity during the first five centuries of Christianity.

People involved in public speaking on any level may be interested in **The Sower's Seeds: One Hundred Inspiring Stories for Preaching, Teaching and Public Speaking** by Brian Cavanaugh (Paulist Press,

1990, \$5.95).

Called to Be Friends (MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801, 1990, \$5, \$6 in Canada) outlines a plan to prepare congregations to invite visitors.

Just as Job finally triumphs and performs a revolutionary act by awarding his daughters equal shares in his inheritance, today's solution is not a revenge on the old system but the creation of a new one, says Joan Chittister in her book **Job's Daughters: Women and Power** (Paulist Press, 1990, \$3.95).

Jesus Christ and the Mission of the Church: Contemporary Anabaptist Perspectives (Faith and Life Press, 1990, \$9.95, \$12.95 in Canada), published jointly by the General Conference Mennonite Church, the Mennonite Church, the Brethren in Christ and the Mennonite Brethren Church, contains material from the August 1989 Study Conference on Christology. It includes papers by George Brunk III, John E. Toews, Harry Huebner and J. Denny Weaver, responses by Daniel D. Garcia Swartzentruber, Mary H. Schertz and Thomas Finger, the findings committee report.

Two books related to the recent Mennonite International Study Project are available from Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370: **Final Report: Mennonite International Study Project** (\$3) and **What Next in Mission?** (\$2), both written by Nancy Heisey

and Paul Longacre.

Leap of Faith by Peter J. Dyck (Herald Press, 1990, \$7.95, \$9.95 in Canada) is a collection of true stories written for children and all ages.

Addressing a need expressed by African-American pastors and lay leaders, **How to Help Hurting People**, edited by Colleen Birchett (Urban Ministries, Inc., 1990), offers training through crisis intervention counseling.

Overlooked and Overflowed (Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, \$3) contains material about the Innu of Labrador, legal action against the low-level flying, economic development in the region and the effects of low-level flying on the environment.

Here are some recent books on teaching peace to children: **Teaching Green** by Damian Randle (Friends Book Centre, Euston Road, London, ON NW1 2BJ), **Who's Calling the Shots? How to Respond Effectively to Children's Fascination with War Play and War Toys** by Nancy Carlsson-Paige and Diane Levin (New Society Publishers, Box 582, Santa Cruz, CA 950610582), **Keeping the Peace: Practicing Cooperation and Conflict Resolution with Preschoolers** by Susanne Wichert (New Society Publishers).

A Mother's Notebook, illustrated by Cheryl A. Benner (Good Books, 1990, \$5.95), includes nostalgic illustrations, whimsical proverbs and quotations.

—compiled by Gordon Houser

Joy, sharing in Guatemala

I recently had the opportunity to travel to Guatemala. Among many other things, a communion service made quite an impression on me. One Sunday we were at Casa Horeb, one of the Mennonite churches in Guatemala City. Toward the end of the service we formed a circle in order to celebrate communion. Remaining in the center of the circle were a man in a wheelchair and a young boy. When the man received his piece of bread, he broke it in half, handed one piece to the boy and they both started eating. It was a spontaneous and joyful scene. I had been expecting each person to hold the bread until they were told to eat it.

This was a powerful symbol for me in

that setting. It spoke of joyfulness and sharing—two things that are lacking in Guatemala. The wealthy elite and the military prevent joyfulness by repressing the large majority of indigenous Guatemalans. The church, however, shares and celebrates and by so doing works toward a new day in Guatemala. *Scott Brubaker-Zehr, Escuela de Idiomas, Apdo 250-2010, San José, Costa Rica*

Author omitted

The author of the book *Preventing Child Sexual Abuse—Age 9-12* (Sept. 25 issue) is Kathryn Goering Reid. Kathryn, a former co-pastor at Epworth Methodist Church, Berkeley, Calif., is the pastor at Austin (Texas) Mennonite Fellowship, a dual-conference, developing congrega-

tion. She holds a Master of Divinity degree from Pacific School of Religion and is an ordained minister in the Church of the Brethren. The woman listed as helping her with the book is Marie M. Fortune, an internationally known expert on child abuse. Kathryn will be conducting a workshop at McPherson (Kan.) College on this topic. The date will be set at the Western District Conference, Oct. 26-28. *Oswald H. Goering, Pine Village, Moundridge, KS 67107*

Add to Nicaragua article

I was disappointed that you edited out the opening paragraphs of my article ("Hold Our Governments Accountable," Sept. 25 issue, pages 413-415). Anyone

Always there had been
the soil, the sod, the land,
The God-given heritage of a people
who for 400 years

To my father

*James R.
Regier*

had drained the lowlands and the
marshes
in the Netherlands and East Prussia
And who had tamed the prairie grass
on the steppes of the Ukraine
and on the plains of Kansas,
And who had believed in the holiness of the
idea
that they would not give their sons to
war

nor their daughters to those who did not believe as they.

And so they lived for the planting
and the reaping,
And died for what they held
to be true,
And in between they gathered in the churches
and prayed together and sang the German hymns
And always kept a watchful eye upon the State.

And after the planting and before the harvesting,
they begat us
Who went out into a world different from theirs.
And while the flame of the old idea smoldered within us,
We accumulated unto ourselves
new ideas and made them our own, as well.

And upon the foundations of the past
We built our own houses
With doors leading into new rooms
Which contained windows
opening up onto vistas never seen before
by those who had preceded us.

And we lived in those homes
with a sense of excitement and wonderment
And occasionally
A feeling of incredulity and puzzlement
about where we had come from
and where we were going.

But always at night
We climbed into bed
And covered ourselves
with our grandmother's checkered quilt—
a blanket she had carefully and lovingly
sewn many years ago
before her hands began to tremble.

And under this cherished and checkered quilt—
patterned after the soil,
the sod,
the land of the lowlands,
the marshes
the steppes,
and the plains—
We felt once more the warmth of
the flame of the past
And fell asleep to dream again
the dreams of those who had come before,
And of those who were sure to follow.



*James R. Regier's
address is 235 E.
83rd St., New
York, NY 10028.
His father, Harold
M. Regier, died
last January.*

can read the facts of a situation. When I experienced the situation, the facts faded. Robert O. Epp, Route 1, Box 215, Henderson, NE 68371

Editor's note: Here is that section: "*Quiero ver una sonrisa otra vez*" (I want to see a smile again), Candida was saying to me. That day we had buried two victims of Contra attacks who had been killed the day before, a 12-year-old boy and a 22-year-old mother of three children. The two Catholic sisters, Maria Jesus, Midoña and the lay worker Candida had sat up late into the night dealing with my guilt feelings concerning my complicity in the deaths. They had assured me that I was not responsible for what my government was doing. "But," I responded, "in a democracy the people are the government."

"That," they assured me, "is only an ideal." It never got easier as time went on. Those were only the first of other victims of the low-intensity war that I had to deal with. There were orphans who still expected their parents to come home. How could I make it clear to them that their parents' bodies had been located by watching where the vultures gathered? They had been hacked to death by Contra machetes. There were the babies that died from diarrhea because of poor sanitation and a shortage of medical personnel and supplies. Medical workers didn't dare to go into the mountains because they were prime targets of the Contras.

Open letter to Robert Peters

You and I missed Assembly 12 of Mennonite World Conference. You missed [Letters, Sept. 25] the staccato notes of joy that resounded from the thousands assembled in Winnipeg. I couldn't attend either, but I heard the notes again and again as I walked with my Shepherd "in the valley of the shadow of death." I heard them through the articles in our papers and from voices returning from the conference as they remembered God's presence in their midst.

"It was so wonderful," said one, "to see with our own eyes the presence of so many from foreign places—the fruit of the Spirit from mission fields through the years."

It may be, Mr. Peters, that from here on our church will be stronger in its mission endeavor because of what happened in Winnipeg last summer. It may be, too, that our foreign brothers and sisters received a new vision of what the church is and means. Perhaps the oneness they felt has sent them back

with new determination to "tell the wondrous story of Jesus and his love."

Please, Mr. Peters, allow the Spirit "rope" to continue with power all over the world what he began in our midst in Winnipeg. I agree with you that there is a time to repent. And who knows—after Assembly 12 many of us are repenting. We are asking how many more could have been at the conference if we had been more ready to serve, to give.

However, there is also a time to rejoice. Our God tells us to "cry out and shout...for great is the Holy One of Israel in the midst of thee" (Isaiah 12:6).

I believe this happened in Winnipeg at Assembly 12, and I think heaven enjoyed it. Joanna S. Andres, Box 5000, Hesston, KS 67062

War is bad business

If proof was ever needed for the idea that war is bad for farmers and middle-class businessmen, Bush's "line in the sand" removes all doubt. Doubling oil prices

while cutting grain prices almost in two will mow down another wave of farmers and two waves of middle-class merchants who rely upon their trade. Meanwhile, the grain trade monopoly and the oil cartel oligarchy tighten their grip on the U.S. economy and political process. This scenario would surely grieve Thomas Jefferson [a founding father of the United States], who often argued that democracy itself depended upon yeomen farmers and middle-class merchants. What a paradox it is, that while our old enemy the Soviet Union tries with all its might to create private-enterprise farmers and merchants, we use the sands of the Middle East to plow ours under. Larry Lange, Route 3, Devils Lake, NC 58301

Editor's note: All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.

Prussian plates

Arlene K. Friesen

They were packed away in straw in a barrel, white like cream.

Great-Grandma wore a tight pulled bun, stern looking.

With damp forehead, she worked as Grandpa urged her to hurry.

Straw and plates, stamped "Racine Bavaria" on the checkered undercoat.

Brought from Germany to Prussia, they held *pflinzen*, lightly turned in the butter from Grandpa's cow, Or yellow-eyed eggs from red-brown chickens. The circular saucers filled to the brim with *kirschen moos*.

They now serve hungry faces in a long common house. The fare is poorer.

Grandma peels an apple, red, ribbon-like strips. The children take turns, like robin babes, patiently waiting for more, peering at their reflection in Prussian plates.

Arlene K. Friesen lives in North Newton, Kan. "*Pflinzen*" means pancakes; "*kirschen moos*" means cherry "soup."

books

The way of Jesus

Binding the Strong Man: A Political Reading of Mark's Story of Jesus by

Ched Myers (Orbis Book, 1988, 500 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Anyone interested in the Gospel of Mark, biblical studies or a biblical perspective on non-violence will benefit from this unusual biblical commentary. It is heavy and dense reading but ultimately worthwhile.

Myers is frustrated with biblical scholarship; it is "so technical that the

average reader, unfamiliar with the in-house literature, can quickly become discouraged. The scholarly guild, for its part, has largely abdicated its responsibility to make the Bible more, rather than less, intelligible." While commendable, this too is quite dense and I cannot imagine many (if any) in my

congregation tackling it.

Biblical study requires knowledge of the author's situation: both its social (political economy, class relationships, geopolitical conflicts) and symbolic reality. He painstakingly details both for Mark's Gospel. Myers also analyzes the "symbolic order" of capitalist society. We do not normally think about the metaphysics behind national holidays, patriotic events, elections, parades and TV commercials. But we need to, for they shape our faith and spirit.

Myers laments the warping of conversion into "a fundamentally individual affair. The 'personal Savior' of American evangelicalism is domesticated, no longer Lord of the world but of our hearts, into which we invite him;...the modern tendency to flee from an increasingly uncertain conflict-ridden history to the refuge of self-absorption...." Repentance includes "not only a conversion of heart, but a concrete process of turning away from empire, its distractions and seductions" and "shaking off the powerful sedation of a society that rewards ignorance and trivializes everything political...."

This is the most unusual and most stimulating biblical study that I have ever encountered. I delighted in the careful analysis of Mark and the new interpretations of familiar terms such as "fishers of men" and "gospel."

"But above all it is offered, as the gospel itself is, to discipleship communities, however discouraged and wary, as part of our ongoing search for renewed direction and hope in our struggle to follow the way of Jesus in difficult times. A true reading of Mark compels us to come to terms afresh with our faith and most certainly our lack of faith (Mark 9:24)."

I was particularly touched by Myers' discussion of "Discipleship and Failure." He reflects on the losses, brokenness and sinfulness of himself and other Christians. "Is the gospel too demanding, we too frail, the world too overwhelming? What is the 'good news' to those of us who have been broken by the vision, who have wept bitterly as we realized that we had both deserted and been deserted...?" The reality of the cross hits home.

Myers insists that the resurrection is established only in faithfulness. "There is only one genuine 'witness' to the risen Jesus: to follow in discipleship. Only in this way will the truth of the resurrection be preserved." This challenges not only my understanding of the Bible but, more importantly, the way that I live as a Christian. And for that I can only be grateful.



The man behind the martyr

Dirk's Exodus, a play written by James C. Juhnke, directed by Arlo Kasper

Reviewed by Ken Hawkey, Box 347, Newton, KS 67114

It is the talented and rare person who can extract the story from history. Our general scarcity of good storytellers has left us with a poor grasp of history in general and Mennonite history in particular.

This new play is like the proverbial fresh breath that makes the dry bones of history live again. It is a fictional account of events surrounding the historical account of Dirk Willems found in *Martyrs Mirror*.

The action takes place in the days after Dirk's escape across the ice in which he turned back to save his pursuer from drowning, was subsequently



recaptured and imprisoned. Dirk awaits an inquisitor from Spain, who will pass sentence. Much of the conflict in the play is between the simple, firm faith of Dirk Willems and the learned but equally firm faith of the Inquisitor.

The confrontations between Willems and the Inquisitor are surprisingly even. It is less a good guy/bad guy confrontation and more two human beings who really see some merit in the other's point of view. We see that the Inquisitor is trying to live faithfully according to his beliefs and is not simply a sadistic puppet of the Pope. He is impressed by Willems' strength and consistency of faith, even though he does not agree. We also glimpse the struggle Willems undergoes between being faithful according to his understanding of the Bible and being a human father faced with loneliness and fear of death.

Hans Hendricks, the prison warden Dirk saved, provides comic relief. He finds himself in between the combatants and squirms at the implications, real or imagined, for him. But more than comedy, the character also gives us a glimpse of the tensions people of the time faced. His wife Gretchen's search for a true faith and her Anabaptist sympathizing add to Dirk's feeling of responsibility to be consistent with his words and actions.

The touching vignettes of Dirk with his children and Dirk as a young boy help us understand Willems as more than a martyr. Another set of vignettes focuses on two townsmen in the tavern. It is here that we get a thematic commentary. These two drunks distill the action into succinct, folksy observations.

On top of all this is the Scriptural and musical commentary throughout the play. The Scripture is done in reader's theater style, while the music provides important reference points. Both elements undergird the action and foreshadow events in the play.

These elements show Dirk Willems, the man behind the martyr. But the story is more than that. It is our own struggle between our earthly and our heavenly responsibilities.

Juhnke has given a part of our history back to us through a story that provides hope, insight and wonder.

Let's love one another (1 John 4:7-12)

Brenda Martin Hurst

Nov. 11 is Peace Sunday. Peace is not just a Mennonite belief. We Mennonites do not hold the corner of truth on peace. It was the Roman Catholic bishops who made the boldest public statement on war and peace in 1983.

Peace is not something Mennonites tack onto the gospel. Peace is the heart of the gospel, not because Mennonites say so but because Jesus says so.

A missionary who had served in Kenya told me this story. An African tribe rose to power that required its members to kill a white person in order to show their loyalty to the tribe. Many African Christians took a stand saying, "We can't do that. We are Christians. We cannot kill our white brothers and sisters."

Then the British moved in and said to these Christians, "You were right not to bend to the tribe and kill your white brothers and sisters. You must now join our British army to put down this evil tribe." And these Christians told the British, "You don't understand. We are followers of Jesus Christ and Jesus calls us to love one another, even our enemies. We cannot join your army and kill for you."

The missionary went on to tell how many African Christians were then imprisoned or shot for their faith.

1 John 4 is a most appropriate text for Peace Sunday. We often think of peace as just not going to war or as just some Mennonite preoccupation. But the writer of 1 John tells us here that loving one another is what a relationship with God is all about. In fact, the writer bluntly writes, "If you say 'I love God' and hate your brother, you're a liar." He goes on, "If you don't love your brother or sister, you don't know God—because to know God is to love." Jesus' summary of God's commandments was "Love the Lord your God with all your heart, soul, strength and mind." He added right away, "And the second command is just like it, love your neighbor as yourself."

When a man came to Jesus seeking assurance of salvation, Jesus reminded him of these two commands. The man quibbled on this second command. "Who must I love as myself?" Jesus told him the story of the Good Samaritan. So the man who seeks eternal life is told by Jesus to love his neighbor.

Jesus calls us to love other people as we love ourselves. That means loving our enemies, too. This is the radical good news of Jesus Christ. For Jesus, love of God and love of others is never separated.

Jesus would have nothing to do with the now-popular idea that what really matters is your personal relationship with God. Jesus' very life and all that he taught demonstrate that a person's love for God is always fleshed out in how we treat other people. If we do not love others, we reveal that we don't really know God.

It doesn't wash to say, "I love the invisible God" or "I love the people over in foreign lands" or "I love the victims of the Iranian earthquake" but I can't love my mother-in-law, that so-and-so down the street, that obnoxious nerd at school, that difficult person at church. It just doesn't wash.

Loving others is what peace is all about. The voices in our world say, Look out for yourself. Get your own act together before you try to love others. Don't pry into your neighbor's business. It's dangerous. It's risky to aid the man who is lying



The Museum of Modern Art

Love your neighbor: The Good Samaritan, woodcut by Ernst Barlach

by the road. God's message to us is this: The call to peace and peacemaking is most basically my call for you to love each other.

Brenda Martin Hurst is co-pastor with her husband, Ray, at Tabor Mennonite Church, Newton, Kan.

EDITORIAL

Keep true evangelical faith awake

T rue evangelical faith cannot lie sleeping, for it clothes the naked, it comforts the sorrowful; it gives to the hungry food, and it shelters the destitute."

These words are attributed to Menno Simons and made singable by Larry Nickel. The song is in *Assembly Songs* (Faith and Life Press, 1983) and in the Assembly 12 Mennonite World Conference songbook.

But what about situations where these good deeds, prompted by faith, are impossible? Clothing intended for the poor is sold in the marketplace. Comfort is scorned by the local government. Donated food becomes the basis for a nation's economy, enriching the business community and leaving the refugees starving.

This happens. One such example concerns us, we who were represented by Mennonite Central Committee until 1989 in the east central African country of Somalia. I heard the story from Julie Janzen at the Oct. 4 gathering of Kansas All-Mennonite Women. Now on staff at Rainbow Mennonite Church, Kansas City, Kan., Julie worked for MCC as country representative in the capital city of Mogadishu for one year instead of the expected four. She told us why she had to leave the country she loved working in.

Somalia, a Muslim country of about 8 million people, a mixture of Mediterranean and Negroid, was formed in 1960 from two colonies: British Somaliland and Italian Somaliland. Sixty percent of the people herd camels. It is a nation of poets, said Julie. It is common for people to recite hour-long poems.

Though this desert country has 1,700 miles of coastline on the Indian Ocean, it has only two rivers and is mostly desert. Products are camels, bananas, incense and myrrh.

The 1969 revolution put the current government in place. Somalia has had the same president every since. The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., sent missionaries to Somalia in the 1950s and '60s. They left in 1974 because of political pressure, returned in the 1980s, and a few still teach in the capital city.

Somali people never agreed with the lines drawn as boundaries by foreigners. Historically Somali people also lived in what is now Ethiopia and Kenya. Between

1978 and 1981 Somalia tried to get control of the part of Ethiopia where its people lived. Attempts of that section to secede triggered reprisals and 800,000 Somalis left Ethiopia for Somalia.

The crises of refugees propelled MCC into Somalia for the decade of the 1980s. MCC started tailoring co-ops, nutrition classes, tree farms along the river, carpentry training shops. They tried to produce rower pumps. They provided loans for people to start businesses, like a tea shop or mat-weaving. In 1980 the government of Somalia stopped counting refugees because many were returning to Ethiopia. A lower refugee census would diminish donations to the government.

In September 1988 three MCC workers had to evacuate because of civil war. In June 1989 MCC made plans to change the focus of its work from refugee camps to other areas. In August 1989 they asked an MCC administrator for advice when four MCC vehicles had been commandeered by the Somali military. Somalis who were working for MCC, such as guards at the refugee camps, had been beaten by government representatives. An MCC presence was making life difficult for local friends of MCC. The evangelical faith of North Americans could no longer clothe, comfort and feed needy people in Somalia through MCC.

So what to do, in this or any case? I have learned that you must lean back and take a deep breath. Evaluate. Take stock. Admit defeat, gracefully if you can. Rest in the knowledge of God's omnipotence and ability to redeem any situation. You wonder about going elsewhere, doing something different. Continue in prayer. Make a new commitment to pray knowledgably, knowing that it's the most powerful act you can perform. Educate the constituency of your organization. Tell it to the church. Listen to the church. Give thanks.

"Abundantly we have received," Menno Simons and Larry Nickel continue, reminding us not to fall asleep, in discouragement if not fatigue. "And gratefully we will respond with true evangelical faith. So overcome evil with good; return someone's hatred with love. We must become everything to everyone" for the sake of the gospel. *Muriel T. Stackley*

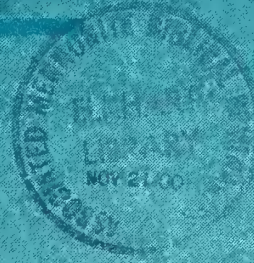
THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105.21 NOVEMBER 13, 1990

**A new thing
happening**

Kindjingu Mota helps
lead worship in Zaire.
(See pages 486-488
for mission stories.)



Inside:

**God did a new thing
in Phillip and me**

Capture the baby boomer

**I know that my
Redeemer lives**



Jeannie Zehr, secretary of mission communications for the Commission on Overseas Mission, coordinated much of the feature material in this issue. Use it in your mission festivals. Refer to it in your Sunday school classes. Retell these stories around the supper table. Introduce our missionaries to the children in your life. Help them change outdated stereotypes of the word "missionary." Carol Bergen (next page) will help you.

One new thing about "missions" in the 1990s is the increasing awareness that Westerners have much to learn from former "mission fields" about how to do mission. Last summer in Winnipeg (at Assembly 12 of Mennonite World Conference) I heard Hiroshi Yanada, one of our Mennonite pastors in Japan, say this: "We [at Oyodo Christian Church, Miyazaki] have decentralized our church. We have flexible times of Christian fellowship. I feel it's important *not* to make the church an institution." As a result the congregation is growing.

This bears discussion in church meetings all across Canada and the United States. What you see on the pages following will assist you.

The text for this issue is Isaiah 43: 18-19a: "Do not cling to events of the past.... Watch for the new thing I am going to do. It is happening already—you can see it now."

In Edmonton last July, Hildi Froese Tiessen (of Conrad Grebel College, Waterloo, Ont.) confirmed this truth. "Vancouver is now Hong-couver," she said. The mission fields of yesteryear are on North American doorsteps. And North America is definitely a mission field.

Think Christmas. For that missionary or overseas worker who wants to keep up with our conference news, you can't beat this: an airmail subscription to *The Mennonite*. Contact Doris Yoder for details at Box 347, Newton, KS 67114, (316) 283-5100.



In the next issue, dated Nov. 27, look for stories about life, death and politics. *Muriel T. Stackley*

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Correction: The news article "MCC Executive States Four Priorities..." (Oct. 23, page 468) should read that "the Conference of Mennonites in Canada has contributed \$50,000 [not \$150,000] and proposed to raise a further contribution of \$150,000 [not \$100,000]. Church Extension Services is prepared to loan [not has loaned] \$50,000 at 7 percent interest."



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God did a new thing in Phillip and me

Carol Bergen

We're missionaries," Nanci explained to me with pride and enthusiasm in her voice. "Paul and I are here in Strasbourg studying French before going on to Cameroon."

Nanci's attitude surprised me. Proud to be a missionary? At the time I, too, was studying French, hoping to do Christian service in a francophone country, but I never intended to call myself a "missionary." The term conjured up images of weathered, frumpy eccentrics caught in some kind of neo-colonial time warp.

But here was Nanci, fashion-conscious and fun-loving, a major blow to my stereotype. We became running partners and spent hours in conversation as we jogged along the streets and canals of Strasbourg. Her enthusiasm for missions was catching, and I began to see how missionary work could be a challenging and rewarding career.

That was in 1979. Several years later, after getting married and going through teachers' training, my husband, Phil, and I left California for Zimbabwe to teach at a Brethren in Christ secondary school. During those three years with Mennonite Central Committee in Africa we got to know a number of missionaries. Through observing and experiencing life "on the mission field," a few more of my preconceptions were destroyed.

Misconception #1: *The social life of the missionary goes on "hold" for the years he or she is on the field.* In fact, a wonderful thing about African culture is that people make time for you and don't even mind. Missionary team support provides a second layer of social interaction. A third layer of social life develops through the mail. Being forced to communicate in writing gives you a chance to get to know old friends in a new way. Finally, missionaries seem to have more family time without the typical North American distractions and busyness.

Misconception #2: *There is an element of martyrdom in the missionary lifestyle.* Our missionary friends were not hurting. Most had nice clothes, comfortable housing, the use of a vehicle. Their struggle seemed to be less with martyrdom than with the awkwardness of having so much

stuff compared to their African neighbors. Some missionaries chose to live more simply than others, but this was a matter of personal choice. All the missionaries we knew were glad to be removed from the excessive commercialism of the West.

Misconception #3: *Missionaries leave the "safety" of home to face grave dangers.* Before we left for Zimbabwe we were intimidated by stories of violence and disease. Before returning to California, news stories of Satanism, drug-related crimes, earthquakes and poisonous watermelons were equally intimidating. It was a good reminder that we rely on the same God for our safety whether we battle traffic on California highways or tropical diseases in Africa.

As MCC workers in Zimbabwe, we tried on the missionary label and saw how well it fit. By the end of our stay, we had fallen in love with Africa and hoped to return someday. We had seen the need for long-term missionaries and could imagine ourselves in such a role. Because we enjoyed languages, we started to think about working in linguistics.

Looking back over the last several years, we are amazed at how God paved the way for us to become missionaries, from giving us the motivation and enthusiasm to working out all the details involved in preparation. This past year we joined the Commission on Overseas Mission and Africa Inter-Mennonite Mission. We anticipate helping with evangelism and Bible translation in Burkina Faso, a francophone country in West Africa. Now when people ask what we do, I enthusiastically respond, "We're missionaries."



Carol and Phillip Bergen's address is c/o MCC, 01 B.P. 1307, Ouagadougou 01, Burkina Faso, West Africa. Next June they move to Orodara, Burkina Faso. They are members of Peace Community Church-Mennonite, Clovis, Calif.

God corrected three of our misconceptions about missionaries.



Neocolonial time warp: "I had a stereotype of a missionary as a frumpy, slightly inept individual."

Bruno and Wanda Derksen Bergen

We vote with our feet and our pocketbooks. If we like something, we come and contribute. We want programs in our churches that will change the world for the better.

"We are concerned that our churches and outreach programs demonstrate relevance and apply to us, and we won't be bugged constantly for money nor have to meet the pastor at the back door after the service," says Bill Hibel, pastor at the 20,000-member Willow Creek Church in Illinois.

We have been weaned on television and wine and dined by consumer advertisers. We have experienced the Vietnam War, the FLQ (Liberation Front of Quebec) incident, some of the most materialistic decades in recent history, the assassinations of John F. Kennedy, Anwar Sadat and Martin Luther King Jr., Watergate and the death of Joey Smallwood, the last Canadian "Father of Confederation."

We are the baby boomers, born between 1946 and 1964.

The older segment of our group (born 1946-1955) still maintains some idealism. The younger group (born 1956-

1964) is much more "yuppie" in lifestyle and mentality. Both groups have been disillusioned by the events mentioned. These have instilled an institutional distrust among baby boomers toward government, churches (especially large, centralized offices), the military and mission agencies. We also have these characteristics:

- Most highly educated ever in the history of the world (85 percent have completed high school, and many have gone on to college),
- Invite a high tolerance for diversity and enjoy it,
- Need instant gratification,
- Are pleasure-oriented,
- Believe Christianity must be experienced here and now,
- Inward-oriented and have thus turned to inner disciplines such as yoga and various religions,
- Individualistic,
- Five hundred times more likely to be single than our parents were,
- Family-oriented, especially the older

Capture the baby boomer

Some changes necessary: Baby boomers are interested in causes that have immediate implications and affect their lives.



Rohn En

boomers who are close to becoming grandparents (This seems to bring with it a return to religious and moral traditions.).

- Extremely business-minded, found in the marketplace,
- View leisure as a birthright.

Spreading the gospel: How does the church energize our generation to participate in its international mission programs? About 76 million baby boomers live in the United States alone. James Engel, author of a recent study, *Baby Boomers and the Future of World Missions*, suggests that "Christian baby boomers will not respond to the appeals which activated earlier generations." Some changes in our understanding and doing of missions will be necessary in order to capture the vision and resources of baby boomers.

Engel's study also suggests that only about 10 percent of Christian baby boomers agree that "spreading the gospel overseas is a high priority," as opposed to Christians over age 50, of whom 75-80 percent think it is important. In Engel's study, spreading the gospel overseas only seemed important to those boomers who "have been on site overseas, those who are financial contributors to mission programs and those engaged in personal evangelism." Traditional overseas mission efforts, such as evangelism, church planting, Bible translation and Bible teaching, are low priority for most boomers. In fact, "sending Westerners to undertake traditional missionary activities is regarded with skepticism and lack of interest by the majority of Christian boomers." Baby boomers ask, "Why put so much effort overseas when the needs are so great here?"

Engel's studies point to a clear statement from boomers surveyed that if we work overseas, priorities should be placed on training nationals as opposed to sending expatriates. A strong preference for domestic, wholistic ministries tends to prevail among boomers. They are interested in causes that have immediate implications and affect their lives.

How can the General Conference Mennonite Church and its Commission on Overseas Mission respond to this reality? We believe the baby boomers and mission agencies must be willing to think creatively and take risks.

Ethnocentrism: We need to speak boomer language. Language carries baggage, a certain image and style. When we are not willing to change, it can suggest rigidity and a narrow worldview. The language we use in talking about the

mission of the church has been up for discussion at recent conferences among Mennonites as well as other Christian groups. Suggestions to use words and phrases such as "overseas ministry, Christian internationalists, mission worker and world outreach" all may indicate an interest to be more sensitive. Language that conveys paternalism, racism, "know-it-all" mentality or ethnocentrism will not "cut it" with this generation. Daniel Yankelowich says in a 1985 *Time* magazine article, "This generation does not have a sentimental attachment to the old days. If there are new realities, they will face them."

Short-term efforts: "A short-term mission program is a must," says Engel. "Organizations not providing this option will face a staffing and budget crisis." Boomers crave travel and adventure. Coupled with a strong Christian desire to serve, this can be a good match. A high percentage of boomers who inquire about service with the Commission on Overseas Mission, when asked about their motivation for service, express a great desire for experience, adventure and getting to know another people and country.

Short-term opportunities for boomers have the potential to motivate them for continued service and support of international ministries. Baby boomers can listen to missionaries on North America Assignment, view slide sets and videos, read books about mission work. But these do not have the same impact as personal experience.

Mission agencies must weigh short-term assignments in light of the messages they convey to international brothers and sisters. The rich can afford travel and adventure. What is the effectiveness of such assignments? Who really benefits?

People, not only boomers, who have either served with or visited Mennonite churches and programs overseas are more likely to support and actually consider long-term service. Short-term service, like it or not, is here to stay. Approximately 42 percent of COM's current international workers have done some kind of short-term assignment with Mennonite Central Committee, Mennonite Voluntary Service, COM or other Mennonite agencies prior to coming on long-term with COM. Another 13 percent are serving as short-term Overseas Mission Volunteers, a program of COM.

Short-term service will continue to play a vital role in the overall mission endeavor. But we must be realistic. It is valuable if we see it as a learning term

and a time to develop gifts and a calling for longer-term service and/or ongoing support for international mission work. COM does not want to be an agency that provides short-term workers the opportunity to "feel good" about their service and simply have an enjoyable cross-cultural experience. Mission work is more than self-realization and self-development. But we must take the risk where short-term service gives people an opportunity to serve Christ and the church internationally. They can become better acquainted with the vision and need of international situations.

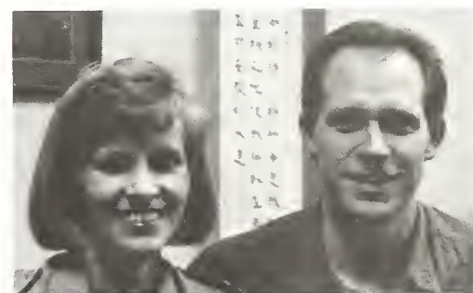
The formula is vision, need, solution:

Boomers will respond if a church or an agency has clear goals, spells out the specific needs and offers a solution for meeting the needs. Marketing is the key, say the experts. Use the right language. Describe goals. Giving to a unified budget and general programs of a large denomination may not do it.

Personal representation by agencies is essential to energize and motivate the boomer. Local churches within our General Conference Mennonite Church family must become partners with COM in assessing the vision, needs and solutions; in education for mission, recruiting, commissioning and supporting international ministry workers; in fund raising and in evaluating the work. This is a tall order.

A baby boomer told us recently, "There is a tremendous potential in terms of personnel and finances for this generation, especially when the nest will be empty." If we can ensure authenticity and credibility in what we do as churches and agencies, we see great hope for mobilizing this generation for sharing the message of God's reign. Remember many of us baby boomer folks are the idealists of the 1960s and '70s. The church needs to capitalize on our ability to dream.

Bruno and Wanda Derksen Bergen, members of New Creation Fellowship, Newton, Kan., are co-secretaries of personnel for the Commission on Overseas Mission.



In eight countries

See the new thing God is doing

Botswana

Here, as in much of Africa, mothers and children under 15 make up two-thirds of the population. Often they are the ones who have the least political and economic leverage and who are most vulnerable to the stresses of poverty, natural disaster and civil strife.

Government planners are also increasingly aware of the importance of family planning. A public health approach is necessary if Africa is to gain in the quality of life.

Since 1982, I have been working with these issues in my role as a public health officer with the government of Botswana. Significant gains have been registered in slowing the rate of population growth and providing the services that mothers and children need. This gives them hope that the future will afford them a fairer share of society's resources. In 1991 Jonathan and I will return to Botswana following a two-year North America Assignment. I will begin a new continent-wide ministry as a public health consultant for a wide variety of agencies. *Mary Kay Larson*



Fairer share of resources: *Mary Kay Larson* will work as a public health consultant

Brazil

God is doing something new here in Ibura, a suburb of Recife, Brazil. We meet many who speak the right words and others who do many good deeds. Seeking to be true to our Mennonite belief, we offer a third way, bringing the word and deed together in an authentic proclamation of Jesus.

We along with Mennonite Central Committee choose to live and work in this working-class community, hoping to find creative ways for ministry. It feels good to live here, although it highlights our differences. Living in a poorer community makes you more conspicuous and vulnerable. In studying with the middle upper class, our children experience the tensions in relating to different social classes.

Our small church is changing and growing. People are beginning to trust these foreigners and this "new" Mennonite church. We're going to have our first baptism service soon. *Abe and Chris Buhler, COM missionaries*



Tensions: *Children playing in Buhler's yard*



Telling the good news: *Connie and Paul Wong*



'Harvest field': *Children and mothers from Derksens' apartment building attend the Saturday afternoon meeting for children.*

Burkina Faso

In Saraba all agricultural work is done by hand. Everyone belongs to a work group according to one's age and gender. One group is made up of boys 8-14. Another consists of teenage girls. Loren has joined a group that corresponds to his age. One person in that group has lost almost all his eyesight. Then there is Loren, a soft, white-skinned missionary who cannot "keep up" with the others. By participating in field work, though, Loren is preparing the seedbed so that when the seed is sown it may not fall on walking paths, rocky soil or among weeds but in good soil. *Loren and Donna Kampen Entz, COM missionaries on North America Assignment*

Hong Kong

God has blessed the ministries of Mennonites here. Telling the good news of Jesus Christ is especially important in this urban center with an uncertain future. Hong Kong will come under the administration of China in 1997; this causes deep concern and insecurity. Many are seeking options for emigration, particularly those who are wealthy and have connections. Paul and Connie Wong represent a young core of Mennonite leaders who are committed to long-term ministry in Hong Kong. They realize that relatively few will be able to leave. The Wongs seek to show the love of Jesus and attract people to faith in Christ and fellowship in Christian community. *John Sommer, COM secretary for Asia*

Japan

This past January we arrived in Fukuoka, a city of 1.2 million, to begin a community of believers.

Our sixth-floor apartment in Mugino (literally "Harvest Field") is located in a densely populated area without any Protestant church, 20 minutes south of the center of the city. Before moving here we prayed that God would lead us to the people whose hearts he had prepared. But how would we find these people?

Soon we realized that God's Spirit was at work. Mr. and Mrs. Mitsushita, members of a Miyazaki City Mennonite church, aged 87 and 77, had moved to Fukuoka five months earlier and were waiting for us to begin. Mrs. Koga used to attend our church in Oita 20 years earlier but moved away before making a decision for Christ. She now lives in Fukuoka. Last year her husband died of cancer. Mrs. Koga is searching and attends regularly.

Shortly after we arrived, Peter met Satoru Hara, a university student, who immediately started attending Sunday services. Recently another university student became interested after staying at the Tokyo Anabaptist Center for a month with John and Sharon Sommer.

In order to find others, we printed 20,000 pamphlets. After distributing 13,000 door-to-door, the lack of response discouraged us. But here, too, God's Spirit was working. Mr. Uchida, who operates a private tutoring school across the street, came to talk as a result. A few days later he brought his family to a meeting where we showed the video *Jesus*. The following Sunday he came to worship with his young daughter.

Mrs. Miyauchi, a young wife and mother, saw *Ben Hur* on television and decided to respond to our pamphlet, which she had found in her mailbox months earlier.

The Lord is also preparing hearts through the weekly English Bible class. A few weeks ago Mr. Yano asked if he could come to the Sunday worship



Good soil: *Loren is in a field with Sao Ouattara, turning sod to prepare for planting seeds.*



Believers' Church approach: A gathering at Kim Yi Bong's home

Korea

A small group of Christians here has sensed God's call to begin several Mennonite fellowships. They are convinced that a Believers' Church approach is urgently needed in their nation. One of the leaders will be sponsored by COM for studies in Anabaptist theology next year at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Mennonite Central Committee began work in Korea in the early 1950s. A variety of projects alleviated the suffering that people were experiencing. Among these was a vocational high school for orphaned boys in the city of Taegu. Some of the graduates are now among those offering to help start a Mennonite church in Korea. The broader issue of Mennonite ministries in Korea is the common agenda of three Mennonite agencies: Mennonite Board of Missions, Mennonite Central Committee and the Commission on Overseas Mission. *John Sommer*

JAPAN continued

service. Through the Saturday children's meetings we are making friends with many families in our apartment building.

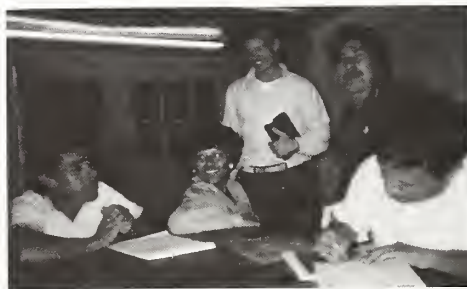
God's creative Spirit is at work, laying the foundation for his church in the "harvest field" of Fukuoka. *Mary and Peter Derksen, COM missionaries*

Mexico

In Mexico City the Franconia Mennonite Conference has a 35-year history of mission. Now they and the Mennonite churches of Mexico City are inviting other interested Anabaptist groups to unite in efforts for a new thrust in church planting in the world's largest city.

The Commission on Overseas Mission has approved participating in this project by (1) committing \$5,000 a year for this work, (2) participating in the sending and funding of Latin American workers to Mexico City and (3) sending North American personnel who work with local evangelism teams. Due to visa restrictions, these North Americans may need to be students enrolled in the university there.

Together with COM, three other North American Mennonite agencies (Franconia Conference, Mennonite Board of Missions and Mennonite Central Committee) plan to begin wholistic ministries by early 1991 in Mexico City. The Mexico City churches envision starting 50 new congregations with trained leaders in the next 10 years. Plans are to move forward as soon as local organization is finalized. *Glendon Klaassen, COM secretary for Latin America*



A new thrust in church planting: From left, Gregorio Benitez, Patty Diaz, Bob Stevenson, Ismael Lira, Octavio Diaz in Mexico City

Transkei

Wife. Mother. Church leader. Meet Vivian Luyenge. These terms all describe her, the wife of Philemon and mother of their six children. Vivian has double responsibilities as a parent because Philemon works in the mines in South Africa and is gone for 12-month stretches.

Sundays and most Thursdays Vivian walks the three hours from her home in Gxididi to Gungululu to attend the Congregational Catholic Apostolic Church of Zion in Transkei, South Africa. In church she has major duties: reading the Scripture passages, testifying and preaching, and praying for people as they kneel in the center of the circle.

Vivian's gifts of exhortation and hospitality are evident as she ministers the Word of God in church and serves food at home. *Gary and Jean Isaac, COM missionaries*



Church leader: Vivian Luyenge

I know that my Redeemer lives

Vincent Chen

I had leukemia as an infant some 30 years ago. "It is incurable," declared the medical doctors. However, I was cured by the ever-living God through his almighty miraculous sign.

People who do not believe in signs may say I am crazy, but I don't care. I know my Redeemer lives (Job 19:25). For this reason I never have regretted dedicating my life to a lifelong church ministry.

I was not a Mennonite. I was driven out of my home church by the pastor because I enrolled at an interdenominational evangelical seminary, not the school he recommended. I never have regretted being expelled for that reason. Rather, it has been a deep joy to serve the Lord in the light of Scripture.

I first encountered Mennonites in 1983 when I was invited by a Mennonite congregation in Taiwan to serve as the acting pastor while its pastor was studying in North America. From then on I have been touched by the early Anabaptists' spirit. I cannot help admiring such a radical yet wonderful faith commitment to Jesus Christ.

In his book *Why Conservative Churches Are Growing* Dean Kelley writes that because human beings are incorrigibly religious creatures who want to make sense out of life, religion explains the meaning of life in ultimate terms. The Christian message and the Christian church are needed. No other power, business or political party can command the degree of devotion and involvement that Christ does. The Christian faith has become the greatest power on earth because the message makes people commit their lives, pouring out willingly the vitality and vigor for what they believe. This gives meaning to life.

The early Anabaptists, like the first-century apostles, were a small group, only a handful of people. They had no sympathy from outsiders, either from the religious people in the community or from the government. They were attacked and abused. Yet they did not bend their convictions about Jesus Christ to the pagan world around them so that they might succeed. They preached the Risen Christ as the Lord of Lords wherever they went. They constantly told the

wonderful news that burned in their hearts and brought joy to their faces.

What was the secret of their joy and strength? What made them boldly witness to their faith even under persecution unto death? According to Dean Kelley, the Anabaptist movement was one of the strongest religious movements in human history. Why? They believed the Bible was their only authority. By the revelation of the Scriptures they believed that Jesus Christ, who laid down his life for human redemption, was also resurrected in order to bring people into eternal life and hope. He is the only way to God.

For Menno Simons, 1 Corinthians 3:11 was central: "For no one can lay any foundation other than the one already laid, which is Jesus Christ." Thus he and the other Anabaptists were willing to sacrifice status, possessions, safety, even life in order to be faithful. They dared to hold a total response to a total challenge. They were eager to tell their experience of salvation to others. They believed that they had the truth. All others without Jesus Christ were in darkness (John 3:19, 36). Like the apostles, they refused to be silenced (Acts 5:26; see also Hebrews 11:32-40). While the other Reformers insisted that only the original apostles had been told to go into the whole world and preach the gospel, the 16th-century Anabaptists made the Great Commission binding on all church members.

Furthermore, the Anabaptists practiced the truth. They rejected the validity of force and violence against human beings, since they are created in the image of God. They committed themselves to one another in the body of Christ, followed a humble and unpretentious style of life, sharing whatever they had with each other, even to the point of "communalism," like the first-century church. To this day, among some of the most conservative branches of Anabaptists, like the Amish, there is no welfare, imprisonment for felonies or hospitalization for mental illness; they look after their own. The Anabaptists made known to the world that they were truly the disciples of Jesus. They were like a lighthouse to Jesus' resurrection power and compassionate love. Even those non-Mennonites, like Dean Kelley and the writers in recent *Christianity Today*

articles (March 5 and Oct. 22) (and myself as well), are amazed to say, "After 400 years of misrepresentation, Anabaptist thought is not only getting a new hearing but also winning converts." Hopefully the Anabaptists' spirit will pass on from generation to generation and to the nations of the world as well.

The Bible and the early Anabaptists testify to us. Jesus Christ is unique. In him alone is salvation (Acts 4:12). No other religion or culture has this message. There is a wide gap between

While the other Reformers insisted that only the original apostles had been told to go into the whole world and preach the gospel, the Anabaptists made Jesus' Great Commission binding on all church members.

eternal life and eternal conscious doom (John 3:16). In light of this, people cannot speculate as they wish or adopt the idea that there is no absolute truth.

The Anabaptists believed that Jesus Christ wants to build his church on the foundation of himself. The gates of hell will not overthrow it (Matthew 16: 18-19).

Our Lord wants us and all his disciples to accomplish the Great Commission. The church should always be growing. To evangelize people has nothing to do with manipulation or prejudice. It is an invitation to accept Jesus as Savior and follow him as Lord.

Yes, I want to evangelize, to carry out the Great Commission and to promote church growth. I know my Redeemer lives.



Vincent Chen, an ordained pastor, is enrolled at Associated Mennonite Biblical Seminaries, Elkhart, Ind. He most recently served the Li-Ming Church in Taichung, Taiwan. His wife, Carmen Chen, is also studying at AMBS.

Pontius' Puddle



NEWS

Waiting to hear from Iraqi officials

CPT hopes to send peace team to Iraq

Chicago (CPT)—With the likelihood of war in the Middle East increasing, Christian Peacemaker Teams has approached Iraqi officials with a proposal to send a 12-person peace team into Iraq. In an Oct. 15 meeting, Iraqi officials requested more details about CPT interests and suggested that the peace team proposal be communicated to Baghdad.

The proposal calls for a cross-section of individuals from supporting Mennonite and Brethren churches in the United States and Canada to spend 10 days in Iraq in the near future. The proposal also notes that CPT will simultaneously call for the carrying out of peace education in churches and communities in at least 12 geographical centers in North America. These centers would itinerate delegates on the peacemaker team and engage in other related education and active peacemaking as appropriate.

In its communication to Iraqi authorities CPT requested that when possible delegates stay with Iraqi families in order to break down some of the ignorance and misunderstanding between the two peoples. CPT asked that the delegation carry medicines and food as a humane gesture to the Iraqi people. The proposal also



'A period that is dangerous': a U.S. soldier

suggested visiting with religious leaders and engaging in public acts of prayer for peace.

CPT coordinator Gene Stoltzfus says that three religious groups (Jews, Christians, Muslims) pray to the

same God, Yahweh.

"At times we need to reaffirm our common roots."

According to LeRoy Friesen, coordinator of this effort, the plan includes meetings with officials to express concern for a just peace in the region. It also offers to assist Asian and North American expatriates in Iraq wishing to return to their native lands.

John Stoner, a member of the CPT steering committee, left Oct. 17 for Iraq with a delegation assembled by the Fellowship of Reconciliation, an inter-religious peace group based in Nyack, N.Y.

Stoltzfus says, "We [the United States] are moving into a period that is really dangerous."

He believes that President Bush may step up military action in the Middle East to offset domestic problems.

Bob Hull, chairperson of CPT and secretary for peace and justice of the General Confer-

"We need to pray for gentle softening of the hearts of all the key political actors."

Bob Hull

ence Mennonite Church, says that in this critical time people need to "pray for a gentle softening of the hearts of all the key political actors."

Suggestions and financial contributions toward these efforts may be sent to CPT, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

Church-related job opening:

The search committee of the Pacific Coast Conference (MC) and the Northwest region of the Pacific District Conference (GC) is open to receive applications for the position of **conference minister**. The position is to be filled by the summer of 1991. Requisites include seminary training and pastoral experience. Confidentiality assured.

Contact Richard Headings, 230 View Lane, Lebanon, OR 97355, (503) 258-8738 (home) or (503) 258-5789 (office) for job description or more information.

Mennonite Board of Missions of the Mennonite Church, Elkhart, Ind., has begun an above-budget appeal to raise \$100,000 as part of an international, interchurch effort to meet emergency needs in the West African country of Liberia. Ron Yoder, MBM Africa director, said that the money will pay for food and medical supplies for survivors of a 10-month civil war in Liberia. The funds will also cover costs of sending up to four short-term Mennonite medical personnel into the country and to neighboring countries where Liberian refugees have fled.

John Howard Yoder's book *The Politics of Jesus* has been translated into Chinese, at the request of Chinese Mennonite pastors. According to Rudy Regehr, executive secretary of the Congregational Resources Board of the Conference of Mennonites in Canada, Chinese Mennonite pastors identified this book as one relevant to Chinese Christians, especially in light of the expected changes when Hong Kong is returned to mainland Chinese rule in 1997. Other books available in Chinese translation are Helmut Harder's *Guide to Faith* and several of J.C. Wenger's booklets on Mennonite history and practice.

Hope Mennonite Church, Wichita, Kan., received \$15,000 on Sept. 23, the final installment of a \$50,000 grant from the Tenth Man program. Sponsored by Mennonite Men, this program provides building funds for new General Conference Mennonite churches. According to Hope pastor Marvin Zehr, the congregation has been in its new building for one year and attendance has increased around 100 to around 130.

NEWS

Kyushu Island has first congress on evangelism

Fukuoka, Japan—Three from General Conference Mennonite churches joined 180 other pastors and church workers from the southern island of Kyushu here Sept. 18-20 for the first Kyushu Congress on Evangelism. It was the first interdenominational meeting of

work and enjoy it." One pastor suggested that it may be more appropriate for participants to share failures rather than success stories.

Over 500 heard 79-year-old evangelist Koji Honda, known as Japan's Billy Graham.

One result of this congress was the establishment of the Kyushu Evangelism Fellowship. Potentially 576 churches could be part of this network, the "mission field" being Kyushu's 13.3 million people. *Mary Derksen, missionary in Japan*

"Put down roots in the place of your work and enjoy it."

Akira Izuta

church leaders in Kyushu since the Total Evangelism campaign 20 years ago.

Takeyuki Yokota, who chaired the planning committee, stated the congress' purpose: that those assembled (1) pray with united hearts. (2) study the Bible and learn from each other about evangelism and church growth and (3) acknowledge unity in the Spirit as they form an all-Kyushu network for evangelism.

"If the Berlin wall can come down, so can ours," Yokota proclaimed, referring to the prejudice between Koreans and Japanese. Significantly, the congress met in the large Korean church in Fukuoka.

Akira Izuta, Tokyo, gave the theme address on "Witnessing to Your Neighbor." He encouraged the assembly to "put down roots in the place of your

Foundation Series writers named

Newton, Kan. (GCMC)—Seven people have been appointed by the Commission on Education of the General Conference Mennonite Church as writers for the Foundation Series Enrichment Supplements. The writers are Foundation Series teachers who will offer new ideas for presenting Bible stories and getting response from students. The supplements will accompany Foundation Series materials beginning in fall 1991.

The writers are Beverly Short, nursery, Aldergrove, B.C.; Carol Janzen, preschool, Henderson, Neb.; Pat Schmidt, kindergarten, Newton, Kan.; Dana Selzer, grades 1-2,

Newton, Kan.; Rosalee Otto, grades 3-4, Champaign, Ill.; Joyce Schumacher, grades 5-6, Pandora, Ohio; and Eleanor Snyder, grades 7-8, Kitchener, Ont.

Elizabeth Pankratz, chil-

dren's curriculum project editor, is coordinating the project. "It's a way to give new life and vitality to the Foundation Series by having current teachers share what has worked in their classrooms," she said.

Plan ahead



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Albany Park Mennonite Church, located in Chicago, decided to close as a church. The six-year-old congregation held a final celebrative service on Oct. 28. Reasons for the church's closing were dwindling numbers and limited resources.

"How can my family and I be faithful in the United States?" asked Blake Ortman Oct. 11 in a talk at Bethel College, North Newton, Kan. Ortman spent most of the last 12 years working for Mennonite Central Committee in El Salvador, where he was imprisoned twice. "Dozens of my Lutheran and Baptist friends, and thousands of Catholics, have been in prison," he said. The Christians there never pray, "God, protect us" but "God, help us be faithful." The assumption is that "if we are faithful we will be persecuted by the government," he said. Someone who has not suffered is suspect by the Christian community. Salvadorans see individualism as sin, he said. Wealth is a sure sign of having lived an unjust life.

Chicago Mennonite Learning Center began again this fall, after being closed for two years. Principal Karen Ewert reports that 21 students are enrolled. Three new teachers have joined the CMLC staff: Susan Hunsberger is teaching grades K-1, Dawn Kauffman 2-4 and Kim Burkholder 5-6. In addition to the basic academic curriculum of most schools, CMLC offers music, art, Bible instruction, cooking, photography and woodworking. Pauline Kennel serves as director of development, which involves long-term planning and fund-raising for CMLC.

NEWS

Confession of Faith Committee's work is now half done

Lancaster, Pa.—What do 20th-century Mennonites believe? What should they believe? Which should have priority in a new confession of faith?

These were three of the questions before the inter-Mennonite confession of faith committee here Oct. 4-6. Representing the Mennonite Church and the General Conference Mennonite Church, it met for the seventh time.

To date the committee has completed four articles of a proposed new confession: baptism, the Lord's Supper, foot washing and the Bible. At this meeting they fine-tuned the articles about God and Christ and discussed articles on sin and on the Holy Spirit.

A major part of the agenda was meeting with representatives from five district conferences: Lancaster, Atlantic Coast, Allegheny and Franconia from the Mennonite Church and Eastern District of the General Conference Mennonite Church. These consultations secured feedback on the articles so far developed and revealed areas of theological agreement or disagreement.

The idea for a new confession came from Mennonite Church district conferences in the '70s. At the same time,

General Conference congregations were asking for a more definite confession than they previously had, according to Helmut Harder, committee co-chairman (with Marlin Miller).

When both MCs and GCs discovered similar interests in a new confession, they asked if it were possible to work together. A study group determined there were more similarities than differences between the two groups, and the current confession of faith committee began its work in 1987.

As the 12 members agree on a topic, two of them are asked to write an essay considering what the Bible, previous confessions and the Anabaptist writers have said on the subject. The same two then draft a preliminary article, which receives major discussion by the committee. From there the article goes to a writers' subgroup, which brings back as many as three or four drafts before the article can go to the churches. This is "jot and tittle" work. Specific words, phrases and punctuation receive intense scrutiny.

"We are attempting to write a confession of faith from an inter-Mennonite perspective," says Marlin Miller. This means more than putting a few Mennonite distinctives on a Christian confession. It means searching out and writing from the Mennonite heart.

The final product will use biblical rather than dogmatic or creedal language. Thus the new confession will not use words like "essence" when referring to God but instead

words like "justice" and "love" that come directly from the Scriptures. The confession also will use inclusive language when referring to people and not use pronouns for God.

Participants at the Lancaster consultations gave general affirmation to the articles they saw, but discussion brought out several areas of disagreement:

- whether adults, baptized as infants, who have been Christians for years, need to be rebaptized when joining a Mennonite church (a commentary on the baptism article suggests a local congregation have the final decision);
- whether baptism and church membership should be linked (some participants thought not; the new article on baptism links the two);
- how optional foot washing should be (some participants felt the new language allowed for that possibility; others disagreed).

People at the consultation also challenged the committee to keep the language simple.

Plans call for the committee to have all articles of the proposed confession prepared in time for the General Conference Mennonite Church to consider at its triennial sessions in Sioux Falls, S.D., in 1992 and for the Mennonite Church at its biennial session in Lancaster, Pa., in 1993. After congregational study and feedback, action on the confession is projected for the next MC/GC assembly in 1995.

What form the confession will take is still under discussion. The committee projects 18-20 articles. Accompanying commentary may highlight areas of disagreement and give recommendations on how churches should proceed. There may even be a version of the confession that can be sung. *J. Lorne Peachey, editor, Gospel Herald*

Conversations around the Confession of Faith

Editor's note: This sampling of comments on a new confession of faith came from the 1989 triennial sessions in Normal, Ill.

Vernon Schertz, Tucson, Ariz.: "This statement is practical and helpful, especially as we have 'ex-everything' [people from many different faiths] in our conference."

Michael Yeakey, Salina, Kan.: "Avoid red herrings. Focus on that which we have in common."

Sam Steiner, Waterloo, Ont.: "I urge simplicity, a succinct statement for each article, then a longer commentary."

Darrell Fast, Newton, Kan.: "The term 'age-accountability' is not biblical. What does it mean, especially with children of believing parents?"



NOVEMBER 1990



Open Doors at the Interchange

When the membership of Shalom Mennonite Church reached 50 about a year-and-a-half ago, we were offered a simple but nice church building, very visible on a main thoroughfare, plus an adjoining parsonage. We were not ready to pay the necessary \$150,000 but

this opportunity was not likely to come again. Today with 30 more members, it is what we need.

Having our own building enabled us to start an after-school latchkey program for young children and our own vacation Bible school. A third of the participants were not from families in our church. The number of Sunday school classes was increased with the new space.

We had agreed that if we had a building we would share it. Parents Anonymous, La Leche, and Victims of Child Abuse Laws are using the building regularly at no cost to them. A number of nonchurch goers, here for a variety of meetings, get acquainted with us.

Being close to the I-135 exit has brought transients and stranded motorists to our door, four last week. One odd event was a visit from the leader of a tour bus during the Sunday school hour. The tour group had worshiped on their bus, taken an offering and agreed to give it to the first church they came to. I went out to thank them for the

\$25 and told them what a reverse this was; usually travelers stopped by to ask for help, not give it!

Having a building also means that we can accept offenders sentenced by the court to do community service. We are working with our fourth offender who helps us by painting and doing yard work. The current person has begun relating to the church. The others were from Wichita and were too far away to relate here.

The parsonage that came with the building turned into another ministry. One family, moving to Newton, needed temporary housing while their house was being built. As soon as they moved out another family needed it while their severely damaged house was being repaired, followed by a family who lost their home in the Hesston tornado. Now it is the home of the director of the latchkey program who just moved here from Florida. When they move out we need it for Sunday school space. Last Sunday we rented the living room from the present occupants for an inquirers class.

Other ministries included a summer outreach to Hispanic people cut off from the community by not knowing English. We held some English classes here at the church. One of the persons contacted, who knows quite a bit of English, has



Children of Shalom Mennonite Church

begun attending. Others were helped to relate to a spanish language worship in Hesston.

The heavy use of the building by the latchkey program keeps us busy. Nine small groups take turns cleaning each week. We did not foresee that the building would have that kind of unifying effect on our small groups which sometimes make a picnic out of their cleaning event.

The Tenth Man grant caused much excitement as not all of our members are earning. It also caused us to seek more Tenth Man members than the half dozen we now have. We know we would not have dared to consider this building without the assurance that Tenth Man would help us. Thanks for the encouragement we needed.

—Stanley Bohn

1990 Grant to Shalom

Shalom Mennonite Church, Newton, Kansas, was named as the next recipient of a Tenth Man grant of \$35,000 early next year by the Evangelism and Church Development Reference Council of the General Conference. This group surveys North American church plants under the regions of the General Conference Mennonite Church to determine which new congregation can most profit by a grant in terms of needs and its stage of growth.



Tenth
Man

Hope Mennonite Church

Releases Slideset

Members of Hope Mennonite Church were so excited about the Tenth Man church building program that they wrote a script of their own story, took the needed pictures, and recorded the script for a slideset to explain this key project of Mennonite Men.

Promised last year, it was released in October for use in Canada and the United States. Canadian groups can secure copies from the Congregational Resources Board, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. U.S. groups should write to Mennonite Men, Box 347, Newton, KS 67114-0347.

Hope members are willing to bring and show the set personally in the Kansas area. The tape comes with inaudible beeps to advance the slides automatically if the proper equipment is available. A Kodak carousel projector is needed.

Receives Final Grant

On September 23, Hope Mennonite Church, Wichita, Kansas, received \$15,000, the final installment of a \$50,000 grant from the Tenth Man program. David Quiring and Randy Kaufman of Mennonite Men made the presentation. Kim Claassen, Mennonite Men secretary, was also present in the service.

Pastor Marvin Zehr tells that this grant makes possible the completion of basement Sunday school rooms, sorely needed by this growing congregation. According to him, the congregation has been in its new building for one year. Since then attendance has increased by about 30. The congregation was established in 1985.

The Tenth Man building program, sponsored by Mennonite Men, provides building funds for new General Conference Mennonite Churches.

Can We Count on YOU?

You can participate in helping Mennonite Men in its mission program. Become a Mennonite Men member in any of the following categories with an annual donation of:

\$ 20 - 49	regular member
50 - 99	contributing member
100 - 499	supporting member
500 - over	sustaining member

Please indicate your decision to be involved by returning the portion below.

Count Me In! I want to help.

☐ Enclosed is my membership contribution of _____ dollars.

Congregation to be credited: _____

Name _____

Address _____

City _____ State/Prov. _____ Code _____

Return this form to: David Quiring, Treas.
Mennonite Men or
Rt. 1, Box 118
Henderson, NE 68371

Mennonite Men
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4

Bustling Boulder

How does a Tenth Man grant work out after a few years? Four years ago the Boulder Mennonite Church received one of the first grants, \$50,000 to purchase the building in which they worshiped.

This fall Steve Goering, the pastor, reflected on the past years in his church newsletter.

"We have entered a new fall year with exciting things happening here at Boulder Mennonite. . . . One of our very special joys is our new people that have chosen us this fall. . . . We share a warm and hearty welcome to Ted and Martha Paster-nak, Romaine Fike, and Luther Richert, Sue Williamson, Sharon Erickson, Snjiv Redkar and Karen Rothermel.

"We have a full contingent of excellent teachers. . . . Our adult classes are well planned and well attended. Wednesday afternoon Bible studies have begun and marriage enrichment programs begin during the next two weeks.

"Volunteer efforts are or will be taking place at the Boulder Shelter, at the MCC Relief Sale, the Crop Walk, the Christian Peacemaker Conference. . . .

"Our building is also seeing many positive changes. Forrest has done a wonderful job of 'warming our church' and presenting it as a welcoming place to both renters and our church members."

In a separate note Pastor Goering says, "Recently I have heard members and visitors of our congregation talk of our church building and the importance of that to our worship and our church life. One comment recently heard is: 'Your sanctuary is so warm and welcoming. Yours is such a friendly church. I can now understand why your church was so important to my sister.' Another comment by a former S.S. teacher. 'One important thing with our church building is that our preschool children are able to meet in the same room each Sunday. They can have pictures on the wall. It feels familiar—like a home.'"

Recommended Reading

Delivering the Male Out of the Tough Guy Trap to a Better Marriage by Clayton Barbeau. Winston Press

This book explores the male mystiques, failure to deliver on the promised rewards of personhood and fulfillment. Barbeau outlines positive steps for achieving greater freedom, enjoyment, and a deeper "at homeness" that can be found outside the restrictive, traditional, male role. He encourages me to face the hard questions of personal identity: What do I really want from myself in life? What do I want to give to life? Who am I? He shows how males who escaped the tough guy trap can become open, loving, mature men who respect and reverence other people.

—Reviewed by Dale Schumm

Good Times Together

Thirty men and one woman filed into the basement cafeteria of the Newton Medical Center last August 13—7:30 a.m. on a Saturday morning? Why would these give up sleeping in?

The Bethel College Church Mennonite Men were gathering for their monthly breakfast meeting. But why the woman? Was she the pianist? The secretary? Ruth Koontz had come to speak on widowhood, and how men should prepare their wives for widowhood by getting their affairs in order.

Attracting mostly the over 55 age group, the brotherhood is only five years old, instigated by Hugo Reimer, recently moved in from Wichita. This is not just a relic from the good old days, the group meets the felt needs of those participating.

Current present, J. O. Schrag, shared why he comes. "It's a relaxed group." "We have good times together." "No pressures." "We have interesting programs."

1990 topics included

- "Schowalter Foundation" by member Bill Friesen
- "My Faith Journey" by John Sheriff
- Marvin Wedel shared his faith journey from Holdeman to Methodist.
- John Janzen described the Danzig area where so many of

our ancestors had lived.

- Harry Wenger described present-day Church of God in Christ beliefs and practices.
- Glen Unrau and Elaine Harms talked about Mennonite Mutual Aid.
- Brian Pauls told of the world outlook of one 20-year-old.
- Phil Anderson talked about his family and their local office supply store.
- A panel of two told of the reasons their children had gone to colleges other than Bethel.

Speakers are given a free breakfast but no honorarium. Once or twice a year wives are invited, such as a Valentine meal where Winfield and Marguerite Fretz told of their courtship. Dress is always casual.

When illness or other difficulty strikes a member's home, this is announced. Men pray for each other. Often one volunteers to visit the persons afflicted.

Newton Medical Center reserves a meeting room for breakfast on the second Saturday of each month. Each man attending selects and pays for his own meal. Selections are wide with most men taking the traditional bacon and eggs; a few more scrupulous go for hot cereal. Finally, the men take offerings to support district Mennonite Men projects.

Transformed

The grace of God transformed me gradually after my conversion in the teens. Overnight, September 30, I was transformed from a pastor into coordinator of the work of Mennonite Men at central offices of our General Conference. One day I was caring about sermons, and hospital visits, and many committees; the next I was working as a partner with men and men's brotherhoods, caring about Christian manhood in our world of home, business, and church.

Was it a move up or down? More likely forwards, following the leading our Lord who called Abraham to another country. God has led Dotty and me in the past; He has led us now, through the call of the community of believers. The officers of Mennonite Men met September 8 in Newton to visit with me and gave me a call to begin service here on October 1.

The gifted and energetic outgoing coordinator, Randy Kaufman, and I have met a number of times to talk about what we envision for the men of the General Conference Mennonite Church. Our aims for the office are remarkably alike, considering that one is a progressive farmer, and the other a former pastor.

Our aims for Mennonite Men:

- To joyfully share the fullness of the gospel in its personal and social dimensions.
- To clarify and speak to the role of Christian men in today's world.
- To invite others to follow Jesus.
- To encourage men in an informed support of the total mission of the General Conference Mennonite Church.
- To support North American church planting through the Tenth Man Church Building program.
- To cooperate with local, district, and Canadian men in carrying out these aims.

We invite individual men to join us in:

- Daily Bible study and prayer.
- Bearing witness to Christ's way in the home, on the job, and all personal contacts; witness in both word and deed.
- Christian Service.
- Sacrificial stewardship of money, time, and abilities.

Let me know if I can be of help to you in furthering the cause of Christian manhood in your community.

—Heinz Janzen, Mennonite Men's Coordinator

Priming the Pump

Once upon a time, farm water was supplied by a hand pump outside. Often a bucket of water stood nearby. What for? To prime the pump. In the morning a bucket of water, poured down the well shaft, would make the pump operate more quickly.

As we plan our local men's activities, sometimes our creative wells run dry, and need a bucket of ideas to get us going.

Men Alive: S. O. S. Idea Handbook was compiled by Larry Eisenberg with barrels full of ideas to nurture spiritual life, outreach projects, and social activities for men. No group could ever use more than 10% of the ideas, but some would apply to every congregation and men's group. Produced for Methodists, some of the language applies only to them, but the concepts are transferable to Mennonites. Available at \$5.95 plus postage from the Mennonite Men's office, Box 347, Newton, KS 67114-0347.

Prayers for Men, \$3.50 and *More Prayers for Men*, \$3.25 have a host of prayers about the world of work. Samples:

- Checks, Contracts, Memos
- I hate hotels and restaurants
- Succeeding in business
- When I lose confidence . . .

Also available from Mennonite Men.

Treasurer Continues

David Quiring, RR 1, Box 118, Henderson, NE 68371, continues as treasurer of Mennonite Men. All contributions for the Tenth Man program, and for the wider work of Mennonite Men should be sent to him.



Join Tenth Man!

Send \$100 for Shalom to Mennonite Men, Henderson, Nebraska, or Winnipeg, Manitoba. Addresses on page A-2.



Irma Voran

All that is left of the meetingplace of Kingman (Kan.) Mennonite Church after the Oct. 11 fire

Kingman (Kan.) Mennonite Church's meetinghouse burned to the ground Oct. 11. Investigators suspect that an electrical problem caused the blaze. "Part of my family is left here," said Irma Voran, an employee at the General Conference Mennonite Church offices in Newton, Kan. "This is the place where Max and I were married, where our children were dedicated, where we have attended family funerals." A 1928 fire had destroyed the original meetingplace. Now the 150-member congregation faces another rebuilding challenge. Pastor Joe Atherton, who was traveling out of state when the fire occurred, requests prayer as members discuss where to locate a new church building.

The Northern District Conference has established an office on the Freeman (S.D.) Academy campus. Two rooms have been rented from the academy, one as an office for office manager/central treasurer Winifred Saner and one for storage of conference materials. The address of the new office is Box 101, Freeman, SD 57029, and the phone number is (605) 925-4463.

NEWS

Eight churches in Ontario begin LIFE

Elkhart, Ind. (MBM/GCMC)—Eight Ontario congregations began participating in the LIFE project this fall.

The congregations in the Mennonite Conference of Eastern Canada are working together on the three-year process of growth and outreach called Living In Faithful Evangelism.

The eight congregations are Wilmot Mennonite Church, Baden; Community Mennonite Fellowship, Moorefield; Hanover-Chesley Mennonite Fellowship, Hanover; Bethel Mennonite Church, Elora; Brussels Mennonite Fellowship; Floradale Mennonite Church; Hawkesville Mennonite Church; and Zion Mennonite Fellowship, Elmira.

Dale Bauman, area coordinator, leads the congregations in the LIFE process. Bauman became pastor at Elmira Mennonite Church this summer after pastoring Community Mennonite for nine years.

LIFE is designed to help churches discover new vision for outreach. It combines study, prayer, planning and action to help congregations develop caring ways of outreach, using their unique strengths and settings. LIFE is a joint project of Mennonite Board of Missions (Mennonite Church) and the Commission



Ed Bontrager

LIFE in Ontario: from left, Doreen Neufeld, MCEC mission minister, Luanne Schantz, Community Mennonite Fellowship, Moorefield, Ont., and Terry Marten, Zion Mennonite Church, Elmira, Ont.

on Home Ministries (General Conference Mennonite Church).

LIFE began a year ago with six congregations in central Illinois. A seventh church, North Danvers Mennonite Church (GC), Danvers, Ill., joined the group this fall.

One Illinois congregation, Metamora Mennonite Church, conducted a study that revealed that only 25 percent of the people in Woodford County go to church. "They are looking into the possible use of radio spots, along with using visitor cards and subsequent follow-up contacts," Bontrager said. Other plans call for a service project.

Science Ridge Mennonite Church, Sterling, Ill., has had an increase in visitors and is making contacts with those visitors.

Plans are to have 600 congregations out of 1,700

(both MC and GC) involved in LIFE by the time it is slated to be phased out in 1997.

South Central Mennonite Conference (MC) and Western District Conference (GC) have endorsed the LIFE process. People are interpreting the LIFE process in individual congregations and exploring congregational interest in starting the process next fall.

A number of other conferences and districts will begin the LIFE process in 1992.

A preliminary event for area leaders of the LIFE project was a summer evangelism leaders academy. One academy in early August hosted 457 people at Bridgewater (Va.) College. Forty of the 50 Mennonites who attended represented the eight churches in Ontario. The academy was sponsored by the Church of the Brethren, in cooperation with the Mennonite Church and the

General Conference Mennonite Church.

LIFE staff are producing materials to be used by congregations, including manuals, self-discovery materials, a 13-week curriculum called "Life to Share" and a resource notebook.

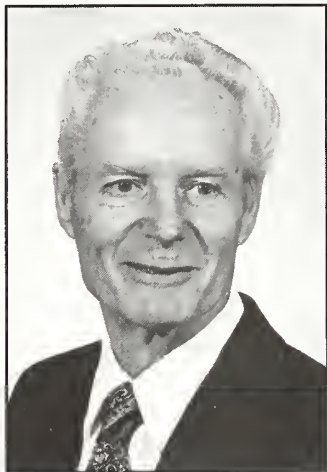
LIFE staff are Ed Bontrager, director; Jim Egli, coordinator; Linford Good, administrator; and Marilyn Miller, assistant director. *Phil Richard*

Principal, Western Mennonite High School, Salem, Ore. Serve as chief administrative officer providing academic and spiritual leadership to the school.

Send resumé to Search Committee chair, Ross D. Collingwood, 1620 Kenard St. NW, Salem, OR 97304.

Camp Camrec is looking for an energetic, creative and committed couple who is interested in the camping ministry. This is a year-round, on-site position that requires skills in a broad range of areas: program, camp promotion, general office skills, maintenance and caretaking/housekeeping. These responsibilities will be divided between the couple, who together are to provide an average of 45-50 hours of work per week. Minimum salary with benefits including housing, vacation, health insurance and car allowance. A two-year minimum commitment is desired.

People interested in this position should contact Washington Mennonite Fellowship, Cleon Claassen, 4185 W. Lakeshore Drive, Moses Lake, WA 98837, (509) 765-9475.



Now in Print— The Great Storyteller, Peter J. Dyck

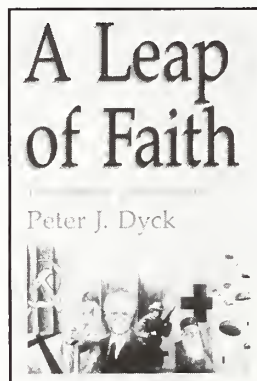
A Leap of Faith: True Stories for Young and Old

Peter J. Dyck shares six of his favorites. His first story tells how Mennonite Central Committee, Baptist World Alliance, and Mennonite Publishing House, with the help of many other people, got the Barclay Commentaries translated into Russian and into the Soviet Union without smuggling.

In "Here Stood Kandanos," Dyck sends a Christian volunteer to help in the rebuilding of a Greek village that the Germans destroyed in World War II. Too late, he realizes he has sent a German into enemy territory.

These exciting stories are recommended for parents and children to read together, for classroom use, for sermon illustrations, and for any storytelling occasions.

Paper, \$7.95; in Canada \$9.95

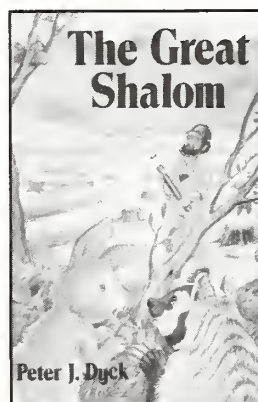


The Great Shalom

The animals and birds are safe and happy in their lovely forest. But then the man comes with his ax and chain saw to cut it down. How can they save their home? They need to use their best talents to keep the man from destroying their home. So the mosquitoes prepare for their assault. And the skunk is ready to do his part. The other animals plan ways to help the cause.

This fable by popular storyteller **Peter J. Dyck** teaches concern for the environment and living peacefully with others. For children ages 4-and-up and adults.

Paper, \$5.95, in Canada \$7.50



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The first known Hmong Mennonite worship service took place Oct. 14 at Mennonite Community Church in Fresno, Calif. The new congregation is called Hmong Community Church—Mennonite. Choua Moua is the pastor. Hmongs in attendance numbered 206, many of them not Christian. Don Yoder, co-conference minister of Pacific District Conference; Howard Keim, Moua's mentor and teacher at Hesston (Kan.) College; James Wenger, pastor at the sponsoring Mennonite Community Church, and Duane Ruth-Hefelbower, representing the home missions committee of PDC, participated in the service.

NEWS

Mennonites begin new church in Armenia, Colombia

Armenia, Colombia (GCMC)—Three years and nine months after Mennonites began work here, the Christian Mennonite Community of Peace was inaugurated with 23 baptized members. Peter Stucky, executive secretary of the Mennonite churches of Colombia, was present.

In September 1986 a group of leaders from the Mennonite Church of Ibagué went to the "City of Miracles" (Armenia) to conduct an evangelistic campaign with the purpose of beginning a church. Of this group, César and Patricia Moya felt the call of the Lord, the personal conviction and the support of the congregation of Ibagué to stay and start the work.

"The initial goal was to inaugurate a church once 12 members had joined," said Moya. "By mid-1988 this was accomplished, but six moved to Bogotá and one died, so the number was reduced to five. Because of this the national church agreed to wait until there were at least 20 baptized members for the new congregation," he said. "This year we reached the goal."

"This accomplishment has not been the fruit of only one person but of many who gave of themselves. It is time now to thank the Mennonite Church of Ibagué for having taken the initiative to open new work, the Mennonite churches of Colombia for their counsel and economic support, and the Commission on Overseas Mission of the General Conference Mennonite Church for sending Tim and Mary Lou Schmucker. The time the Schumuckers were here was short but effective," Moya said.

"Above all," Moya concluded, "we recognize the mercy, love and faithfulness of our God because 'If God does not build the house, those who build it are working in vain'" (Psalm 127:1a).

Mennonite Central Committee mediator John Paul Lederach, who tried to help resolve a dispute between the Canadian government and the Mohawk Indians of Oka, Quebec, this summer, says the government was more interested in a military solution than in real negotiation. Despite extensive efforts to move toward productive negotiations, Lederach said, it gradually became apparent that Ottawa and Quebec increasingly pursued solving the dispute through military might. He warns that the government's tactics have sown the seeds for more confrontations with Natives across Canada. "I am disappointed that the focus has been on the immediate issue of the barricades and not positive long-term relationships." By skirting the key issues of sovereignty and land claims and focusing on criminality and weapons, the government has perpetuated the cycle of anger and mistrust that sparked the crisis, he says.

"I feel like a Mennonite again," said H. Eugene Herr in response to the interterm course (The Early Church) he took at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Herr was one of 113 enrolled in the three-week interterm last January. Jeff Minor, associate pastor at Bethel Mennonite Church, Mountain Lake, Minn., took Romans, with Henry Poettcker. It "renewed my faith in a gracious and merciful God," Minor said. Brian Epp, associate pastor at Bethesda Mennonite Church, Henderson, Neb., appreciated the practical nature of Congregational Group Leadership, taught by Marcus Smucker. "We learned that it takes at least seven years for change to take place," Epp said. "What does this mean for the length of time that a pastor needs to stay with a congregation?" For information on the January 1991 interterm, write AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999.

NEWS

COE asks, What about New Age?

Hesston, Kan. (GCMC)—When the Commission on Education met here Oct. 11-14, appointments and marketing plans were not the only agenda.

COE staff and council took a close look at New Age ideology during their midyear meetings. They chose the topic in response to concerns raised by church members that New Age is a threat to the church. "We spent time exploring the definition of New Age," said

Norma Johnson, executive secretary, "and why people feel threatened by it."

New Age borrows concepts from many religions, occult practices, modern science and more. "The popularity of New Age indicates that people are searching spiritually," Johnson said. "The church must find ways to address their needs."

Other business included several appointments. Norma

Peters Duerksen, Hillsboro, Kan., was appointed secretary for children's education. COE named Sondra Koontz, Newton, Kan., as a representative to the board of control of the Mennonite Library and Archives, North Newton, and Steven Pankratz, Newton, representative to the board of Mennonite Press, Newton. John Lenshyn, Calgary, was appointed to the Spirituality

Reference Council, jointly sponsored by the General Conference Mennonite Church and the Mennonite Church. All terms are three years in length.

COE grappled with issues concerning their relationship with General Conference colleges and the need to be more supportive of Canadian higher education than in the past, when most of their efforts focused on Bethel (North Newton) and Bluffton, Ohio, colleges. Planning will soon be underway for a symposium on the future of Mennonite higher education that would cut not only across geographic but also denominational lines to include MC-affiliated colleges.

Next year will mark 110 years since the General Conference established a department of publication. COE, Faith and Life Press and Faith and Life bookstores began gearing up for the anniversary year at the midyear meetings. Staff presented a master plan for marketing and promotion in draft form. A final plan will be approved at the Council of Commissions meetings in March 1991.

"One of the challenges is that there are a variety of things that come under the COE umbrella," said Johnson. She added that commission members toured Mennonite Press and the Mennonite Library and Archives. "At this meeting we focused our discussions on a few of our responsibilities. We took a philosophical look at our work without having to make heavy decisions." *Beth Hege*

Young Haitian volunteers help MCC

Twelve Haitian young people, helping Mennonite Central Committee workers promote tree planting, summoned people by the traditional blowing of a conch shell. Then they taught tree education courses using drama, puppets and songs. They visited 18 zones in Haiti, addressing 550 people.



Mike Mullen (MCC)

Applications are being accepted for the position of **full-time pastor** at **Trinity Mennonite Fellowship**, Mather, Man. Duties to commence April 1, 1991.

Contact Art Harms, Box 38, Mather, MB R0K 1L0, (204) 529-2224; John Wiebe, (204) 529-2030, or Arlene Klassen, (204) 529-2433.

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

"People in the United States don't realize how extreme is your national need to incarcerate," says Nils Christie, a Norwegian criminologist. For every 100,000 U.S. citizens, 407 are in jails. The Netherlands incarceration rate is 36, Norway's rate is 47, West Germany is 86, and Great Britain's 100. Nearly every industrialized nation (except South Africa and the Soviet Union) has banned capital punishment. Long prison terms are seen as normal in the United States, but most Western Europeans see incarceration as a last resort. Federal, state and local governments will spend \$20 billion this year to operate U.S. jails and prisons, a price tag most Europeans see as exorbitant and ultimately useless in curbing crime. When asked about the best alternative, Christie says, "The best alternative to prison is no prison." (*The Other Side*)

Canadian missionary Paul Murdoch, 37, spent six days chained inside a cave in the Khyber Pass area between Pakistan and Afghanistan before he was released unharmed on Sept. 14. During his captivity, Murdoch "had the most wonderful communion with the Lord," according to his mother, Lois Murdoch, of Abbotsford, B.C. "He spent the whole time praying for everyone he could think of." On Sept. 9, three masked gunmen abducted Murdoch, who works for the Finnish Evangelical Lutheran Mission. Days later, when he told the bandits judgment from God would come to them, they became afraid and released him, said Murdoch's mother. The chief of police in Peshawar "was really shocked" that a captive was released without ransom, Mrs. Murdoch said. They said this was the first time in Pakistani history that anyone had been released without the ransom being paid. (*Christian Info News*)

RECORD

DEATHS

Arthur F. Ortmann, 80, died Sept. 19. He was the founding pastor at the Woodland Church, Warroad, Minn., formerly a GCMC congregation. His wife, Tena, three sons and their families survive.

Anna Quiring, 84, died Oct. 15. She was a member of the Gospel Mennonite Church, Mountain Lake, Minn. She served over 20 years in Zaire with COM.

WORKERS

Delphine Bauman, Tavistock (Ont.) Church, has begun a one-year Intermento term in Oegstgeest, Netherlands, working as a nanny for the first six months. Her parents are Erma and Gordon Bauman.

Gini Bechtel, Wanner Church, Cambridge, Ont., has begun a one-year Intermento term in Aalsmeer, Netherlands, working as a gardening assistant for the first six months. Her parents are George and Grace Bechtel of Kitchener, Ont.

Palmer Becker, Vancouver,



Bauman



Bechtel



P. Bergen



Byler



T. Couillard



Duerksen



Becker



C. Bergen



Cañon



C. Couillard



Fransen



Goering

will begin in September 1991 as lead pastor at Bethel Church, Mountain Lake, Minn., succeeding *Donovan Diller*.

Carol (Kliewer) and Phil Bergen, Peace Community Church—Mennonite, Clovis, Calif., began a four-year AIMM/COM term Sept. 18 in Burkina Faso, working in linguistics and Bible translation. Their children are John-Mark and Maria.

Keith Brennehan has been named youth and music minister at First Church, Saskatoon.

Jim Brown began in October as pastor at Harrow (Ont.) Church.
J. Ron

Byler, Philadelphia, will begin Jan. 1, 1991, as the first employed executive director of the Religious Public Relations Council. He will work half time for RPRC and continue half time with Mennonite Media Ministries, Harrisonburg, Va., as producer and editor of its video magazine, *All God's People*, and supervisor of its other radio, video and TV activities. He is also chairperson of the Council on Church and Media, an association of Mennonite communicators.

Angel Cañon began as pastor at Lawndale Church, Chicago, in September.

Cathy (Schmitz) and Troy Couillard, Faith Church, Minneapolis, began a four-year AIMM/COM term Sept. 23 in Lesotho. They are involved in Bible teaching and community

development among African Independent Churches. Their children are Chelsea and Aviar.

Art DeHoogh, director of planned giving at Bethel College, North Newton, Kan., has also been named director of church relations for the college.

Norma Peters Duerksen, Alexanderwohl Church, Goessel, Kan., will begin in January 1991 as secretary for children's education for the Commission on Education. She and her husband, Phil, recently completed a Mennonite Voluntary Service term in Woodstock, Ill.

Betti Erb began Sept. 24 as full-time communications coordinator at Conrad Grebel College, Waterloo, Ont. She succeeds *Kathleen Boutet*, who has moved to Calgary.

AIMM—Africa Inter-Mennonite Mission
CHM—Commission on Home Ministries
COM—Commission on Overseas Missions
GCMC—General Conference Mennonite Church
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service

Youth Evangelism Service (YES) is seeking college-age applicants to participate in a work project in Hong Kong. The 18-month term includes a three-month internship in Baltimore. YES Hong Kong is jointly sponsored by the Commission on Overseas Mission of the General Conference Mennonite Church and Eastern Mennonite Board of Missions. For more information contact COM, Box 347, Newton, KS 67114, (316) 283-5100.

A new Mennonite Brethren association is believed to be the first international fraternal association established by a Mennonite denomination. The group was forged July 30-31 in Winnipeg after Mennonite World Conference. The 40 church leaders at the meeting represented 14 of the 18 countries with Mennonite Brethren conferences. Following several small group caucuses, a clearer mandate for the association emerged. Initial agenda will include creating an international directory, providing a clearinghouse of information and literature, interconference relations and resources, church leadership issues and special events such as study conferences.

Nguyen Huu Cuong, who was deported from Vietnam after six years in prison, is working with a team to translate the Barclay Bible Commentary into Vietnamese. The interdenominational effort is projected to cost \$200,000. Eastern Mennonite Board of Missions has agreed to contribute \$3,000 per year for the next three years to the project.

RECORD



Hinshaw



G. Janzen



M. Janzen



Kauffman



E. Rempel



Klassen



Lebold



Lichti

Jake Fransen, lay minister at Vineland (Ont.) United Mennonite Church; *Doris Gascho*, pastor at Shantz Church, Baden, Ont.; *Gary Harder*, pastor at Toronto United Mennonite Church; and *Robert Witmer*, pastor at Eglise Evangelical Mennonite de Rouyn/Noranda, Quebec, began Sept. 1 as assistants to the conference minister, *Herbert Schultz*, of the Mennonite Conference of Eastern Canada.

Jacob C. Froese has been named the new pastor at Trinity Church, Calgary.

Jacob Funk has been appointed to the teaching staff at Swift Current (Sask.) Bible Institute.

DeAnna Goering, Moundridge, Kan., a former MVS worker, is presenting MVS programs in churches and educational institutions in Canada and the Midwest through November. MVS is a program of CHM.

Randy Hildebrand, youth pastor at Waterloo-Kitchener United Mennonite Church, was licensed Sept. 9 for pastoral ministry.

Robert Hinshaw is the new director of the Kansas Institute of Peace and Conflict Resolu-



Klaassen



A. Rempel

tion at Bethel College, North Newton, Kan.

Vera Isaak, Springstein (Man.) Church, has begun as director of Self-Help Crafts Canada.

George and Martha (Giesbrecht) Janzen, Cedar Valley Church, Mission, B.C., began a four-year COM term Sept. 5 in church planting and evangelism in Japan. They previously served in Japan for nearly 30 years, from the early 1950s to 1980.

Jean Janzen, Fresno, Calif., was the featured speaker at Bluffton (Ohio) College's Forum Oct. 23. She is one of the poets in *Three Mennonite Poets* (Good Books).

Ed Kauffman, pastor at Eighth Street Church, Goshen, Ind., has resigned effective July 31, 1991.

Howard Kaufman, Eden Church, Moundridge, Kan.; *Edward Neufeld*, Rainbow

Church, Kansas City, Kan.; *Richard A. Siemens*, Presbyterian Church, Lyons, Kan.; and *Dorothy Flowers Wilson*, St. Theresa's Catholic Church, Gulfport, Miss., have been elected to the board of directors of Bethel College, North Newton, Kan.

John H. Keller, 81, Lima, Ohio, a 1931 Bluffton (Ohio) College graduate, has been named the 1990 Alumni Distinguished Service Award recipient. He is a retired railroad worker, a railroad historian and a labor advocate.

Betty Lou King, Assembly Church, Goshen, Ind., has begun a one-year Intermento term at Den Haag, Netherlands, working as a nanny for the first six months. Her parents are Carrie and J. Mark King of Aaronburg, Pa.

Nick King was licensed for ministry Oct. 21 at Mennonite Church of the Servant, Wichita, Kan.

Glendon Klaassen, COM secretary for Latin America, and *Erwin Rempel*, COM executive secretary, and his wife, *Angela*, visited national leaders, missionaries, churches and seminaries Sept. 16-Oct. 16 in Colombia, Bolivia, Brazil, Paraguay and Uruguay.

Kenneth Klassen, pastor at Portage Church, Portage La Prairie, Man., has completed his work there.

Lori Klassen, Toronto United Mennonite Church, has begun a one-year Intermento term in Karlsruhe, West Germany, working as a kitchen helper the first six months. Her parents are Edgar and Olga Klassen of Winnipeg.

Cindy Lebold, Waterloo (Ont.) North Church, has begun a one-year Intermento term in Haarlem, Netherlands, working as a nursing home recreation assistant for the first six months. Her parents are Eileen and Ralph Lebold of Waterloo.

Carl Lehman and *Luther Shetler*, First Church, Bluffton, Ohio, have been named the 1990 National Alumni Association Bluffton College Service Award winners, recognized for long-term, dedicated service to the college.

Sarah Lichti, Hillcrest Church of New Hamburg, Ont., has begun a one-year Intermento term in Schwagern, West Germany, working as a nanny for the first six months. Her parents are John and Norma Lichti of New Hamburg.

—compiled by Sharon Sommer

Goshen College seeks faculty for a full-time, long-term position in the **Division of Teacher Education**, with emphasis on curriculum and educational foundations. Position open August 1991. Qualifications include Ph.D. or Ed.D. with advanced graduate study in elementary education, curriculum, educational foundations or other areas. Candidates with dissertation in progress may be considered. Teaching experience in elementary school preferred. Commitment to integrating Christian faith and the principles of peacemaking with teaching is important. Minority persons are encouraged to apply.

Send resumé and three professional references to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be received until Jan. 15, 1991. If you have further questions, call John Eby, (219) 535-7503, or John J. Smith, Director of Teacher Education, (219) 535-7439.

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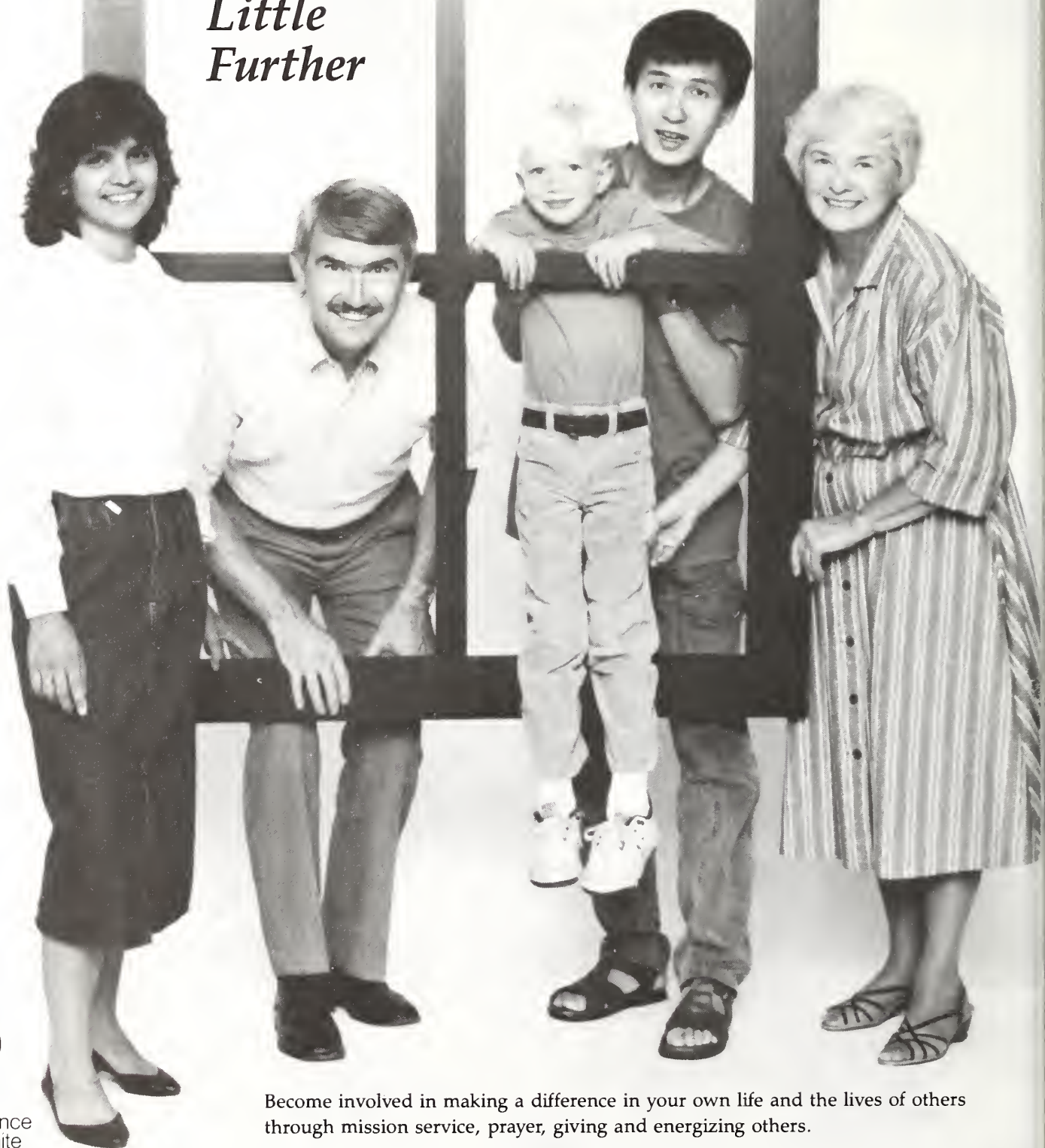
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Why get involved?

Last winter two significant events happened in my life. I studied Genesis and was convicted that when God created the earth he put people in charge of it. This led to learning and becoming involved in recycling efforts in our area. I felt my gifts could best be utilized by joining a newly formed speakers bureau of the Fort Wayne (Ind.) Environmental Education Coalition to speak on recycling. (Central District Conference sessions last March also had an influence on my decision to get involved.)

Next I was diagnosed as having Parkinson's disease. In my endeavor to learn about the illness, I soon discovered that researchers are attempting to link the cause of Parkinson's to chemicals in the environment. "A flurry of recent studies have linked Parkinson's disease to industrialization and more specifically to modern agricultural chemicals" (see *Newsweek*, Sept. 3, "Bad Water, Faulty Genes"). Donna Lehman, 3213 Ponema Court, Fort Wayne, IN 46815-6345

Crime and prayer

"My crime—praying for peace atop a Minuteman nuclear missile silo" (Letters, July 24 issue). Crime? Probably 99 percent of us Mennonites would say no.

Crime is "a violation of the law." God's Word says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Romans 13:1-2).

Some say, "It depends upon the interpretation." How should we regulate our lives, by someone's interpretation or by what God's Word says?

Is a prayer more effective atop a Minuteman nuclear missile silo than in God's house or in the prayer closet? Shouldn't a Mennonite who is right with God also be right with his government?

Remember when in the church we always stood to pray? I remember when we always stood for prayer every morning at devotions before breakfast.

Now we often stand to sing and sit to pray. Why? We learn from the Jewish rabbis: in every service the central prayer is the "Amidah" (the standing). A Jew stands as he recites this prayer.

God's Word reports only four postures in prayer: bowing, kneeling, on the face before God and standing, never sitting.

Doesn't the word of Jesus ("And when ye stand praying") suggest a common mode of posture for prayer? C.B. Friesen, 415 E. First St., Newton, KS 67114

Correction

The caption on the Oct. 9 cover of *The Mennonite* is not accurate. Although the picture was taken in front of the former Faith Mennonite Church building in Minneapolis (we have since moved to a new location), the children pictured are from the St. Paul Mennonite Fellowship, which has developed a ministry to inner-city children. The children were present on the occasion of a joint service at which Faith commissioned its daughter congregation, the St. Paul Mennonite Fellowship. A more accurate caption would read, "The St. Paul Mennonite Fellowship reaches out to inner-city children." Myron Schrag, pastor, Faith Mennonite Church, 2720 E. 22nd St., Minneapolis, MN 55406

Responses to ministry inquiry

My greatest question has been, Am I being called into the ministry? I worked with Steve Ratzlaff at Seattle Mennonite Church to find out what a pastor does. After working with Steve, I can make a more intelligent decision and will be able to listen more closely to God's calling.

Working with Steve has helped me shed a lot of stereotypes about being a pastor. I learned that ministers are not pious, stuffy people. I also helped Mary Berkshire Stueben, who is office coordinator and an ordained minister. She worked with me on the importance of inclusive language.

In the church I saw faith and works come together. What the church saw happen in the "outside" world they brought "inside" and made it the concern of the church, praying about it. Issues included equal rights for women and the handicapped, Central American refugees, U.S. involvement in the Middle East, U.S. hostages, the poor and peace.

I helped at a soup kitchen and volunteered at a homeless shelter that also provides other social services. I struggled with how to respond to beggars on the street. Giving them money allowed them to buy alcohol. The best response was to get them something to drink or eat, although it was not always feasible because I did not know the area or often did not have time.

My summer in the Ministry Inquiry Program shed biases that previously

kept me from considering the ministry. Michael G. Regier, Bethel College, Box 127, North Newton, KS 67117

The Ministry Inquiry Program gives us at Bethesda a sense of responsibility for future ministers. Matthew C. Friesen was with us two summers in a row and has been a help to our youth. He developed Bible studies, campouts, work projects, taught Bible school and counseled at the Northern District Camp.

The Ministry Inquiry Program helps our church keep up to date on why and how we minister. We are in the process of making this an ongoing program of our church. Brian Epp, associate pastor, Bethesda Mennonite Church, 930 16th St., Henderson, NE 68371

At the close of Vicki Penner's time with us last summer, our congregation asked Bethel College about the availability of yet another Ministry Inquiry student (our fifth).

This continued interest is a clear indication that the Ministry Inquiry Program has found a significant place in the life of First Mennonite Church. The program has helped our ministry and provided a positive communication with Bethel College. Marlin Kym, pastor, First Mennonite Church, 52 Rambler Road, Hutchinson, KS 67502

Of all the tasks assigned to me (as campus co-pastor last year at Bethel College, North Newton, Kan.), the one I found most invigorating was working with the Ministry Inquiry Program. I did administrative tasks and correspondence. What is so gratifying is that most of the five students (that I placed) came to me before I even tried to locate them. The interest in ministry, mission and service is attracting our best students. This trend needs to be nurtured and supported by Bethel. There is reason to believe that Bethel will serve the wider church well by providing leadership for the future. Dorothea ("Dottie") Janzen, Box 529, North Newton, KS 67117

Airmail, please

We missed reading *The Mennonite* for a number of years [in Bolivia]. We seldom found the time to read the copy at the Mennonite Central Committee office and there were restrictions about taking it home. We often wished it could have been air mailed, and we would have passed it around. Margaretha Ediger, 8062 Clegg St., Mission, BC V2V 3R5

books

Get started

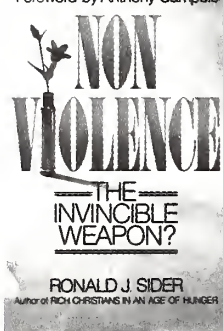
Non-Violence: the Invincible Weapon? by Ronald J. Sider, (Word, 1989, 118 pages)

Reviewed by Gene Stoltzfus, 1821 W. Cullerton, Chicago, IL 60608

This is a practical tract that combines stories of actions, historical perspective, thoughts on the practicality of non-violence and a vision for a genuine Christian Peace Army.

Many of Sider's examples of courageous, successful non-violent campaigns are drawn from the political world—

Foreword by Anthony Campolo



Gandhi, resistance to Hitler, Jewish resistance to Pilate over religious rights. Another thread of the vision is represented by peacekeeping missions of the United Nations and to some extent Witness for Peace—actions in which participants position themselves apolitically between contesting parties.

In 1984 Sider set Mennonites to thinking with the call for Christian Peacemaker Teams (CPT), a disciplined, well-financed and carefully trained team that would be prepared for emergency actions in a variety of situations. As the vision for CPT unfolds toward the end of the book, the reader feels a kinship with Badshah Khan, a Pathan Muslim who became enthralled with Gandhi's non-violent vision for an independent India. Khan organized the first professional non-violent army, which was put at the service of Gandhi's movement.

Non-Violence is a short introduction to the non-violent movement now gaining momentum. I agree with Sider that we stand at a window of unusual opportunity, that people, especially people at the bottom, want less-violent ways to approach conflict. The book brings out a different vision for this work from what one might find among activists in community organizations, unions and anti-war groups who may embrace non-violence out of conviction related to a specific cause or because of necessity. We need to be clear that non-violent struggle for justice has been going on all around us for a long time. In fact it

probably is more valuable when large campaigns are backed by seasons of experience in local communities.

In our non-violent work we need to start in our churches, our neighborhoods, our states, our cities, where the claims of justice are failing and the factories turn out weapons of war. By building on this base we will be ready to join in Sider's vision when the God of history calls us to larger non-violent sacrifice.

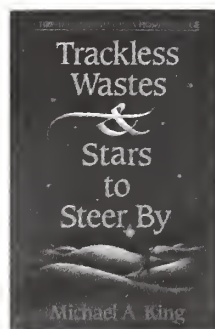
Youth groups and church-based peace groups will find this book a good starter. Often we debate non-violence but seldom get around to acting. This book can help us get moving.

Contextual theology

Trackless Wastes and Stars to Steer By by Michael A. King (Herald Press, 1990, 180 pages)

Reviewed by Carol Penner, Box 245, Jordan Station, ON L0R 1S0

Whether or not you feel the "homelessness" that King describes, you're bound to find this book interesting. It is contextual theology in its most engaging form. King doesn't just pose an intellectual question and then answer it; he



tells you how he came to the point where he was forced to question, then relates how his experiences and observations have led him to the answers he has found. This honest approach and his self-effacing style give a sense of humility to a book that is tackling huge questions. Can we look to the Bible for answers? How do we understand the world and how does it affect our reading of the Bible? What is the significance of belonging to a church congregation?

King tackles these questions at a level successfully geared toward the layperson, though at times his references to "experts" needlessly complicate rather than clarify his discussion. King's tendency to categorize and label can also become bewildering.

Perhaps the least satisfying section is chapter three, "Taking the Bible into the World." In earlier chapters he poses the problem well—the historical-critical method can leave the Bible empty and sterile. His antidote seems to be to refer

to the Bible as a unified source for "plausibility structures." This seems too easy, as do his references to a "biblical orientation" and "master stories," which assume that such master stories are universally recognized or that a biblical understanding is easily discernable if only you open the Bible and read. These references do make sense, however, in the context of his discussion of community and its role in the formation of plausibility structures.

I enjoyed this book and expect that others will, too. King writes from a Mennonite perspective, values the role of the congregation. The format, which includes questions for discussion, will help to make this a book with which congregations can interact.

Prayer resource

Prayers for Everyday by Elaine Sommers Rich (Faith and Life Press, 1990, 95 pages)

Reviewed by Janice Reusser Pauls, Route 2, Box 78, McPherson, KS 67460

A contemporary Mennonite author and columnist, Elaine Sommers Rich has collected a number of prayers written by a variety of authors and compiled them into this helpful book.

She includes prayers for morning, noon and evening, prayers for special occasions, table graces, prayers for use in congregational settings. Obviously the contributions to this collection have been meaningful to Rich over the years, and through their compilation she is able to share her discoveries with others.

Many of the 130 prayers (five in German) in *Prayers for Everyday* come out of traditional Mennonite or Amish settings, but Rich also incorporates some from other denominations and a few from writers of previous centuries. Each prayer is prefaced with a brief description of the author. For example, Thomas Ken, who was a royal chaplain to King Charles II of England and who lost his bishopric for refusal to take the oath to William and Mary, authored the prayer "No Darkness Me Molest," the fourth stanza of which we sing to Tallis' Canon, page 496 in *The Mennonite Hymnal*.

Other prayers were collected from people familiar in Mennonite church circles.

Readers who cannot find the time to do extensive research but still wish for a handy source of prayers for many occasions will appreciate this book.

Renew our vision for mission

Jake Harms

Is it presumptuous to claim to be in step with God's will? I know people who make that claim, yet their steps make the claim appear questionable. But then, as one who works for the Commission on Overseas Missions, I also make such a claim, even boldly.

I make it on behalf of COM, which never apologizes for being or for the purpose of its being. COM has a deep conviction that it is in step with what God wills. This conviction is based on an understanding of what God wills for the church, of what God's mission is for the world. COM is in step with what God wills for the church.

The Bible says that God "desires everyone to be saved and to come to the knowledge of the truth" (1 Timothy 2:4). God

tions walk in step with what God wills with respect to overseas mission. COM seeks to give shape to those steps so that each local church's gifts strengthens mission efforts.

In doing its task, COM recognizes the importance of communication, education and motivation. COM seeks to renew the vision for missions among our congregations. Vision is needed in order to produce action.

As I ponder the idea of being in step with what God wills for the church, I feel both joy and anxiety. The joy arises from a sense of being in harmony with my destiny, of being on the right track, of knowing where we are and what we should be. Anxious feelings arise from a knowledge of our weaknesses, failings, tendencies to look out for our own security instead of giving ourselves for others.

I take comfort from the knowledge that within me and the church lives the Holy Spirit, who is the source of comfort and courage, who leads, directs and empowers. This is why I give my energies to COM as unto God, because I am convinced that COM is in step with what God wills for the church.

Jake Harms, 600 Shaftsbury Blvd., Winnipeg, MB R3P 0M4, is the Canadian coordinator for the Commission on Overseas Mission.



Joanna Pinderton

The importance of communication: Clockwise from front, Janeen Bertsche Johnson, Donna Kampen Entz, Jeannie Zehr and Jonathan Larson tell the COM story at Lorraine Avenue Mennonite Church in Wichita, Kan.

desires that "all things in heaven and on earth be united in Christ" (Ephesians 1:9). Jesus taught us to pray that God's "kingdom come and will be done on earth as it is in heaven" (Matthew 6:10).

God has provided for the realization of this desire by sending Jesus, who "gave himself as a ransom for all" (1 Timothy 2:6). In giving himself, Jesus became the mediator between God and people (1 Timothy 2:5). Christ is the means of salvation, the only one through whom human beings can be saved (John 14:6).

The church is to proclaim God's action and desire to all people in word and deed. This is COM's mandate. It is committed to the actualization of God's reign, to the realization of Jesus' lordship.

Through COM the General Conference Mennonite congrega-



Mary Derksen

Joy comes from a sense of being in harmony with God: Anna Dyck and Chiyo Sato at the annual women's retreat in May of the Japan Mennonite Christian Church Conference

EDITORIAL

Taxes and free-will offerings

As this editorial goes to press the U.S. government has finally finished the shenanigans surrounding the creation of its operating budget. Several fits and starts and a federal shutdown later, and with only modest relief for the cancerous deficit, a new budget is in place. No family or business or church organization could function with such a shoddy approach to money.

With all this news about the budget comes the seldom-heard information that my country also has a "relief fund" for its massive debt. As one who automatically thinks "Mennonite Central Committee" when I hear the word "relief," this new term jars my ears.

Citizen response to the debt relief fund is varied. One earnest citizen, it seems, donated his stamp collection. Another a family coin collection. One woman does what she can and sends \$2 each month to this fund. Another sends his (apparently unneeded) retirement/pension check. One disenchanted citizen sent her hair with the words, "Since you've gotten everything else, you may as well have my hair, too." And a poll of passers-by on a Washington street corner yielded only cynical no's to the question, "Would you contribute to the national debt relief fund?"

Over the years, however, \$18 million has come in to make a teeny dent in this beleaguered country's \$3 trillion debt. All contributions are tax deductible, smirked one radio commentator, providing that you itemize them.

Patriotism: My observation, with all this talk about national budget, is that the willingness to pay taxes and therefore balance the budget is seldom linked with patriotism. One would expect patriots to be *eager* to pay taxes. Those who declare, "My country right or wrong" should *flock* to pay their taxes. One would expect them to beg for *higher* taxes to finance the kind of government they claim to be loyal to.

Where are the millionaires who became billionaires in the 1980s? For preferential treatment one might have expected them to *offer* that \$72 billion in taxes over the last 10 years that the government did not ask them for. One might even expect them to *tithe* to the government above and beyond what is assessed. Instead they

typically hire lawyers to discover new loopholes for avoiding taxation.

Volunteerism: "It will not be so among you," said Jesus on a related subject. "Whoever would be great among you must be your servant" (Mark 10:43).

All levels of our church work operate on free-will offerings rather than taxation. While some religious groups assess their members for "dues," I have always been grateful that we do not. Fair-share guidelines are instructive and suggestive but never enforced or mandatory. Justice is tempered with mercy. Richer congregations help poorer congregations.

Our budgets are built on volunteerism: congregational, regional, national and international. It is "for the Lord." We have no other reason for being. Our missionaries are "faith" missionaries in every sense of the word, including financial. By faith we bring our tithes and offerings as part of our worship. By faith we draw up our annual church, regional and General Conference budgets. We have no other source of income.

Our various organizations are accountable to us; we know where the money goes. We see the results of our contributions in people and print. Our church organizations exist to serve us. When there is human error, forgiveness is needed, requested and usually granted. We do not tolerate cover-ups. We avoid deficit spending. Our church leaders are not getting rich off us. Investment in our church activities is one of the best around. This issue of *The Mennonite* especially attests to that.

Indicators for our various levels of congregation and conference are that 1990 will be a difficult financial year. Woes in the United States are hinted at above. In Canada the opposition members of Parliament have debated a motion to condemn the government for "planning and implementing the first-ever made-in-Canada recession." Results will show as we begin a new round of budget-making and regional reporting sessions.

I am convinced that redirecting some of the dollars that go to non-Mennonite causes (\$1,577,747 in 1989) would help heal our budgets' illnesses. This would help us to proceed alive and well into a new year. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:22 NOVEMBER 27, 1990



Roland Brown: 37
years of surgery for
God (see page 511)

Inside:

**Between life
and death**

**Prepare to take
care of your own**

**The shifting
political
behavior of
Mennonites**

PROLOGUE

In this issue is material that touches the nerve. Although each of us inevitably faces illness and death, we tend to skirt these as topics of conversation. I remember the poignancy of my eldest child, at 3 years of age, plaintively saying, "I'm fine," when I knew very well that he was feeling terrible. How early he had learned to fake it!

One of my main laments about our North American society is the way we mask death, then pay dearly for that service. A modest funeral in my part of the continent is just over \$2,000 (\$1,490 of which is for "services"). This does not include the casket (minimum \$300), grave liner (\$365), gravedigger (\$150), "equipment" (\$110) or temporary marker (\$20). Probably you in urban areas will smile and say, "Is that all?"

I appreciate those in this industry who operate with integrity. They provide a needed service. My qualms are with the extent of what we ask them to do. We have not ad-

ressed this subject in this issue. Would someone out there like to take it on?



Next Sunday, Dec. 2, is the first Sunday in Advent. The next issue, dated Dec. 11, is the Christmas issue of *The Mennonite*. mts

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THE MENNONITE

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Between life and death

A diary of
my aunt's final months

Ann Wenger

May 2: Dear Aunt Adah, I saw the three tears you cried on this restless night. I saw the guilt, a bundle you never needed to carry, crying deep within you. I love you. I cried to see your agony. I cried to see you tossed and turned on some brink that was neither here nor there. I do not see you in your eyes today. I look right into the end with you and see that there is no difference between us in this final uncertainty.

Aunt dearest, I have held you and touched you and rubbed your bony back. I have kissed your hands and lips and massaged your forehead. I want to kiss your heart, but I cannot put my lips to so deep a part. Thank you for the gift of loving you. Maybe tomorrow I won't see you anymore. I am already crying because this must be. I do not like final good-byes. You are my only aunt left on this earth, and I hate to let you go. You are the last of something for me.

You know what I know, that inner pain is the worst pain and that our God seems to demand too much. Maybe these last hours will bring some marvelous shining—making clear the half-light. May I come and love you one more night, or will you die tonight?

May 6: I am glad to see you today. It is good to see that you want to talk again. You hold the birth announcement of your great-granddaughter and sob. I wonder what you are thinking. I heard you whisper, "Isn't she pretty." You reached to hold my hand today and to touch my face, but you, so weak, kept dropping the picture.

I think you will win this last struggle in your restlessness and moans. I think you will come to terms with the years.

You push me away and then pull me close. That is the struggle.

May 12: I hold your hand, Old One. You know and I know that I won't see you much anymore. Three weeks ago you were eating chocolates. Now you cry out, you squirm and roll. You rest quickly and cry out again. I feel so lonely, sitting here with your dying. You gift me with this work of dying. I have died a lot, and that's the way I have started to live. I hope I will not save the rest of my dying to the end. But which dyings are worthwhile?

In this room today we are somewhere between life and death. What is this place? Breathing, yet no life. Are you going home bit by bit? Will it be as hard to die as it has been to live? Oh, I don't mean to use my heart, arms and feet to be married into the light. I'm eating chocolate. I don't like it much anymore, but it distracts me from this nervousness about your leaving in this final way.

Love is a decision. Love is sitting here and being with your dying. I'm used to dying, but I'm not used to you dying. I want to run away because I don't think I'm going to get used to it. You're sleeping now. You look so restful and of course that's easier for me. It's harder to be at the wake of one's anxiety because I feel so out of control. I can't change anything, but I can be here with you. Today there is no one to say good-bye, no one to want me to keep staying. Today there is no one to share this grief. As I round the bend to leave, there is a little pink in the sky, the tulips are blooming, and the daffodils.

May 21: Are you really only 76 pounds? I find your little arms under my hands as I lotion them. Is your spirit outgrowing your body? Old One, you ask me for some candy. You stay so restless and fill my mind with questions about how a woman dies. Everything seems so unreal, yet my groaning reaches for conclusions. I wash your face and brush your teeth and wish I could do something more for you.

June 5: Today you are a new person with no semblance of that limp, string of clay, sipping breath. You're talking today. Among other things you say, "People don't like me anymore." We have

changed? Yes, I have changed. I have learned to love you—as we journey this last round.

June 26: Today you are the queen, the lady of the house, shoulders back. Today you are unaware of your pass with death. You are yourself again—no, not quite. You tell me you have nothing to say and finally you pull up your chair and reach out your hands. I hold your head in my hands, a wheelchair hug.

Dec. 28: Tonight I felt that I won't see you again. I was crying when the nurse came in. I said, "It's so hard for me to see her this way."

She said, "I can hardly stand it."

Jan. 4: Is it January already? The nurse called to tell me you have gone. Before the storms of winter came, you have seen another kind of season.

Jan. 7: Uncle and I went to the funeral home. I was surprised that so much of my grieving had already been done—that I didn't need to cry.

Jan. 8: Funeral today, 10 a.m.



Ann Wenger lives in Elkhart, Ind., and is a member of Communion Fellowship, Goshen, Ind. Adah Good Burkhalter Wenger, missionary to India, 1919-1952, died Jan. 4, 1985.

Secondhand

Suzanne Lawrence

Sadness is secondhand,

Never new.

Someone may remember seeing it

Worn before,

A garment worn

But not worn out.

Suzanne Lawrence's address is Route 2, Box 49A, Hillsboro, KS 67063. She is a member of New Creation Fellowship, Newton, Kan.

Black Kansas soil, grey Bolivian cement

(In memory of Joel Mueller)

Helen Baergen

Two workmen in dark coveralls stood ready,
waiting to lift the coffin
to its niche in the mausoleum

No black Kansas soil to hold his body,
instead
a wheelbarrow of Cochabamba cement,
a trowel and a pail of water
to secure his resting place until that day.

From Buenos Aires, Yapacani,
Santa Cruz, and Halstead, Kansas,
with Mennonite hymns and Latin American choruses,
English Scriptures and Spanish prayers,
north and south had come together
to grieve, to look to God for comfort and hope.

And then the Capinota man stepped forward
surrounded by his people;
their babies in their black "aguayos,"
mountain mud on their rubber-tire sandals,
sorrow in their dark eyes.

"Joel," he said, placing his hand on the coffin,
"You came to us, bringing hope,
You came to us, showing that you cared.
You taught us how to plant trees
and how to make them grow.
You worked with us to build a bridge across the river
and a bridge across our misunderstandings.
What you have planted, we will water;
what you have started we pledge to continue;
Until we meet again, farewell, our friend."

In death as in life, Joel had brought people together,
had blended north with south.

Black Kansas soil and grey Bolivian cement:
a monument of faith in God.



Helen Baergen, formerly of Cochabamba, Bolivia (now of Kitchener, Ont.), says, "We were impressed by the way the Capinota people came to show their appreciation and sorrow when Joel Mueller died" (in 1988 of a cerebral hemorrhage at age 36). He had worked for Mennonite Central Committee in Bolivia.

Grandmother is in a nursing center. She's 103. She grew up in a generation in which you took care of your own. Her children, too, grew up with the expectations of taking care of their own. But times have changed. Grandmother's son and daughter-in-law are each 80 years old. Taking care of your own has a new twist.

Prepare



to take

Grandmother's care is a credit to her family, church and community's awareness of what is needed. While her son and daughter-in-law are intimately involved, they are not responsible for her day-to-day care, such as preparing meals, administering medicines, planning activities. They come to visit. They come for parties with Grandmother and other residents of the home. They also come to have their needs met. They come for continuing education on how to meet the challenges of their aging. These 80-year-olds experience community and the resources for aging that the 103-year-old did not have. The church now takes older people into account and speaks to their needs. Getting older is something to anticipate.

This couple in their 80s nurture contact with their children. In the proud and humble moments of daily devotions they remember the children, grandchildren and Grandmother. Caring for their own spans the generations and adapts to reality in the late-20th century. Does caring for our own work out that well?

Yes, says LaJane Yoder, Goshen, Ind. It is her 103-year-old grandmother, Mary Richer, who reaps the benefits of a forward-looking nursing home. Those are her parents, Walter and Alice Richer, Wauseon, Ohio, learning that growing older is simply life in a new tense. That is how LaJane muses on how our choices and priorities shape the future that is already present.

LaJane is part of the generation of children scattered beyond the home community. This age group is busy taking care of their own middle years,

their children, their jobs, their production, their doing. The picture is not always so rosy.

Chart a new course: Walter Drudge, senior social work psychotherapist with Oaklawn, a Mennonite-related mental health center serving communities in Elkhart (Ind.) County and beyond, sees the problems of parenting up close. He reflects on problems that get in the way of parenting one's parents creatively and helpfully. He also holds out hope because he has a vision for meaningful living at every stage of life.

"One would think that after the time when a couple has raised their children and recognize they are no longer able to produce offspring, many resources would be available for helping their parents," Drudge says. The thought oversimplifies the case, however, "because as children make their exit, often the parent feels some loss, perhaps depression, and feels less than useful," Drudge says. "The mother, for instance, may not have a professional or vocational role outside the home to turn to. The father about this time usually is the most productive in terms of work but realizes that he cannot produce forever."

The middle-aged couple is sorting out their new course at a time when their parents develop new needs. They want some freedom from parenting. Feelings range from positive to negative. Some problems have to do with the nature of the relationship. The couple's children may still be struggling to become adults. Or the senior generation has not relinquished its parenting role.

Healthy interaction with elderly parents is possible, Drudge says, "if there has been a positive relationship and freedom to be adult to one's aged parents." For effective parent-to-parent caring, the generations need to have developed a healthy adult-to-adult relationship over a number of years.

Avoid labels: Senior parents should participate in decision-making. Younger generations need to overcome the myth that after a certain age people are only good for being on the shelf.

Walter Drudge often finds aging people unfairly labeled. "It is easy for people to say that someone over 65 is becoming senile because 'he forgot this' or 'she did that.' Older people are no more forgetful than teenagers, who regularly forget. Many people in early adulthood are forgetful, yet we don't label them senile."

Behind the labeling is a failure to understand or account for change. The older person may have retired from some meaningful activity. "In the absence of self-worth [the older person] becomes depressive, and middle-aged children may say, 'This is so unusual for my mom [or

my dad]. She [he] should probably go to a nursing home.'" Such a response pressures a parent to make decisions prematurely.

Drudge recommends that middle-aged and older people look at the meaning of life beyond their productive years. Part of life is doing, he says. The other part is being. "I'd like to be remembered for being a kind person, not what I produced," he says. Such qualities of being are better observed than explained. For

care of



your own

instance, one may spend several hours with another. Nothing is produced or decided or achieved except for an exchange of conversation. Yet the time is uplifting and enriching. That's the worth of being. Drudge concludes, "Human growth and development can go on throughout life."

John Bender, Elkhart, Ind., is director of information services for Associated Mennonite Biblical Seminaries, Elkhart, and director of communications for the Mennonite Church.

I asked for an overdose

Yes, I did. A professional writer residing in a nursing home because of the plague multiple sclerosis, it seemed at that time that my writing career had come to a screeching halt.

Greencroft Nursing Center in Goshen, Ind., is a Christian institution and does not give overdoses. Instead the nurses called in my pastor at that time, Arnold Roth.

"What discourages you?" Arnold asked. "Not being able to accomplish the things I want to do."

Then he quoted something I had heard before but that spoke to my condition that day.

"It's not as important to do as to be," he said.

To this day I try to remember this advice. *Helen Good Brenneman*

How to help yourself or others

In or out of the hospital

Marlace Berg Zacharias

I have had at least a dozen lengthy hospital stays. What I learned as a patient may suggest things you can do when you are a patient, when you get out of the hospital and when you know someone in the hospital.

Life is precious. Cherish each day. Live in a way God intended. Take nothing for granted—your health, nature, the great outdoors. Enjoy them. Thank God for them.

Listen to people. Sympathize. For many, being in the hospital is traumatic. Perhaps you can tell them how God has helped you.

I have had opportunities to help those more helpless than I. With the exception of two major surgeries, I usually got around all right when I was in the hospital. One can mail letters, telephone, bring something from the cafeteria for a neighbor or get help for people flat on their back. Twice during one stay I saved my roommate from choking to death by running for a nurse.

A mobile patient should walk as much as possible. It is unbelievable how rubbery your legs become. Walk to the solarium. Strike up a conversation with a fellow patient. Do a jigsaw puzzle, and others will join you. Visit other patients confined to bed. It is a mission on legs. You can walk to the hospital's chapel for worship.

If you can pack before going to the hospital, take your favorite hobby, a thick book, lots of writing paper. I have knitted many gifts while in the hospital and caught up on correspondence and reading.

Consider donating some free time to your community. Teenagers can be candy strippers (volunteers). They fill water jugs and do errands in hospitals. Fresh ice water is so important in a hot, dry hospital room when you are flat on your back after surgery. Adults can volunteer to take the hospital cart (canteen) around. They are worth their weight in gold from a patient's viewpoint.

I have used enough donated books and jigsaw puzzles in a hospital solarium so that now I donate ours whenever possible. Most children's wards need toys.

When you are a patient, phone home if possible. Your family is concerned about you and needs that phone call. If you are a mobile patient, you can phone for the person who is bedridden or the older person who does not know how to operate a pay phone.

When you get out of the hospital and are back on your non-rubbery feet, do some visiting. Call on those you got to know in the hospital, especially the ones who are still there. They welcome news from the outside world. Visit those who may never get out. You now realize more than ever before the importance of visiting. The last time I was in the hospital with pneumonia one of my good friends asked if there was anything she could bring me. Yes. I was out of toothpaste.

Do not get discouraged when you are in the hospital for a long time. All those tests are for your good. Beds are at a premium; you will be let out when you are physically ready. Spend time each day in Bible reading and prayer. Do not pray only for yourself and your family at home, but pray also for those around you.

When you are a patient, be cooperative with the nurses and doctors. They are not often unreasonable. The treatments, tests, study sessions (with you as the guinea pig) and the million questions are for your good or someone else's.

I learned not to accept sleeping pills. It is tempting because the night noises are often unbearable, but they are nothing compared to weaning yourself from sleeping pills after a long hospital stay.

Patience becomes your middle name when you are a patient. You wait for visitors. You stare at a hole in the door. You wait for nurses to answer the buzzer. You wait for the doctor to show up. You wait for mail, for results and ultimately for your release.

I learned to send cards and letters to people in the hospital. These cannot be underestimated.

Hospitals can give you more opportunities for Christian service than you can handle. Remember what Christ said: "Truly I tell you, just as you did it to one

of the least of these who are members of my family, you did it to me" (Matthew 25:40).



Marlace Berg Zacharias' address is Fiske, SK S0L 1C0.

Needles and nestlings

My baby is hospitalized because of dehydration. The needles keep slipping out of her tiny veins. Nurses prick her again and again to restart her intravenous feeding.

My baby is hoarse from crying. Bewildered, her eyes search mine. "Why do you let these strangers hurt me?" she seems to say. "Do you care? I wish you would hold me and let me nestle in your arms."

If only she knew how much it hurts me to see her suffer. I ache to hold her but cannot because she is restrained. I can only pray, stroke her and cry with her.

Sometimes I am like my baby. Life's needles hurt me. I do not understand what is happening nor why God allows it. But God cares. God is with me through it all.

"As a father has compassion for his children, so the Lord has compassion for those who fear him" (Psalm 103:13).

I am glad that when life's needles prick me I can nestle in my Father's arms. *Verda J. Glick, Apartado Postal 1929, Santa Ana, El Salvador*

37 years of surgery for God

Beth Hege

Nearly 40 years ago the Korean War was in the headlines. Flattops were in style. TV talk shows did not exist.

Thirty-seven years ago Roland Brown began a ministry in Taiwan that has persisted through the changing fads and political turmoil, a work that will persist for years to come.

Brown founded the Mennonite Christian Hospital in Hualien. When he arrived in 1953, it was not the high-tech, 200-bed facility it is now. Brown began as a Mennonite Central Committee worker in a small clinic that served the mountain people of Hualien. The common language among the people was Japanese, and Brown, who spoke Cantonese, used an interpreter.

At the clinic "a whole family would camp at the back part of the building," Brown says. "I converted it to beds and set up one small operating room." That was the beginning of the hospital.

Brown turned to MCC when he was drafted for the Korean War. Two months after he began his term, Selective Service sent him a discharge notice, but Brown chose to stay in Taiwan for three years.

It was not the first time he had chosen alternative service. As a college student during World War II Brown served two years in Civilian Public Service. He spent the majority of his term as a mental health worker in the state hospital in Marlboro, N.J., after a brief stint at the soil conservation camp in Downey, Idaho.

Brown had taken an interest in psychology while studying at Bethel College, North Newton, Kan. Following his graduation in 1947, he went to the University of Chicago Medical School to continue studies in psychiatry. "After the first year of med school, I started feeling the Lord calling me to mission work," Brown says. "At first I thought I could teach overseas in a medical school, but I became aware of cultural differences that would make this difficult.

"Other areas seemed more useful. By the time I took my internship, I had decided to go into surgery."

In some ways Brown was following the footsteps of his father, Henry J. Brown,

who had started missionary work in China in 1909. "Somewhere along the line Dad had a year or so of medical training," says Brown. "But after I became interested in medicine he wouldn't talk about it anymore."

As a doctor Brown faced recovery and death on a daily basis. "The relationship between a doctor and a patient is unique," he says. "Sometimes the prognosis was clearer to me than to them....I knew they had a fatal disease. Sometimes it was a chance to witness."

Healing is a mysterious process, he says. "We don't understand all that occurs in healing. I believe that miracles can occur, but it isn't a regular way. As a routine God would not set aside the laws of nature. But I personally know of people with fatal diseases who were cured without medication."

Now that Brown and his wife, Sophie (Schmidt) Brown, are back in the United States on North America Assignment for the Commission on Overseas Mission, he says he misses his patients, his friends

and the beautiful scenery. "We lived three blocks from the ocean and two miles from the mountains. It was green all year round."

Since 1953 the Browns have spent only nine years in the United States, four of which were in surgical residency at Harper Hospital, Detroit. Friends questioned his decision to serve with COM rather than stay in the United States and become a wealthy doctor.

"The Lord called me to Taiwan," he says. "There was a need there to fill. I enjoyed working with the people and living there. I didn't feel a reason to leave. Then last fall I had the feeling God told me, 'OK, you can retire now.'"

The work in Taiwan "has been very much worth it," he says. "If the government took over the hospital or for some reason the hospital disappeared, it still would have been worth it. The hospital was not the goal. It was the ministry."

Beth Hege is news service editor for the General Conference Mennonite Church



Healing is a mysterious process: Brown (center) doing surgery in Taiwan

The shifting political behavior of Mennonites and Brethren in Christ

Leland Harder

Mennonites and Brethren in Christ used to shun any involvement in national or state politics. Government, according to their early statements, while ordained of God according to Romans 13, cannot operate on the non-resistant principles of Christ's kingdom.

Already in 1972 the first Church Member Profile of five Mennonite-related denominations showed a shift in thinking about political involvement. These groups (Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, Brethren in Christ, Evangelical Mennonite Church) were moving away from limited or no political participation to freer but selective participation in the political process.

Now the 1989 Church Member Profile shows this shift toward greater political involvement increasing. In fact, in a short, 16-year period, the shifts in political views of these groups has been remarkable. Here are some survey comparisons:

Church-state relationships

1. "It is not the business of the church to try to influence the actions of the government in regard to such issues as war and peace, race relations, poverty, etc."

	1972	1989
Agree	25%	17%
Uncertain	20%	14%
Disagree	56%	70%

2. "Seeking to improve the moral achievements of secular society is not the central mission of the church."

	1972	1989
Agree	62%	58%
Uncertain	21%	19%
Disagree	18%	23%

Political participation: A similar trend is indicated by the responses to the next five statements probing political attitudes and participation:

3. "Members of our denomination should vote in public elections for provincial and national offices."

	1972	1989
Agree	76%	84%
Uncertain	15%	10%
Disagree	9%	6%

4. "Members of our denomination should not hold any local, state, provincial or national government office."

	1972	1989
Agree	13%	8%
Uncertain	22%	14%
Disagree	64%	78%

5. "Church members should witness directly to the state (nation) by writing to legislators, testifying before legislative committees, etc."

	1972	1989
Agree	61%	76%
Uncertain	30%	19%
Disagree	9%	6%

6. "In how many of the elections in recent years have you voted?"

	1972	1989
None	39%	19%
Some	15%	16%
Most or all	46%	65%

7. "Have you ever held an elective or appointive office in local, state, provincial, city or national government?"

	1972	1989
Yes	3%	4%
No	97%	96%

Political party preferences: In Canada as well as in the United States the voting decisions of Mennonites and Brethren in Christ are made with regard to political parties that seek to win control of the government in popular elections. Although there are often smaller parties or factions within the same party trying to gain a foothold, each country has mainly a two-party system. One of the main parties generally represents a more conservative and the other a more liberal point of view.

In Canada the Conservatives have stood for a strong central government and the protective tariff, while the Liberals have supported lower tariffs and the rights of the provinces, including the

French Canadians in Quebec. The Social Credit Party, powerful in British Columbia, rose during the Depression of the '30s. On the assumption that its main case was a depressed purchasing power, it promoted ways to increase that power among the people. The New Democratic Party started in Saskatchewan under the leadership of a Baptist minister with a religious social consciousness and merged in 1961 with the Cooperative Commonwealth Federation with more radical reform principles of democratic socialism. Although French-speaking Quebec has generally supported the Liberal Party since its own Sir Wilfrid Laurier became Prime Minister of Canada in 1896, several separatist parties have attempted to gain power on platforms of French-Canadian nationalism.

In the United States the two-party system emerged despite the hope of the founding fathers that the new government could operate without political parties. Although no provision for parties was written into the Constitution, they quickly became the means by which political power was brokered. The Democratic Party dominated the government from 1801 to 1861 on the principles of states' rights and the strict interpretation of the Constitution—basically conservative principles. The new Republican Party (also called the GOP for "Grand Old Party") won its first national election in 1860 under Lincoln. Except for the terms of Cleveland and Wilson, the GOP held the presidency from 1861 to 1933.

The roles reversed during this period as the Democrats became increasingly the party of criticism and protest, standing for lower tariffs and economic reforms, especially during the corrupt administrations of Grant and Harding and the economic collapse during Hoover's term. A new, more socially liberal Democratic Party emerged during Franklin Roosevelt's four terms (1933-1945), and in principle it has been the party of socioeconomic reform since then, symbolized best today perhaps by the liberal spirit of the Kennedys.

With this history and the above grid in mind, we asked our respondents, "With which one of the following (American) (Canadian) political positions do you tend to be most in sympathy or in agreement?"

Leland Harder, North Newton, Kan., is associate director of Church Membership Profile II. He is writing a book based on the survey findings for use in Sunday schools and other settings. He is also the adviser to The Mennonite for the Western District Conference.

	1972	1989
Canada		
Separatist, WCC, etc.	0%	2%
Progressive		
Conservative	31%	47%
Social Credit	15%	6%
Liberal	25%	19%
New Democratic		
Party	6%	12%
None of the above	23%	14%

United States		
Republican,		
conservative wing	35%	46%
Republican,		
liberal wing	9%	8%
Democratic,		
conservative wing	5%	10%
Democratic,		
liberal wing	6%	9%
Independent or		
another party	9%	3%
None of the above	35%	23%

Starting with the bottom row in each list, we note, first, that in both countries our church members are more ready in 1989 than in 1972 to take a political position. Our second observation is that not only was the party of choice in both countries the more conservative one but also that Mennonite and Brethren in Christ identification with those parties gained ground from 31 percent to 47 percent with the Progressive Conservatives in Canada and from 44 percent to 54 percent with the Republican Party (combined wings) in the United States. In Canada this shift to the Conservative Party results in slight declines in references for the Liberal and Social Credit Parties; but this shift notwithstanding, the third interesting development to note is that as more of our church members were willing to identify themselves with some political position, both the NDP in Canada and the Democratic Party in the United States gained some adherence, that latter from 11 percent to 19 percent.

These smaller shifts may not seem so significant, but if they reflect the increased urbanization and education of our people, we should expect a greater increase in political pluralism in future elections accompanying a greater willingness in our churches to debate the issues and discern their ethical implications in the light of our faith.

There are significant differences among the five groups on these issues, especially in the United States, where party identification of members breaks down as follows:

	Republican	Democratic	Other	None
Mennonite Church	47%	20%	4%	29%
General Conference	50%	27%	5%	18%
Mennonite Brethren	78%	12%	—	10%
Brethren in Christ	71%	10%	3%	16%
Evangelical Mennonite	79%	8%	1%	12%

Voting behavior: The choices that our respondents made in the voting booth in the last national elections add little to the picture of changes already painted, since we do not have comparable data for 1972. What we can do is compare the most recent Mennonite and Brethren in Christ vote with the national vote and to reflect on some of the factors involved in the choices.

For whom voted in last national election	Mennonite vote	national vote
In Canada		
Brian Mulroney (Conservative)	59%	43%
John Turner (Liberal)	19%	32%
Edward Broadbent (New Democratic)	12%	20%
Another candidate	9%	5%
In the United States		
George Bush (Republican)	72%	54%
Michael Dukakis (Democratic)	27%	46%
Another candidate	1%	—

In Canada (the Mennonite vote notwithstanding) the Liberal opposition led by Turner almost succeeded in unseating Mulroney by focusing the campaign on the issue of the U.S.-Canadian Free Trade Agreement (FTA). Turner, who had briefly served as Prime Minister following the resignation of Pierre Trudeau in 1984, claimed that the ratification of the FTA would lead to Canada's becoming an American colony or perhaps even its 51st state. Although this was predominantly a two-party battle, the NDP candidate, Broadbent, was in a position to act as power broker should neither of the main candidates win a majority in the House of Commons. As it turned out, neither an NDP-Liberal nor an NDP-Conservative alignment was needed because Broadbent's candidacy split the anti-FTA forces and Mulroney won a majority in the House of Commons.

The U.S. election was less sharply focused than the Canadian election, as the two major candidates avoided any meaningful debate of the important issues facing the country. It was a nasty campaign in which the Republican candidate won on a media blitz centered on the flag (the issue of patriotism), Willie Horton (the issue of softness on

criminals) and the "read my lips" slogan (the issue of whether or not to raise new taxes to balance the federal budget).

Political discernment: How can Jesus Christ be Lord of our politics? Is it really possible to discern every political issue in the light of the Scriptures and the teachings of Jesus? Although the church's discernment process is complex at best, Jesus' promise to send the Holy Spirit to help us sort through these difficult issues and to make political choices is a central New Testament teaching. It should not be difficult to specify the basic biblical principles, such as the following for starters:

- Religious and political freedoms are divine rights.
- All people have a divine right to share in the earth's resources for sustenance and well-being.
- Christians are called to be advocates for the poor, for victims of injustice and for the wounded of every kind in our fallen world.
- Every person is created in the image of God no matter how far from that image the person has fallen because of sin and needs to be loved as God loved us while we were still sinners.

When we evaluate political candidates by their commitment to principles like these, we assert Christ's lordship over politics. Because they will vary in their commitments to biblical principles and because we cannot always assume that so-called "born again" candidates will be better committed than other candidates, we should look for candidates who are most broadly concerned about our basic ethical principles.

As Christians trying to make political decisions, we are dependent on each other in the church and on knowledgeable and concerned people and groups in the larger community. We can trust the Holy Spirit to guide us in our involvements at each level: by using reliable guides to the political views and voting records of candidates, by paying attention to their public statements, by making personal contacts and asking pertinent questions, by commissioning fact-finding committees in our church to give us guidance on the issues of the election, and by active participation in political discernment groups in church and community. Our political involvement is one of the crucial ways by which we bear witness that Jesus Christ is Lord. •

Christian Peacemaker Teams has received approval from Iraqi officials to send a 12-member delegation to Iraq this month to work for peace as representatives of Mennonites and other peace churches. The Iraqi Foreign Ministry approved CPT's request Nov. 6. CPT coordinator Gene Stoltzfus announced the delegation's plans Nov. 9 at the Christian Peace Revival in Denver. About 100 Mennonites and others who support CPT attended the weekend peace gathering, which gave special emphasis to Christian response to the Middle East crisis. Stoltzfus, who will lead the delegation to Iraq, said on Nov. 13 that the delegation will travel to Iraq on Nov. 21 and remain there for approximately 10 days. "Our purpose is to link up with whatever spiritual forces may be at work to create a spiritual force for peacemaking," said Stoltzfus, who is from Chicago. Participants plan to bring food and medicine as expressions of concern for the Iraqi people's needs. They expect to meet with government officials and religious leaders and to pray with the Iraqi people. Stoltzfus said that the delegation would tell the Iraqis that many Americans are deeply opposed to going to war in the Middle East. "We will speak out of a faith position widely held among the churches that support us and many others as well who are aware that a war will sow the seeds for a destructive relationship for decades to come," he said. Because CPT's funds are limited, each delegation member is paying about \$1,500 to go on the trip, Stoltzfus said.

NEWS

MILC seeks renewal after loss, asks for prayer

Newton, Kan. (GCMC)—At its annual meeting Oct. 11-14 in Montana, Mennonite Indian Leaders Council sought renewal and reconciliation after a difficult financial loss.

Approximately \$110,000 of MILC money earmarked for alcoholism recovery programs, economic development, scholarships and Hopi Mission School, Kykotsmobi, Ariz., was lost in a trade by Allied Fortune, an investment company in Oklahoma City. MILC leaders began investing funds in 1988 in an effort to develop an ongoing source of endowment income. They were shocked to learn of Allied's collapse this past summer.

A portion of the amount invested may be recovered in a settlement pool, say attorneys working on behalf of the General Conference Mennonite Church. A report may be filed with the Oklahoma Securities Commission for possible investigation of securities violations. MILC relates to the Commission on Home Ministries but administers its funds independently.

The October meeting on the Northern Cheyenne Indian Reservation provided an opportunity for MILC members to process their grief and plan for the future. Willis Busenitz, pastor at White River Cheyenne Mennonite Church, Busby, Mont., opened the

session by saying, "It's time to renew our commitment to be the church." Delegates forgave—in effect ministered to—one another concerning the loss of monies given them through the Call to Kingdom Commitments fund drive.

Approximately \$15,000 of the CKC money not lost in the Allied Fortune trade was used to fund alcohol recovery programs, economic development and scholarships.

After the meetings, Malcolm Wenger, CHM executive committee member, reflected on the situation: "MILC was trying to set up endowments to fund their own programs and move away from dependency on the General Conference."

MILC drafted a statement (see below) that emphasized its gratitude for the CKC gifts.

MILC delegates also dealt with other business. Two proposals failed: one to restructure MILC to include a Phoenix, Ariz., urban representative on the executive committee and another to change the fiscal year. The group tabled a proposal to have an administrative assistant.

MILC heard reports from various communities and from the Native Ministries program in Canada. Ray Horst of Mennonite Board of Missions, Elkhart, Ind., gave a report from United Native Ministries Council of the Mennonite

Church. Horst indicated a strong interest for United Native Ministries to have joint meetings with MILC.

Harold Nussbaum, assistant executive secretary of Mennonite Central Committee, reported MCC's interest in working with MILC concerning the 500th anniversary of Columbus' arrival in America.

Remember Fort Robinson:

Ted Risingson, Busby, presented information on the Fort Robinson (Neb.) project, a visitors' center. The project tells the story of a small group of Cheyenne men, women and children who were captured by the U.S. Army in 1879 while trying to escape the reservation in Oklahoma and return to their home in Montana. The group broke out of its military intern-

ment at Fort Robinson. The massacre that followed received national attention, and public outrage eventually forced the federal government to provide a small reservation for the Cheyenne in the traditional tribal homeland.

The Fort Robinson project would emphasize the history and culture of the Cheyenne people, provide economic opportunities for Cheyenne artists and craftspeople and foster reconciliation.

The business meeting ended with the election of new officers for three-year terms: Wilbur Goombi, Bacavi, Ariz., chair; Phyllis Ramirez, Clinton, Okla., and Bertha Limberhand, Lame Deer, Mont., executive board. MILC will meet next year in Phoenix. *Beth Hege*

MILC statement on CKC funds

The Call to Kingdom Commitments funds came to the Mennonite Indian Leaders Council for projects to provide good deeds in the name of Christ for our Indian people and communities. We are grateful to the General Conference Mennonite Church for giving us this gift and opportunity for ministry. We endeavored to set up endowments for the funds we so generously received; however, we regret that some of the monies were lost when the company we invested with suffered losses. We are grateful that there were monies used for their intended purpose, namely alcoholism, scholarship and economic development programs. These programs remain areas of need, along with our Hopi Mission School program. Mennonite Indian Leaders Council requests the prayers of the wider church and for continuing support.

The Commission on Overseas Mission of the General Conference Mennonite Church is sponsoring a MENNO (Mennonites Encountering New Neighbors Overseas) work project Jan. 26-Feb. 9, 1991, in Colombia. MENNO needs 10 workers. COM is also accepting applications for Colombia '91, a seven-week work/study camp for young adults slated for July 1-Aug. 19, 1991. For information contact COM, Box 347, Newton, KS 67114-0347, (316) 283-5100.

Mennonite Central Committee is contributing \$24,000 (U.S.) to an interchurch group in Colombia. The money will help the group initiate a conscientious objector program. In Colombia, 17- to 18-year-old men are obligated to serve in the armed forces when chosen by lot. Those who object to doing military service are "forced to join and sometimes are mistreated and persecuted," says Peter Stucky of the Mennonite Church in Colombia. The Collective for Conscientious Objection to Military Service in Colombia hopes to have conscientious objection included in the nation's constitutional reform or as a national law that would allow alternative civil service in place of military service. "Colombia is one of the most violent societies in the world," says Stucky. The armed forces, paramilitary groups, drug traffickers, ranchers' vigilantes and guerrilla forces all contribute to the violence, he says.

"Women at the Well" will be the theme of the annual Women in Ministry Conference, to be held March 1-3, 1991, at Christopher Dock Mennonite School, Lansdale, Pa. Mary Schertz, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is the featured speaker. For more information contact Rosie Epp, 306 Emmons Drive, 5-B, Princeton, NJ 08540, (609) 243-9601.

NEWS

Budget builders will need to live in economic reality

Newton, Kan. (GCMC)—When the Division of General Services of the General Conference Mennonite Church met here Nov. 2-3, they passed a recommendation to shear some \$180,000 off the budget for next year.

"If giving to the General Conference Mennonite Church continues at its current rate, the conference will experience a considerable shortfall at the end of its fiscal year," conference treasurer Ted Stuckey said. "The current trends are the most troubling I have encountered in my 15 years as treasurer." Stuckey estimates that the conference may receive only 88 percent of its projected income of \$5,318,207, a shortfall of \$662,850. "Boards and staff face difficult and painful decisions due to the financial realities of today and the giving trends facing us."

Stuckey bases his calculations on data regarding giving over the past several years. Approximately 85 percent of General Conference contributions come through congregations, which either collect gifts for the conference or budget amounts to be sent. The remaining 15 percent comes from individuals who send gifts directly to the conference and from bequests, annuities, interest and other sources.

Stuckey compares giving to date in 1990 to the proportion usually received in other years

to calculate this year's rate. He then estimates contributions for the remainder of the year.

"Since commitments to spending have already been made, particularly for salaries for missionaries and other personnel, the conference will likely spend more than it receives," Stuckey says. The fiscal year ends Jan. 31, 1991. As of Oct. 31, the conference had received \$2,527,760 or 47.5 percent of its expected income, compared to a five-year average of 52.5 percent.

The implications of the budget shortfall include eliminating both programs and personnel, but at this stage board members discussed the cuts in general terms rather than specifics. Jim Harder, North Newton, Kan., and Jake Fransen, Smithville, Ont., said that the churches may yet respond to the needs of the conference. "We can challenge them to save these programs," said Fransen.

When asked the implications of a downturn, Vern Preheim, general secretary, says, "Unless congregations and individuals increase their giving substantially in the next few months, the commissions will cut program and support services in 1991. That's painful, but it is the only alternative."

"This is what it looks like we're going to have to do," said DGS member R. Lee Delp, Lansdale, Pa. "We have

December and January to turn it around."

A final decision on budget will be made in March 1991 based on actual 1990 income.

In 1989 the conference received 93.2 percent of expected contributions. As a result, the budget of 1990 was not increased. The previous year 97.6 percent of the budget was raised.

In other business, the board discussed an upcoming fund-

next two to four years but recognizes that declining readership levels will require significant downscaling by the end of the decade. In addition, editor Gerhard Ens intends to retire at age 70 in 1992. DGS named four people to serve on the search committee to find a successor.

Staff of *The Mennonite* presented a new format for the magazine that will be incorporated in early 1991. They also

"Unless congregations and individuals increase their giving substantially in the next few months, the commissions will cut program and support services in 1991. That's painful, but it is the only alternative."

Vern Preheim, GCMC general secretary

raising strategy to follow A Call to Kingdom Commitments, which ended in September. A low-key effort focused on major donors and churches met the approval of the board. The planned-giving office also presented a proposal to recognize major donors. After some fine-tuning by DGS, the proposal passed.

Publications of the conference fall under the DGS umbrella. The board considered the future of *Der Bote*, a German newspaper published weekly in Winnipeg. The division hopes to maintain the paper in its current form for the

reported that the number of subscribers to *The Mennonite* on cassette has more than doubled since last year.

While the meetings primarily focused on the nuts-and-bolts issues of budget and program, DGS spent some time in a more philosophical mode. They discussed integration with the Mennonite Church and brainstormed for ideas to better communicate with and serve the GC constituency. *Dave Linscheid, director of communications, and Beth Hege, editor of news service, both of the General Conference Mennonite Church*

In 1989 **Witness for Peace** helped a British doctor study the psychological effects of the war among the residents of a farming cooperative in central Nicaragua. Of the 21 men and 22 women interviewed, most suffered from either depression, anxiety, sleep disturbances, tension headaches, psychosomatic illnesses or a combination of several problems. Only six showed no evidence of stress. Almost without exception the victims said that their disturbances appeared after the war began and affected their daily life. Similar to symptoms shown by Jewish survivors of the Nazi Holocaust, these Nicaraguans find themselves crippled and haunted in the present by unforgettable memories from their past. One 18-year-old woman said, "I feel as if my blood is terrorized." (*Witness for Peace Newsletter*)

A group of Catholic, Protestant and Jewish clergy has called the U.S. government's "war on drugs" a disaster that has done more harm than good. The Religious Coalition for a Moral Drug Policy issued a 54-page statement condemning federal antidrug efforts as an attempt to enforce morality—a strategy the report says has backfired as profits from illegal drug trade continue to lure the young and the poor. It reads in part, "We have performed the burial services for scores of the tens of thousands of young men who have died in turf wars.... Our conclusion is simple and unavoidable: Decriminalize drugs as they were during the 19th century. Doing so would end drug gangs, drug heroes and drug-related shootings, restore parental authority, forge again the connection between work and reward and cut crime by one-half to three-quarters." (*National Catholic Reporter*)

NEWS

Dual-conference committee seeks consensus on ordination, calling, ministry

Chicago (MBCM)—What does ordination mean? Who ordains? Why do it? The joint Mennonite Church and General Conference Mennonite Church leadership polity committee met here in August to continue building a consensus around these issues.

"It would be easier if we still used the King James Version," said Willis Breckbill, committee chairman. "The KJV uses the word 'ordain,' but newer versions use the word 'appoint.' The word 'ordain' is used six times in the KJV New Testament."

At the heart of the consensus emerging from the committee's work is the conviction that the church should ordain to a variety of ministries. However, the pastoral ministry office is

one of the key roles in the church and is understood in the context of a threefold ministry: conference minister, minister and deacon (GC) or elder (MC). Struggling to define terms acceptable to all areas of the two denominations, these three terms are most often used to describe the roles of overseer, congregational pastor and congregational lay minister. It is expected that the new polity statement emerging from the committee's work will have as its basis this threefold dimension to leadership ministries.

Another consensus emerging from the discussions includes the concept of "office." The current draft of the ordination document notes that "the offices of ministry belong to the church." In some parts of the Mennonite Church this has been referred to as "the calling" or "the charge." John Esau, director of ministerial leadership services for the General Conference Mennonite Church, explains that the term "office" means that "what the church gives to the pastor is a position from which to function effectively in ministry."

This charge, or office, carries in it at least four dynamics for a pastor: (1) a parental-type role in which the pastor represents wisdom and love to the congregation, (2) a leadership role in which vision and

organizational skill enable the congregation to move into the future, (3) a representational role in which the pastor is seen as a symbol of the congregation to the world, representing the faith community, and (4) a spiritual or a priestly role through which the pastor represents and speaks the word of God.

At the heart of the consensus from the committee's work is the conviction that the church should ordain to a variety of ministries.

The polity statement on ordination emerging from the committee's work is now in the form of an outline, with the first of three sections written and ready for testing. This first section deals with biblical and theological understandings and was to be shared with the General Boards of the denominations at their joint meeting Nov. 16-17 in Chicago. The second section, dealing with the history of ordination from the New Testament church through the Reformation and through both MC and GC history, is expected by April 1991. The third section, which is the actual polity statement, will be drawn together during the summer of 1991. The committee hopes to have a first

draft of the ordination statement available for testing in 1992.

General Conference Mennonite Church representatives include John Braun, Steinbach, Man.; John Esau, Newton, Kan.; Brenda Martin Hurst, Newton, and Erick Sawatzky, Elkhart, Ind.

Mennonite Church representatives on the committee include Willis Breckbill, Goshen, Ind.; Doris Gascho, Kitchener, Ont.; Michael Meneses, Peoria, Ariz., and Everett J. Thomas, executive secretary for the Mennonite Board of Congregational Ministries, Elkhart.

Goshen College seeks faculty for a full-time, long-term position in the **Division of Teacher Education**, with emphasis on curriculum and educational foundations. Position open August 1991. Qualifications include Ph.D. or Ed.D. with advanced graduate study in elementary education, curriculum, educational foundations or other areas. Candidates with dissertation in progress may be considered. Teaching experience in elementary school preferred. Commitment to integrating Christian faith and the principles of peacemaking with teaching is important. Minority persons are encouraged to apply.

Send resumé and three professional references to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be received until Jan. 15, 1991. If you have further questions, call John Eby, (219) 535-7503, or John J. Smith, Director of Teacher Education, (219) 535-7439.

Church-related job opening:

The search committee of the Pacific Coast Conference (MC) and the Northwest region of the Pacific District Conference (GC) is open to receive applications for the position of **conference minister**. The position is to be filled by the summer of 1991. Prerequisites include seminary training and pastoral experience. Confidentiality assured.

Contact Richard Headings, 230 View Lane, Lebanon, OR 97355, (503) 258-8738 (home) or (503) 258-5789 (office) for job description or more information

Canada will open its doors to take in the highest number of immigrants in 33 years. The plan to increase immigration to 220,000 people in 1991 is up from a revised projection of 200,000 for this year. This will rise to 250,000 in 1992 and in each of the three following years. The numbers do not include refugees. Immigration Minister Barbara McDougall said the government wants to encourage more skilled immigrants. Critics say this will result in more immigrants than Canada is able to absorb, while others say it will not be enough to offset the aging population and lower birth rate. (*Canadian Report*)

"Back to God's Future: Peacemaking with the Earth" will be the theme of the Shalom VI Conference, to be held Jan. 20-21, 1991, at Spruce Lake Retreat Center, Canadensis, Pa. Among the resource people for this ecumenical peace conference sponsored jointly by Presbyterians and Mennonites are Freeman Dyson, a physicist with the Institute for Advanced Studies, Princeton, N.J., and author of *Weapons and Hope*; Dale Aukerman, Church of the Brethren author of *Darkening Valley*; Rex Ahene, associate professor of economics and business at Lafayette College, Easton, Pa., and Jocele Meyer, who serves in the Global Education Office of Mennonite Central Committee. For more information contact Dennis Rafaniello, 8 Meadow Ave., Phillipsburg, NJ 08865, or Randy Keeler at (215) 723-5513.

Do Isaac and Marie Hildebrand hold a record? The couple celebrated their 75th wedding anniversary on Nov. 11. They are members of Vineland (Ont.) United Mennonite Church. Isaac, 95, is the congregation's oldest member. Isaac and Marie were married in 1915 in Manitoba, where they also were born and raised. During their married life they have lived in Paraguay and Ontario.

NEWS

Les Tolbert works to counter racism

Newton, Kan. (GCMC)—"I want to see this thing work," said Les Tolbert, unabashedly frank about his goals for developing African-American leadership in General Conference Mennonite churches. Tolbert was appointed last year to work half time as consultant for African-American leadership development with the Commission on Home Ministries.

Tolbert lives in the Chicago suburb of Markham, Ill., where he serves as associate pastor at Community Mennonite Church. The church is one of four GC churches that are substantially or entirely African-American.

"We have to clearly articulate the role of Anabaptism in the black community," said Tolbert. "We have to find ways that communicate that this is not the 'white gospel' but something very applicable. We have to put feet on the gospel. Anabaptism says, 'Enough with violence,' a problem that is endemic in black communities. Anabaptism is about economics and housing and education; it's about meeting the real needs of people."

Tolbert's goal is to have five new GC churches in major cities by the year 2000. To do this, he and members of an advisory committee have



Tolbert: "We have to clearly articulate the role of Anabaptism in the black community."

developed several approaches to the task. One directive is to identify African-American church planters in churches of other denominations who are interested in Anabaptism and to provide training for them in Anabaptist thought. Another plan is to target a Mennonite church that is in the midst of a black community but has not developed a strategy for outreach. Tolbert is optimistic about the program's current projects but noted there are challenges.

"Racism," he said, "is so subtle, so pervasive. It has to do with how you perceive life.

It's terrible what racism has done to all of us."

Tolbert shook his head when he spoke of the ethnicity problem that often shuts others out of Mennonite churches. "What is often construed as 'Mennonite' is just German. Those who do things differently are looked at askance because it's not the 'Mennonite' way of doing things. Some find it hard to accept a different cultural expression of worship. They can't tell you what an Anabaptist is, but they sure know how to be a good Mennonite," he said.

"The core themes of Anabap-

tism have no color to them," Tolbert said. "That's the real tool for going into black communities."

Tolbert is in the second year of his two-year assignment, which is funded partly by the GC Call to Kingdom Commitments. CHM executive secretary Hubert Brown expressed concern about the future of the program. "Resources are desperately needed to keep in place a program that focuses on the needs and concerns of church planting in the African-American community," Brown said.

Tolbert knows his task is enormous, but he approaches it with enthusiasm. Somewhat of a modern-day Isaiah, Tolbert explained why he accepted the position. "Quite simply," he said, "I felt that God called me here." *Beth Hege, news service editor for the General Conference Mennonite Church*

Faculty position in Spanish: Opening fall 1991. Doctorate preferred. Women and minorities are encouraged to apply.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

Faculty position in nursing: Doctorate preferred. Master's degree in psychiatric nursing required. Minorities are encouraged to apply.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

Old Santa Mesa Christian Community Church is the name of the first Mennonite congregation in Manila, Philippines, which formed recently. Twelve people were baptized Aug. 5 in Lake Caliraya. The congregation held its first communion service on Aug. 12. More than 40 people attended the service in a crowded, upstairs chapel, the second story of a store front.

"Ending the Pain, Beginning the Hope: Churches Struggle for Racial Justice in the Americas" was the theme of a consultation of African-Americans and Indigenous Peoples of the Americas, held Sept. 24-29 in Rio de Janeiro, Brazil. Hubert Brown, executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church, attended the meeting. Nearly 150 representatives from 20 countries of the Americas, plus one representative from South Africa came together for this first consultation of indigenous and African peoples. The group reflected on the meaning and challenge of the 500th anniversary of the arrival of Columbus.

The Federal Hate Crimes Statistics Act of 1990 orders the (U.S.) Justice Department to collect information on "crimes motivated by religion, race, ethnicity or sexual orientation." Fundamentalists and other right-wing lobbies tried unsuccessfully to stop it from becoming law. *Record*, the newsletter of Evangelicals Concerned, urges lesbians and gay men who are victims of hate crimes to call the national hotline (1-800-347-HATE), which is open all the time, and to report the crimes to local police.

NEWS

Bluffton College completes \$6 million campaign

Bluffton, Ohio—"Sharing the Vision," a three-year campaign to raise \$6 million for Bluffton College, has been completed successfully, according to college officials.

Scheduled to culminate upon Bluffton's 90th anniversary, the development drive officially was completed homecoming weekend with a program recognizing the volunteer efforts of alumni and friends of the college during the campaign.

"Gifts and outstanding pledges totaled about \$6,185,000," said Elmer

Neufeld, president of the college. "We are pleased with the results."

Actual income is \$5,382,913, with outstanding pledges accounting for \$802,265, bringing the total to \$6,185,178. The income includes \$4,510,967 in general contributions, \$617,758 in bequests and \$254,188 in income from trusts.

Income from the fund drive has been earmarked for student financial assistance, faculty endowment, general operational expenses, faculty/staff salary raises, construction

of a visual arts center, additional work on Sears Athletic Complex, Mennonite Historical Library and Business Studies Center and plant-fund deficit.

Ground was broken in October for the Visual Arts Center. Funds are still being sought for this project, which now is estimated to cost about \$700,000—more than double what originally was budgeted.

Neufeld gave special recognition to three alumni who spearheaded the campaign: Edward D. Diller, Allen Yoder Jr. and Ray Ramseyer.

Honorary chairman of the campaign was Hugh Downs, host of ABC-TV's "20/20." *Ron Geiser, Bluffton College communications*

Mennonite Conference of Eastern Canada invites applications for the position of **executive secretary**. *Responsibilities* include implementation of the vision and policies of the conference and its executive board, provision of team leadership and supervision for conference staff in consultation with the program commissions, coordination of communication with congregations and general oversight of budget preparation and expenditures.

Qualifications include administrative experience, preferably in a Mennonite or inter-Mennonite setting, good consultative and relational skills, ability to lead a team and good communication skills. We assume a basic commitment to Christ and the Mennonite church's expression of that commitment. Knowledge of GC and MC church structures, particularly in Canada, would be an asset. Facility in one or more non-English languages of the conference is an asset.

Starting time for the position is negotiable. More specific information on job description, qualifications expected, salary scale or other issues may be directed to the address below. Resumes containing a biographical sketch including educational, vocational, conference and community experience, a statement of strengths and weaknesses in relation to the job description, and names of three references should be directed to Ron Sawatsky, chairperson, Executive Secretary Search Committee, 59 Biscayne Blvd., Scarborough, ON M1R 1A1. The deadline for applications/inquiries is Dec. 31.

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Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
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Director of development at Locust Grove Mennonite School in Smoketown, Pa. Responsibilities include fund raising, public relations and student recruitment.

Send resumé to Dave Helmus at Locust Grove, Box 37, Smoketown, PA 17576, or call the school (717) 394-7107 for additional information.

Applications are being accepted for the position of **full-time pastor** at **Trinity Mennonite Fellowship**, Mather, Man. Duties to commence April 1, 1991.

Contact Art Harms, Box 38, Mather, MB R0K 1L0, (204) 529-2224; John Wiebe, (204) 529-2030, or Arlene Klassen, (204) 529-2433.

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Return to Doris Yoder, Box 347, Newton, KS 67114.

Staff at General Conference Mennonite Church headquarters in Newton, Kan., began a comprehensive recycling program in September. At a Sept. 25 "recycling kickoff" sponsored by the communications department and the Commission on Education, employees heard guidelines for separating and collecting recyclable materials, including paper, glass and aluminum.

"Mennonites, Catholics and Evangelicals: Nineteenth-Century Interconfessional Relationships" was one of the papers presented at the first Symposium on Mennonites in Poland and Prussia, held in July at Winnipeg's Canadian Mennonite Bible College. Wojciech Marchlewski, an ethnographer from Warsaw, focused on Mennonite popular and material culture of the 1700s/1800s and provided details of the daily lives of these colonists—their values and how they perceived themselves in terms of being a minority group in a changing social and political climate. Other international participants at the symposium included Horst Grolach of Heimechulo, Woierhof, Edmund Kizik of the University of Gdansk, Reinhild Janzen of North Newton, Kan., and Arkadiusz Rybak of Elblag, Poland. *Rosemary Kuzina*

"Help people keep hoping," said Stan Reedy in Bangkok, Thailand, in response to (U.S.) National Public Radio's Scott Simon's question, "What do you do?" Reedy, a medical doctor, and his wife, Janet, who are members of Southside Mennonite Fellowship, Elkhart, Ind., are establishing Mennonite Central Committee's office in Hanoi. It is one of the first Western offices there since the United States pulled out of Vietnam in 1975. MCC supports medical clinics, reforestation, education and agricultural assistance programs in Vietnam.

RECORD

DEATHS

Arthur F. Ortmann, 80, died Sept. 19. He was the founding pastor at the Woodland Church, Warroad, Minn., formerly a GCMC congregation. His wife, Tena, three sons and their families survive.

Anna Quiring, 84, died Oct. 15. She was a member of the Gospel Mennonite Church, Mountain Lake, Minn. She served over 20 years in Zaire with COM.

WORKERS

Jake Driedger and **Henry Funk** have been appointed interim pastors at Bethany Church, Watrous, Sask.

Nick Dyck, pastor at Taber (Alta.) Church, is also pastor at Vauxhall (Alta.) Church.

Barb and **Wilmer Froese** have begun as part-time pastors at Laird (Sask.) Church.

Roland Goering began Oct. 1 as interim pastor at Trinity Church, Hillsboro, Kan.

Jake Klaassen has completed his work as pastor at Eyebrow (Sask.) Church.



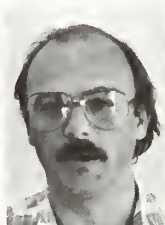
J. Loewen



Longacre



L. Miller



Early



Osborne



Rupley

Jennifer Loewen, Carman (Man.) Church, has begun a one-year Intermento term in Brussels, Belgium, working as a nanny for the first six months. Her parents are Herb and Mary Ann Loewen of Carmen.

Eleanor Loewen, Charleswood Church, Winnipeg, was installed Sept. 30 as associate pastor at Knox United Church, Winnipeg.

Marta Longacre, Akron (Pa.) Church, has begun a one-year Intermento term in Amsterdam, Netherlands, working as a church caretaker and tour guide at the Singlekerk Mennonite Church for the first six months. Her parents are Paul Longacre and Nancy Heisey of Ephrata, Pa.

Paul Martin began in October as the new interim pastor at Sermon on the Mount Church, Sioux Falls, S.D.

Leo Miller, pastor at West Swamp Church, Quakertown, Pa., has



D. Neufeld



H. Neufeld

replaced **Richard Early**, Zion Church, Souderton, Pa., on the General Board of GCMC. Early will continue to serve on the Integration Exploration Committee.

Herb Minnich, pastor at Hesston (Kan.) Inter-Mennonite Church, and his wife, Shirley, left Nov. 1 for a one-year MCC term in Russia under the Central Asian Foundation.

Doreen and **Hugo Neufeld**, Kitchener, Ont., are the new mission ministers for the Mennonite Conference of Eastern Canada. Our apologies for inadvertently printing "Hildebrand" instead of "Neufeld" in the Sept. 11 issue.

Walter Neufeld, pastor at Hanston (Kan.) Church and First Church, Ransom, Kan., has resigned effective Dec. 31. He is retiring.

Craig Osborne, Lorraine Avenue Church, Wichita, Kan., has begun a one-year Intermento term in Schoorl, Netherlands, working as a maintenance person for the first six months. His parents are Conrad and Lila Osborne of Wichita.

Henry Patkau has been named pastor at Lowe Farm (Man.) Church.

Michael Peak has resigned as associate pastor at Rosthern (Sask.) Church effective April 1991.

Peter Penner is the new pastor at Olivet Church, Clearbrook, B.C.

Joel Rosenberger was a summer intern in the Ministry Inquiry Program at West Swamp Church, Quakertown, Pa.

Melody Rupley, Church of the Brethren, Akron, Pa., has begun as personnel development administrator for MCC in Akron. She will promote management system changes to support MCC worker development at headquarters and in the field. She and her family returned in July from a five-year MCC term in Burkina Faso.

AIMM—Africa Inter-Mennonite Mission
CHM—Commission on Home Ministries
COM—Commission on Overseas Missions
GCMC—General Conference Mennonite Church
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service

Mennonite Health Services and the Mennonite Central Committee Canada Mental Health Program are awarding scholarships for the 1991-92 academic year from the Elmer Ediger Memorial Scholarship Fund. The fund helps people get the training they need to serve the mentally ill and developmentally disabled. To qualify for the scholarships of between \$800 and \$1,200, candidates must be graduate students or in their final two years of undergraduate work, with a declared major and vocational interest in mental health, developmental disabilities or related fields. Deadline for applications is Feb. 1, 1991. For more information write to Mennonite Health Services, Box 500, Akron, PA 17501-0500.

Bishop K.H. Ting, president of the China Christian Council and chair of the Chinese Christian Three-Self Patriotic Movement Committee, has denied recent reports that he has been stripped of posts in the church or government. News Network International released a report that Ting had been removed "from his senior government position" and "has also stopped making trips abroad." Theresa Chu, director of the Toronto-based Canada China Programme, spoke by phone with Ting, who told her he had been in the hospital and had missed some meetings but that he retains his positions with the government and the church.

English teaching positions in China are available, according to the Commission on Overseas Mission of the General Conference Mennonite Church. Participants serve through China Educational Exchange, an inter-Mennonite teacher-exchange program. For more information contact COM, Box 347, Newton, KS 67114-0347, (316) 283-5100.

RECORD



Shantz



J. Sommer



M. Sommer



Steider



H. Waltner



Wiens

Lisa Schirch-Elias, a 1990 graduate in peace and conflict studies at Conrad Grebel College, Waterloo, Ont., has received the 1990 June Schwartzentruber Fund award of \$1,350. She will use it to develop projects to help the Mennonite community understand the Innu, one of Canada's native peoples.

Irvin Schmidt is the interim pastor at Wildwood Church, Saskatoon, until June 1991.

Mary Mae Schwartzentruber, pastor at Stirling Avenue Church, Kitchener, Ont., resigned in June.

Lisa Shantz, Rockway Church, Kitchener, Ont., has begun a one-year Intermenno term in Biebelheim, Germany, working as a nanny for the first six months. Her parents are Arlene and John Groh of Waterloo, Ont.

John Sommer, COM secretary for Asia, visited national church leaders, missionaries, schools and churches in Hong Kong, Taiwan and Korea Oct. 4-30.

Michelle Sommer, Newton, Kan., *Kelvin Woelk*, Goessel, Kan., and *Lona Yoder*, North Newton, have begun working part time at Faith and Life Bookstore, Newton.



Tolbert



C. Waltner

Kenneth Steider, Hesston (Kan.) Church, returned from Taiwan Sept. 10 for a five-week NAA. Sponsored by COM, he is an administrative assistant at Mennonite Christian Hospital in Hualien.

Bill Stucky, pastor at Fort Collins (Colo.) Church, has resigned and is working for Kidron-Bethel Retirement Services, North Newton, Kan.

Darrell Thiessen is the new pastor at Grace Church, Brandon, Man.

Les Tolbert, co-pastor at Community Church, Markham, Ill., was the main speaker at the 1990 Youth Institute Sept. 1-3 at Menno Haven Camp and Retreat Center near Tiskilwa, Ill. His theme was "Understanding and Confronting Racism."

Mark von Kampen will begin in April 1991 as associate minister at First Church, Winnipeg.

Christine (Duerksen) and Harris Waltner, Bethel Church, Mountain Lake, Minn., AIMM/COM workers, completed their work in Lesotho, and returned to North America Sept. 9. They began in 1984, he as the pastor at Maseru United Church, and coordinator of AIMM programs in Lesotho and Transkei. She was the hostess at the AIMM guest house and assisted in teaching women's groups and youth meetings.

Abe Warkentin, Steinbach (Man.) Evangelical Church, began this month as coordinator of MCC Canada's Kanadier Concerns program. Kanadier refers to Canadian Mennonites who have lived in Mexico. Warkentin and his wife, *Myrna*, are founding editors of *Mennonitische Post*, a German-language newspaper with a circulation of around 5,000, half of them in Latin America. *Isbrand Hiebert*, Steinbach Church, is the magazine's new editor.

Greta Wiens, Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., began a three-year COM term Sept. 25 as an overseas mission volunteer in Fukuoka, Japan.

Raymond Wong, an intern at Coaldale (Alta.) Church since

last winter, has begun as its youth pastor.

Flora Slosson Wuellner, an adjunct professor at Pacific School of Religion, Berkley, Calif., was the spirituality seminar speaker Oct. 26-27 at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. She is an author and an ordained minister in the United Church of Christ.

Jason Yoder, Pleasant Oaks Church, Middlebury, Ind., has begun a one-year Intermenno term in Bad Bergzabern, Germany, working as a farm hand for the first six months. His parents are Elnora and Paul Yoder of Middlebury. —compiled by Sharon Sommer

Position Opening:

Commission on Overseas Mission
Canadian coordinator
3/4-time position
Starting date: Sept. 1, 1991
Applications accepted until Jan. 15, 1991.

Function: Represent COM to Canadian General Conference Mennonite churches, institutions and missionaries with an office in Winnipeg.

Qualifications and desired skills: Understanding of missiology, desire to communicate missions in congregations, relational and administrative skills, availability for travel, overseas experience desirable.

To apply write to Bill Block, COM Chairperson, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, or Erwin Rempel, COM Executive Secretary, Box 347, Newton, KS 67114

“MMA? You Mean the Insurance Company?”

I was talking with an acquaintance recently when the conversation shifted to our jobs. When I told him I worked for MMA, he replied, “MMA? So you work in insurance?”

That’s a common misunderstanding. Since insurance is one of our more visible services, it’s not uncommon for people to think of MMA as an insurance company.

The fact is, we’re a lot more than just insurance. The government has granted us special status as a fraternal benefit society. Put simply, we’re allowed to assist people who have special needs instead of paying that money in taxes. That’s mutual aid in action!

As manager of the Sharing Fund, I work closely with programs that meet those special needs. From assisting congregations with members who can’t afford health care, to providing help in times of catastrophe, to helping a couple cover the costs of adopting a child, my

work involves a lot more than insurance.

MMA is more than insurance in other ways, too. We offer ways to save money for retirement or a child’s education. We help share the burden of damage to members’ automobiles. We provide assistance with financial planning, making out a will, and planning your estate. Plus, we help congregations in areas like health and wellness, understanding AIDS, and medical ethics.

To clear up another common misunderstanding about MMA—we’re not really a company, at least in the traditional sense. MMA is more like a large congregation. We’re not a building or a place—but a group of people who share a commitment to God and to each other.

I like to think of MMA as a place where real needs get met every day out of the caring people show for one another.

Phyllis Mishler
Sharing Fund manager



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Join MCC in praying
that Christ's peace
will come to nations,
communities, families
and people at war.

The Mennonite for pineapples

We have been having streams of children at our door [asking] for magazines with which to cover their school notebooks. They have many classes and a notebook for each. The only stapled magazines we have are back issues of *The Mennonite*. I hate to part with them, but the children plead so hard that I am giving the older copies away. The children bring pineapples or termite hills in exchange. The ducks eat the termites, and the crushed hill is good for making dirt paths to the house. *Glen and Phyllis Boese, B.P. 4081, Kinshasa 2, Republic of Zaire*

Messed up, needing grace

In response to your editorial of Sept. 11:

Our Christian education should start in a human context. There are only two choices, spiritual or material. Reality is both.

The Christian life is a daily repenting and committing. It is the same tension of the kingdom—already here but not yet fully realized. The only way to grow into maturity is a daily recognition of our spiritual poverty. Then one day the kingdom will be given to us. Recognizing our spiritual poverty, we will be able to become (as you say) "vulnerable, able to admit errors, to ask forgiveness, to be willing to give up and to hold things loosely."

We are so messed up that while we talk of the spiritual we live striving for the material. All the time we talk of being accepted by grace, but we ourselves accept on the basis of the commandments kept. Let us accept people without conditions (grace). Let us keep the commandments as a response to the acceptance shown (law). Let us remember that we won't be able to keep the commandments (repentance). Finally, let us strive together to follow with others our Lord Jesus Christ in daily acts of commitments and repentance. Realizing that God is the one who saves, let's leave salvation up to him and dedicate ourselves to love our neighbor. Stop playing saviors. This way the fellowship may become more relaxed and friendly, and our offspring may stay with us.

Greetings to all brothers and sisters.
Yours in Christ, *Raul Badia, 500 Muñoz Rivera, Centro I, Apt. 705, Hato Rey, Puerto Rico 00918*

Re-entry to North America

Leaving Taiwan and returning to North

America is, to say the least, a great upheaval in our lives. It is different from the North America Assignments, which were short times of preparation to return to Taiwan. An older returned missionary said to us, "Yes, you must be called to go as a missionary, but you must also be called to retire from missionary service." Knowing God's will makes the inevitable adjustments easier.

That does not mean there will be no confusion or discomfort. Everything is different: air, water, food, cooking, shopping, language, church involvement and even our bodies' reaction. To deal with this all at once and to set up house-keeping as responsible stewards is mind boggling. How do I know what the price of beans should be? It is different here.

However, talking about our experience and sharing with others who have served overseas or are serving here helps. Deliberately trying to understand our local scene while carrying over some values and aspects from Taiwan into our lifestyle here is also helpful. The Taiwanese love of art, strong family ties, thrift, rice-vegetable-fish diet and generosity are some things we have admired.

We have not yet arrived, but with the help of God, family and friends, we will make it. *Roland and Sophie Brown, Box 509, North Newton, KS 6711*

Response to warmaking

What is the response of "peace church" Christians to any military involvement? First, we pray for a peaceful solution. We pray for the U.S. soldiers; we also pray for the Iraqi soldiers, for George Bush, for Saddam Hussein and other world leaders. We pray that leaders of nations will not go to war in order to maintain their pride, stay in power, be re-elected, become wealthy or sustain an addiction.

Some of us respond by relocating. Mennonite Central Committee personnel are interrupting their plans to work at refugee camps.

Many of us have written letters to urge legislators toward a peaceful tone to decrease heightening tensions.

We encourage one another to resist the temptation to hate people who have been described to us as our enemies. In *Christianity Today* (Oct. 22 issue) an editorial is entitled "When International Disputes Escalate, the Church Has Special Responsibility to Douse the Flames of Hatred." Columnist Mike Royko recently published an article

entitled "American Patriotism Becomes a Cycle of Hate." Extreme nationalism in any country is something that Jesus prohibits. Franklin Littell of Temple University shocked me when he stated, "Christians need to know that 6 million Jews were killed by baptized Christians. There would not have been a Third Reich if Protestants and Catholics had not betrayed their baptisms."

We invite our young people to register as conscientious objectors and commit themselves to an intense and creative study of non-violent conflict resolution. Our world needs a percentage of the population that is committed to non-violent conflict resolution. In *Newsweek* (Oct. 15 issue) Howard Morland, a transport pilot in the Vietnam War,

What I need to tell you, Lord

Helene W. Dick

No need for me to tell you, Lord,
That I on You rely.
I love to walk and talk with you
And wait on Your reply.

You do not need our worship, Lord,
You do not need our praise.
But let me tell You how I feel—
I need You all my days.

You let me cry, you let me laugh,
You let me gripe and sigh.
And, O dear Lord, I love You so
When you are far or nigh.

So let me walk the way You lead;
The path before seems bleak.
I do not know what lies ahead.
Your way, not mine, I seek.

You do not need for me to tell
That I love You, my Lord.
You're bigger, greater far than that,
But Lord I need retell—
I love you.

Helene Dick lives in Bloomington, Ill.

states, "In my view no American should be required to kill or die simply as a test of manhood, and certainly no American should die simply because as a nation our imagination is too poverty-stricken to figure out how to live without cheap oil." One church [Good Shepherd Mennonite Church, Sioux Falls, S.D.] sponsored refugees from Ethiopia last summer, and the Lutheran Social Services trainer told us that we would have to register them for the draft. We said that our denomination has traditionally been COs.

We encourage everyone not to fight in order to protect pride. In Jeremiah 38 the prophet suggested that Jerusalem should surrender to the Babylonians in order to avoid massive loss of life. He was then thrown into a cistern by the authorities because they said he was destroying the morale of the soldiers. Some prophets in the United States are calling us to reconsider our positions because they see imminent war before Christmas. I earnestly pray that this will be avoided. Let us unite in earnest prayer that the world will truly have "peace on earth and goodwill to all people." *Dave Waldowski, 1801 W. 41, Sioux Falls, SD 57105, and Edie Tschetter, Route 1, Box 135, Freeman, SD 57029*

Editor's note: Dave and Edie prepared this statement at the request of the Sioux Falls ministerial alliance.

Will we be prepared?

With the threat of war that exists in the Middle East, are we as Anabaptists preparing ourselves to deal with a war and a military draft?

Have we as parents and church members fulfilled our responsibility of teaching the Christian way of peace to our young people and new adult members? Do our draft-age and soon-to-be-draft-age young men know what they believe about Christians taking part in war? Do they know how they would respond to a call for induction into the military?

Whatever our young men's response to a draft or to social pressure to enlist, do we as parents or fellow church members know how we would react to their actions? Are we prepared to be supportive of those who would seek alternative service or refuse induction and to help them stand against what would possibly be strong societal pressure to enlist or cooperate with conscription?

Even if a war begins and our government does not start conscription, our young men may still feel pressure from society to enlist. Are we committed to

help them resist this pressure?

As the father of one draft-age young man and of another approaching the age of draft registration, these issues, while always important to me, have become

REVIEWS

books

Ethical discernment

Bioethics and the Beginning of Life
edited by Roman J. Miller and Beryl H. Brubaker (Herald Press, 1990, 227 pages)

Reviewed by Bernie Wiebe, Menno Simons College, Winnipeg, MB R3B 2E9

Bioethics and the Beginning of Life is an attempt to provide Anabaptist perspectives on beginning-of-life issues.

Dorothy Jean Weaver suggests that biblical material presents us with the fundamental motif of God as Lifegiver. This foundation can help us relate to contemporary questions not addressed by the Bible, e.g. legal status of the unborn.



J.R. Burkholder suggests that the "first-level principles" of Anabaptism (Jesus as the norm of truth and life-discipleship, the church as new social reality and the rejection of violence) in tandem with the Stanley Hauerwas challenge for any sincere church to be a "moral community" needs to instruct our theological perspectives on bioethics. While Burkholder concedes (and I concur) that absolute positions on anything today are hard to come by in a pluralistic society, we can help the ongoing discussion by taking the bloom off the Western focus on *individual* rights/freedoms and call more attention to the moral authority of the community. This thought is also picked up by Gregory Jones in his chapter on "Christian Communities and Biomedical Technologies" and by Donald Kraybill in "Communal Responsibilities."

A considerable portion of the book (chapters 3-5) is a careful review of the biology of the human reproduction system and how it can be influenced by

real and urgent. In the event of war, will we be prepared to respond as faithful, Anabaptist Christians, or will we be caught unprepared? *Scott Kennedy, 6027 Sir Lancelot Court NE, Salem, OR 97303*

modern technology. This is helpful material only to the uninformed, since it contains basic information readily available elsewhere.

The journey into "bioethical systems" (chapter 6) is one of the outstanding chapters in the book. Unless you are an ethicist, most books on ethics tend to leave you floundering. James Childress does an excellent job of leading the uninitiated through the maze of ethical theories in a manner that leaves you feeling introduced and welcome.

Another constructive chapter is "Historical Perspectives," in which Michael Gorman looks at views from antiquity and throughout Christian history.

The chapter on psychological perspectives seems the least constructive. The writers seem more intent to make a point or two than to offer solid psychological insights.

Marlin Miller also disappoints in the final chapter. While appropriately helping us see the "Maze of Bioethical Dilemmas" and a better meaning of dilemma ("a choice between equally unfavorable or disagreeable alternatives"), his summary of responses is far too non-committal: "The potential implications of biomedical research for human life and social relations are also far-reaching and call for ethical discernment." I am perplexed that he does not venture into at least a couple of prophetic suggestions.

This book is a landmark aid for Mennonites to look at bioethical issues from a more consistently global Anabaptist perspective. I highly recommend it for all sincere study groups on this issue.

Family ordeal

Wings of Hope by Henry Plett (Herald Press, 1990, 150 pages)

Reviewed by James Rinner, 329 Muse St., Newton, KS 67114

continued on next page ►

This true story of one family's ordeal with a liver transplant is told by the father of Roxanne, the patient. He relates the family's struggles and victories as they, their church and their friends pray and support each other through the ordeal of illness, transplant decisions, acceptance and coping with life as it comes.

The author emphasizes that there are many lessons to learn about the frailty and value of life and that, at least in their case, these lessons came a little at a time so that they were not overwhelmed at once by a flood of circumstances.

The family struggles with these questions: How does one pray for an organ? Is it as harsh as it sounds? In

praying for an organ are we indeed praying for the death of the donor? If the Lord answers prayer, why does he do it in such a roundabout way? The conclusion of the author is that God answers prayer, but not in our way, in our time nor according to our understanding.

The strength of the book is the author's frequent references to and descriptions of his feelings and those of the rest of his family, including Roxanne, who eventually recovers after two liver transplants. At one point he says, "My faith was definitely stretched. Had I not taken God at his promise when he said, 'Ask and you will receive'? We were certainly not receiving; instead we were set back six months in fulfillment of our prayer requests. What did God have in mind?"

Through this story Henry Plett wants others to sense God's message of love coming from this family's heart-wrenching ordeal.

FILMS

Family dissolution

Avalon, written and directed by Barry Levinson, produced by Barry Levinson and Mark Johnson

Reviewed by Gordon Houser, assistant editor

Memory is tricky, but without it our lives lack meaning. In his new film Barry Levinson explores his own memories as

the grandchild of Jewish immigrants in Baltimore.

Avalon explores the dissolution of an extended family over the course of three generations. Sam Krichinsky (Armin Mueller-Stahl) is a Russian Jew who arrives in Baltimore on July 4, 1914, and joins his three brothers. The bulk of the movie is set in the late '40s, when the Krichinsky families live on the same block, eat their annual Thanksgiving dinner together and hold "family circle" meetings to discuss family business.

We watch the families gradually drift apart. Sam's son Jules (Aiden Quinn) and his wife, Ann (Elizabeth Perkins), move to the suburbs, and Jules makes a



Family togetherness: Mueller-Stahl, Quinn, Perkins and Pollack

pile of money when he opens Baltimore's first discount warehouse with his cousin Izzy (Kevin Pollack). As the American dream unfolds, the old ways, which Sam talks about to his grandson Michael (Elijah Wood), are lost.

The predominant symbol of this loss of family is the dinner table. The film begins with all four brothers and their families around the table at Thanksgiving. By the end a couple and their child are eating in silence on separate TV trays, eyes glued to the tube. The breakup of family togetherness by television has become a cliché, and Levinson overplays it. The film's saving grace, however, is its abundance of detail. The clothing, furniture, cars, cultural artifacts are perfectly represented. But any nostalgia for this bygone era is nullified by the sinister effect of our consumer society.

Avalon, like many of Levinson's films, goes against the grain of Hollywood. Full of wonderful dialogue, subtle in its humor and pathos, it lacks the typical exaggeration of sex or violence. Instead we witness the passage of people's lives, fully drawn characters who reflect to us our own foibles and desires. The portrait painted here is haunting because it is so damning of our society's destructive tendencies.

Jesus as actor

Jesus of Montreal, written and directed by Denys Arcand, produced by Roger Frappier and Pierre Gendron

Reviewed by Gordon Houser

Nominated for an academy award for best foreign-language film last year, this film is only recently appearing in theaters in smaller markets (like central Kansas). If you catch it, or if it comes out on video, it is worth seeing as one more—and one of the better—modern portrayals of the Jesus story.

Daniel (Lothaire Bluteau), a young actor who finished at the top of his class in the conservatory, then dropped out of the public eye, wants to portray Jesus in a passion play at a cathedral in Montreal. He does research on Jesus, then gathers three other actors (disciples) to help him put on the play.

The play itself is moving, less visually than verbally. The narrators describe, for example, the cruelty of crucifixion: "The victim dies of asphyxiation...and usually lives two days. Stronger ones live as long as a week."

The play presents a problem for the local priest, who arranged for Daniel to put it on, because it does not conform to church teaching. The authorities demand that the actors change it or close it down. In a climactic scene of confrontation between the audience at the play and security guards, Daniel, who is portraying Jesus on the cross, is critically injured.

Arcand draws creative parallels between his story and the events of the Gospels. Along the way he makes funny, cutting comments on the acting trade, on the church, on the media and business. Satan appears as a lawyer who makes his clients famous to the facile public.

Bluteau is a charismatic, intense Jesus character, and the acting throughout is fine.

The problem with the film is that it lacks transcendence. Arcand seems drawn to the mysterious Galilean, but he cannot find a handle on the Mystery. What makes Jesus more than just a good person? His portrayal of the resurrection as Daniel living on as others receive his transplanted heart and eyes seems like a commercial for the kidney foundation.

Still, *Jesus of Montreal* presents a picture of Jesus that is enlivening and thought provoking, adjectives that describe the Jesus portrayed in the Gospels as well.

Into your hands we commit our spirits

Darrell Fast

The last words that Jesus uttered from the cross before he died were words of Scripture committed to memory as a child. "Into your hands I commit my spirit" is taken from Psalm 31. This psalm was used by the faithful Jewish worshiper as an evening prayer. Even as his senses were fading and life failing, Jesus remembered this prayer.

When visiting one of our oldest church members in a nursing home, I tried to connect with her through the channel of memory and recollection. "I am your pastor from the Bethel College Mennonite Church." No response. "I know your children." I mentioned their names. No response. After a long pause I recited, "The Lord is my shepherd, I shall not want." Suddenly she was with me. Or rather, I was with her, and together we walked through that psalm phrase by phrase. We were together in God's presence, and nothing else mattered.



And she was still with me as I started to sing, "*So nimm denn meine hande.*" Even though she could not sing, she mouthed the words.

As I said good-bye I trusted that the reality conveyed by the psalm and the song would continue to be hers for the rest of the day and the rest of her life. "Father, into your hands I commit her spirit."

I have pondered the meaning of that experience and its implication for our future as a Christian community. About fourscore years ago a Mennonite community served this woman well. She was expected to commit Psalm 23 to memory. Even now, 80 years later, when reason had failed, eyesight and hearing had dimmed and much of memory was gone, this remained. God's Word was hidden in her heart, and it was hers eternally. What will there be of faith to serve me when I become like her? And what have I given my children to serve them at such a time and age? What will they recall? Will it be something from Scripture?

I can think of no argument more persuasive for memorization of Scripture and hymns than this experience. May it

continue to be so in our congregations. "Father, into your hands we commit our spirits—and our lives for generations to come."

Darrell Fast is pastor at Bethel College Mennonite Church, North Newton, Kan.

The 23rd anew

J. Randy Lepp

The Lord is our Shepherd—our guiding, caring God.
We have no reason to be empty or needy.
Our Shepherd is a provider—a caretaker extra-ordinaire.
He invites us to the most pleasant of places.
He invites us to green pastures.
God guides us and leads us. He nourishes us.
God is our best companion, never absent as we walk along
on our life journey.
God restores our souls and makes us whole by forgiving our
human errors.
In Christ he offers us redemption and reconciliation.
God guides us to do right and sheds a light on that ethical
pathway.
He asks us to do good for the sake of his name.
And although death exists as a separation, although death
exists as something that casts a lonely shadow,
God truly claims victory over death.
With God, death cannot be evil.
Instead it can be the celebration of life's fulfillment,
because the Lord has a rod and staff, tools of comfort.
God's hand and tools can heal grief and mourning.

The Lord, the Shepherd, is a truly gracious host.
This host has set a banquet feast for all of his beloved.
Pain, suffering, the limitations of the human body, and all
other enemies will be able to view the new wholeness of
each beloved person who sits at the Shepherd's banquet
table.

The Lord, as Shepherd, will acknowledge each beloved as
special, with a touch of sweet oil.

The cups on the banquet table will flow over, eternally, as a
symbol of God's unending love.

The hall of the banquet will be named "Goodness" and
"Mercy."

Each day will be spent at the banquet.

Each day of this new life will be spent in the banquet hall,
for it is within the house of the Lord.

The Lord is my Shepherd. The Lord is our Shepherd.

J. Randy Lepp, 78 Oak St. E., Leamington, ON N8H 2C6, wrote this on the occasion of officiating at a funeral at Leamington (Ont.) United Mennonite Church. He says, "Maybe each of us must rewrite Psalm 23 so that we own it."

EDITORIAL

To your good health

When you get sick, whom do you phone first, your pastor (or someone else in your church) or your doctor? Are there people in your congregation who feel free to speak up at Alcoholics Anonymous meetings and AIDS support group meetings but not in church? Does your church have a place for such words?

Conversations about health belong in church. Jesus Christ, our foundation, embodied a mix of preacher and healer. In addition, he did not buy the idea that illness necessarily results from sin (John 9:3). However, he made clear that healing can be linked to forgiveness of sin. The church has much to say about this paradox.

The church must speak to the issues all across the spectrum of health care. The reality is that our current plagues (domestic abuse, substance abuse, sexually transmitted diseases, cancer, heart disease) are rooted in behavior, and behavior is rooted in values. The church has been commissioned to speak to individuals and to society about values.

Every congregation should have a "parish nurse." David Helmuth, a Mennonite pastor in Middlebury, Ind., says his congregation trains and commissions "care givers" who help him in ministry. The congregation also has an anointing service once a month for those who seek healing. The Mennonite Church of Normal, Ill., includes "healing" along with "growing" and "witnessing" in its congregational mission statement.

Every retirement center should employ a highly trained chaplain. Rest assured, retirement centers will only increase according to demographic statistics. By the year 2050 one in four Americans will be age 65 or over. The church should have much to say about aging.

And where if not in our churches should we talk about dying? How much time, effort and money should be spent on a dying loved one? The church should have much to say about the fear of death. While treasuring life, do we act on our "official" anticipation of eternity in the presence of God? Paul Kraybill, the new executive secretary of Mennonite Health Association, asks, Will we join our society in its apparent campaign to banish dying? Death is too sacred to leave to technologists.

Good news: Parish nurses, chaplains, pastor/counselors—these and more are needed for a world that

needs good news about health. Not surprisingly we Mennonites seem predisposed toward health care as a profession. Health care occupies 10,000 of us Mennonites (says MennoSearch, a computer program that links health-care people with jobs). This figure includes 5,000 nurses, 1,000 doctors and lists 160 institutions.

Mennonites and Brethren made up the largest portion of the 1,500 people who attended the Protestant and Health and Human Services Assembly last February, as reported by Steve Shenk, assistant editor of *Gospel Herald*.

To find an excellent prototype of a many-faceted health-delivery system we need go no farther than Jesus' story of the Good Samaritan. Charles A. Neff, retired Mennonite psychiatrist from Cornwall, Pa., encourages us to examine that man's responsible behavior and learn from it.

Fred Loucks, 15, helped me learn from it at my congregation's annual retreat this fall. He was one of the young people acting out the story of the Good Samaritan. Fred was the responsible caregiver who arrived on the scene balanced skillfully on his skateboard. Spotting the victim "on a street in Newton, Kan.," he swooped him up, got back on his skateboard and delivered the wounded one to the emergency room with the words, "Take care of him. I don't know his name. I'll pay for it."

Tears: Healing (to be differentiated from curing) is in the church's job description. Grace Mennonite Church, Lansdale, Pa., and Manhattan (Kan.) Mennonite Fellowship have had sections in their weekly bulletins and newsletters called "Tears of Joy and Sorrow." This is where they name the pain as well as the well-being. These two congregations model for the rest of us how to formally allow sorrow as well as joy, in describing tears as acceptable—even in public.

Together, says Ron Ropp (of Mennonite Church of Normal), "we work to heal our woundedness," our illnesses, so that we may offer healing to others. In season and out, I know that I am healthier when I rejoice *and* weep, when I give words to my well-being *and* my pain, in the midst of my congregation. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:23 DECEMBER 11, 1990



We needed a baby to transform us.

(See page 532.)

Inside:

To you is born...
a babe

The politics of
the Holy Spirit

Who is this guy?



We, the staff of *The Mennonite*, wish you much joy as you celebrate the birth of our Lord and Savior, Jesus Christ. We join you in prayer for peace on earth and goodwill to all.



The Mennonite staff (from left): Muriel T. Stackley, Gordon Houser, Sharon Sommer, John Hiebert

The next issue, dated Dec. 25, will feature reports from our 10 regions: four Canadian provinces, the Mennonite Conference of Eastern Canada and five U.S. districts. These are written annually by the respective advisers to *The Mennonite*. mts

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God breaks into the darkness

*A message from Florence Driedger,
our conference moderator*

There is a yearning in the land. There is a cry for love and caring. There is a yearning for peace, justice and joy. Many are hungry and hurting and seeking to be healed.

They live in our nations, even in our homes and churches.

As we enter this Christmas season we are challenged to hear and see. We are challenged to walk with the hurting and hungry as they seek to be healed.

We are also challenged to consider how we add to the pain and suffering, to take steps to make the necessary changes to relieve suffering.

The message seems cold and bleak and depressing in a time of joyous expectation. But isn't it just at times like these, when we are yearning, when we are seeking, that we are open to the light?

God broke into the darkness when he sent Jesus. He proclaimed the peace and goodwill that reflects his great love.

May this Christmas be one in which all of us experience the hope of his great love breaking into our lives, our churches, our nations and the world so that there truly may be peace on earth.



*Florence Driedger
is a member of
Peace Mennonite
Church, Regina,
Sask.*

To you is born...

a babe



Mary Becker Valencia

Bret Harte's short story "The Luck of Roaring Camp" tells about some rough goldminers in California who find themselves with the responsibility of a newborn babe.

Harte gives a picturesque description of the filth and vulgarity in the camp. During the day the men work in the gulches extracting the precious metal; at night they drink and gamble. Violence, resulting in wounds and even death, is not uncommon.

In the camp is only one woman, and she is not of a reputable character. The day she gives birth to a baby boy, she dies. What to do with this tiny babe is the problem these rough men face. All agree that he must remain in the camp; he is their responsibility. That is when things begin to change.

The baby is wrapped in an old piece of red flannel and placed in a box. As these rough men with uncovered heads contemplate this beautiful child, the inappropriateness of the "garment and cradle" is impressed upon them. They decide to order the best cradle and layette from Sacramento, 80 miles away. In due time these articles arrive. But now there is another problem. The beautiful baby, dressed in fancy clothes and sleeping in the rosewood cradle, shows up the squalid condition of the cabin and surroundings as well as the dirty bodies and clothes of the miners.

Regeneration begins. The men clean and whitewash the walls of the cabin. They plant flowers. In short, the whole camp undergoes a complete process of renovation and beautification. This child is to grow up in a clean and wholesome atmosphere.

In the presence of the babe even the roughest of the men takes off his hat and speaks in a low voice, avoiding all profanity. The men come bathed after work and wearing clean clothes to hold the baby. Each considers the baby his personal possession. Evenings are no longer spent drinking and gambling. Rather, in working together the men create a beautiful and peaceful environment for this child that has come into their lives.

Divine intervention: Two thousand years ago another baby came into a world filled with sin, injustice, immorality, greed and corruption. The world was ready for a savior. No philosophy or religion in existence was able to satisfy the longing in the human heart.

The Greco-Roman world was in a most deplorable state. The moral condition of society, according to the writers of that period (including the apostle Paul), was extremely low. The world needed a change. This could happen only through divine intervention.

God, in a wonderful plan of redemption, had prepared the world in the physical aspect: the political unity and geographical extension of the Roman empire, the transportation and communication facilities through the system of roads and maritime commerce, the common language—Greek, the fervent desire of the Jews for the appearance of the long-awaited Messiah.

This was the situation into which Jesus was born (Galatians 4:4). Philip P. Bliss, in his hymn "The Light of the World is Jesus," aptly expresses the contrast between the moral condition of

the world and the change produced by the coming of Jesus:

"The whole world was lost in the darkness of sin;
The light of the world is Jesus;
Like sunshine at noonday his glory shone in;
The light of the world is Jesus."

We see in Bret Harte's story how the arrival of a baby into the lives of some rough goldminers began a chain reaction of regenerative effect. Even greater are the changes that occur in the life of every person who accepts Jesus Christ as Lord and Savior.

Society also experienced great changes as a result of Jesus' coming into the world: the Christian church, when at its best throughout the centuries, has promoted education, social work, the care of the sick, the aged, the handicapped and orphans—all this through the love and in the name of Jesus Christ in an effort to bring about the reign of God on earth.

This is the meaning of "To you is born...a babe."

Mary Becker Valencia, a former editor of *The Mennonite and worker for the Commission on Overseas Mission*, lives at Apartado Aereo 53-024, Bogota 2, Colombia. Her article was translated and adapted from one that appeared in *Menoticias*, the publication of the General Conference Mennonite Church of Colombia.





The politics of the Holy Spirit

Leo Hartshorn

I walked the downtown Houston streets in biting cold. The season of Advent filled the frosty air. The city, decked out in its Christmas array, unknowingly awaited the coming of the Prince of Peace.

I tried to hurry to my destination. The frigid air cut me to the bone. Finally I came upon a small group of saints huddled in front of the federal building. I was the lone Anabaptist who had agreed to gather on this martyr-cold day with a group of Catholics for, of all things, a prayer vigil. We could have been praying together around the warmth of a fire. Nevertheless we stood

there stiffly, shivering in the open air with wooden crosses and signs displaying our protest of U.S. policy in El Salvador.

The cold that we felt that day could not compare to the coldness of the hearts of those who had dragged six Jesuit brothers from the warmth of their beds and executed them. The crosses we held represented some 75,000 in a country being crucified by injustice, repression, poverty and death squads. A cold wind blows in El Salvador. And what irony! A country named after our Savior yet experiencing so little of the coming of salvation.

We stood in the cold wind and prayed. The words of our prayers came out quivering. Between prayers we sang a familiar Advent hymn, the longing, almost mournful "O come, O come Emanuel." As we sang, our voices became the voices of the living and dead in El Salvador. The words of the hymn seemed to change as we moaned them again: "O come, O come Emanuel, and ransom captive...El Salvador." The presence of the Spirit infused an old song with new life, all its social and political meaning laid bare. Beneath the gray, Advent sky the Spirit sang, cried out in our foggy tones: "From the depths of hell thy people save; and give them victory over the grave. Disperse the gloomy clouds of night, and death's dark shadows put to flight. Make safe the way that leads on high, and close the path to misery." The Spirit of the living God stood on the streets of Houston, shivering with us beneath death's cold shadow. But with each refrain the Spirit sang in the warmth of Advent's hope: "Rejoice! Rejoice! Emanuel shall come to thee...." and I heard "...El Salvador."

None too soon the prayer vigil ended. The cold remained. We piled our crosses into a heap, like some kind of grave. I walked back to the warmth of my car. But I felt another warmth. I had heard the cracking of ice in a cold, political world by the Spirit's brooding.

Light in fall

Greta Hiebert

The falling light of autumn slants headlong down the streets and touches all the leaves left lying. The cobblestones have strong sharp shadows where the frosted earth has heaved. Last summer's tyrant rays turn dainty, nimble, slight; they husband their contested force, caress twin sycamores—their bark now better than bright, a subtle disavowal of fancy dress. The branches lay a winter tracery on the wall their summer leaves had screened and teach us to begin to better see what richness owed the strength on which it leaned.

Amen! Give this seductive light consent to soften us toward the dark's advent.

Greta Hiebert lives at 608 E. Sixth, Newton, KS 67114.

Leo Hartshorn is pastor at Houston Mennonite Church, 1231 Wirt Road, Houston, TX 77055.

Lisa at six

Frieda Barkman

High on the piano bench she sits,
feet dangling,
fingers searching
the ivory for a carol,
one note at a time.

She squirms
and changes position.

"Mommie,
'Silent Night' sounds like a prayer.
I think I'll play it
on my knees."

*Frieda Barkman's address is 73616
Sunnyslope Drive, Twentynine Palms,
CA 92277.*

Cost of discipleship

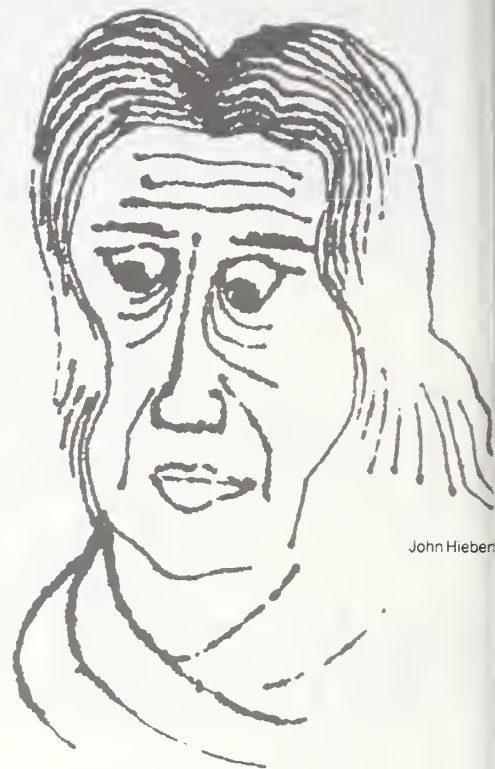
Tim Wiebe

Spices and gold,
choicest of wines,
baskets to spare,
essence of nard,
blood on a cross;
lineage
of extravagant
Life.

God's gift, wrapped
in flesh,
human,
divine,
is lavish
beyond
all thought.

Impoverished offering—
heart,
soul
and mind—
lends strength to hope
for incarnation,
endlessly again,
of this priceless
Epiphany.

*Tim Wiebe's address is Box 417,
Gretna, MB R0G 0V0.*



Anna

James R. Coggins

Waiting in the temple chambers
for half a century,
fasting and praying,
building up decades of anticipation,
playing the role of advance publicist
not knowing her purpose,
her whole life a sign
so that, when she speaks,
50 years reverberate
through her simple pronouncement.

It would have been a waste
had he not been worth waiting for,
his greatness reducing her anguish
to a moment on the threshold
of eternity.

*Jim Coggins, 75 Martin Ave. W., Win-
nipeg, MB R2L 0B3, is associate editor
of the Mennonite Brethren Herald.*

Who is this guy?

Walter Neufeld

My name is Frank. Please excuse me for being so forward. I feel a sense of urgency in getting the formalities out of the way. I want to get to the heart of the matter as quickly as possible. After I had met the lunatic in the mall the other night I felt the need to talk to someone.

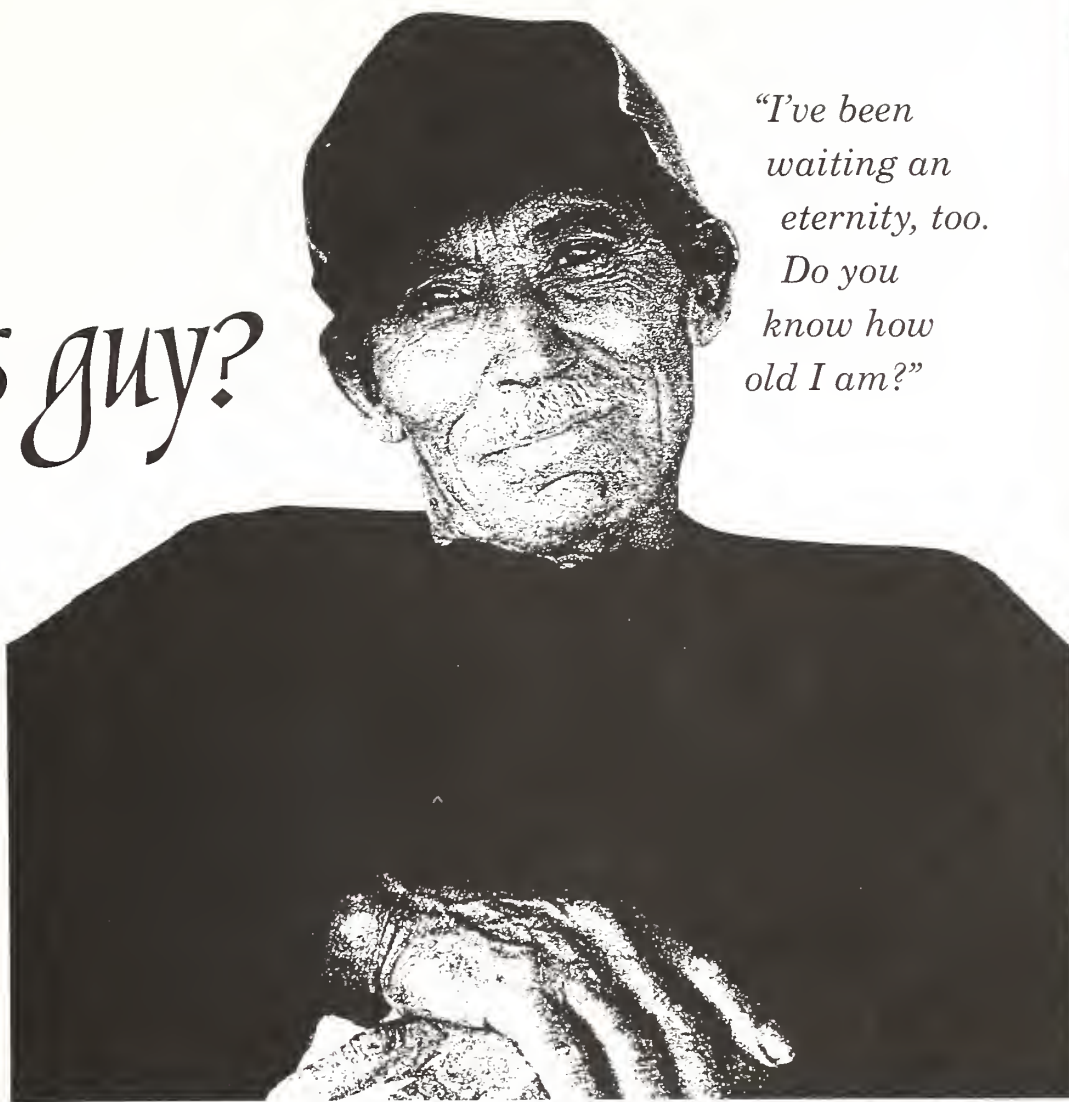
There I was, shopping with my wife and kids. Shopping, in my estimation, is about as exciting as taking out the garbage. But my wife said that it would be good for our relationship if I went along to help with the family's Christmas shopping. I understood her veiled threat, so I accepted the "invitation."

My job was to guard the kids. Not an easy job for a man who has no formal training in wrestling or karate. Active children like ours tend to be as slippery as fish and quick as weasels the moment you set foot in a mall.

Anyway, there I was, barking out instructions as to how our eldest could most easily and with the least amount of damage get out of the display of fine china. Our youngest, in the meantime, was dunking for goldfish in the wishing well. We were joined by some teenagers who were obviously amused by my sons' brief but well-choreographed escapades. Horror replaced mockery when I turned to them and said, "Hey, which one of you guys wants a part-time job babysitting?" As all five of them rushed toward the exit, I thought to myself, "Kids sure aren't as keen to work as I was when I was their age. We lived on the farm as children and our parents sure..."

As those thoughts flowed through the warm wrinkles of my not-so-recent memory, an old man sat down at my side. After a moment he turned to me and asked, "How long have you been waiting?"

Interesting, I thought, here was a man many years my senior who still got dragged to the mall. His hands looked like he was a farmer. My sons were



"I've been waiting an eternity, too. Do you know how old I am?"

probably thinking, "Dinosaur." He looked like he was close to 100. I looked at his tattered clothes. He could use a haircut. Should I take him to see my barber, try to be a good Samaritan?

"How long have I been waiting? I'd say about 15 minutes, but it seems like an eternity. I just hope I can control the boys before they smell the made-to-scale Austrian chocolate castle sitting just around the corner."

The old man interrupted my story. "I've been waiting an eternity, too. Do you know how old I am?"

Before I could answer, he went on, "My birthdays have been a celebration of friendships. Many of my friends are no longer able to celebrate with me and I'm getting old and tired. That is why I've come to talk to you. You are the chosen prophet who will be the next to carry the message to succeeding generations."

"What are you talking about?"

"I'm talking about Christmas. It's the reason you and your family are shopping at this mall today, isn't it? Buying gifts

so you can celebrate the birth of Jesus. Why do you suppose Jesus is the only human being whose birth is the focus of so much celebration? Why is that?"

He answered his own question: "The reason you celebrate Jesus' birth is that it is to your advantage to keep him an infant, a helpless member of the human race, sucking on the milk of human indifference."

Huh? Who is this guy anyway? Probably some left-wing liberal or maybe a secular humanist whose sole purpose it was to debunk the way we've celebrated Christmas. I won't stand for it. Me, a chosen prophet? No way.

"Let's go boys," I said as I got up to leave for another bench in the mall. "This guy's a lunatic."

After my boys and I had walked maybe 10 paces, I glanced back to glare at the old man, but he had already left. In his place sat a mother nursing her baby.

Walter Neufeld's address is 2636 Adelaide St., Clearbrook, BC V2T 3N2.

Savor Christmas right through the alphabet

Helen Friesen



A is for "angels," who showed themselves to people, rejoicing over the gift of God's Son. And it is for "Anna," who rejoiced over the coming of the promised Messiah.

B is for "Bethlehem," which found itself called not only the city of David but on this special night the "birthplace" of God's Son.

C stands for "Caesar Augustus," who ruled the Roman Empire at the time of Jesus's birth. His edicts had far-reaching consequences, even over in Judea, while his royal court was in session in Rome.



D is for the "decree" issued by Caesar that resulted in a tiring journey for Mary and Joseph just before Mary's time to give birth. **D** is also for the "dream" that encouraged Joseph to proceed with his plans to make Mary his wife in spite of his earlier misgivings.

E is for the "enrollment" that Caesar demanded of each family in Israel. It is also for "Egypt," where God sent Joseph with his young family. Thus they avoided the terror caused by King Herod, who sentenced to death all male babies 2 years old and under.

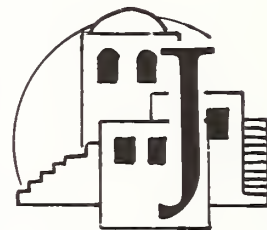
With **F** we find ourselves in the "fields" with the "flocks" where the news was first announced about Jesus' birth. There is also "frankincense," an unusual gift for a baby. Nor can we forget the "fear" that pervaded the scene because of unexpected events.



G brings us to God's special messenger, "Gabriel," who told Zechariah, Mary and Joseph that the time was right for the long-awaited Messiah to come. **G** is also for the "gold" presented to Jesus.

The Christmas story is filled with various **H**s. There is "Herod," who feared he might be deposed as king and so slaughtered innocent children. The "heavenly hosts" told the shepherds about the event, and they made "haste" to see the baby.

I stands for the "inn" or the "inn-keeper." With so many looking for lodging during the time of the enrollment, all inns put out "no vacancy" signs.



J brings us to "Joseph," a godly man who made his decisions regardless of what the neighbors might say. **J** is also for "Jerusalem," where Herod received the wise men from the East.

K can stand for "knelt," which is what visitors did when they came to see the Holy Child.

L brings us to "Lord," whose glory is mentioned. **L** could also be for the "lamentation" when Herod's soldiers killed all the baby boys.



M is for "Mary." God chose her from all the young women who might have been eligible for the assignment. **M** is also for "manger," the animals' feed trough that substituted for a cradle. **M** could also be the "myrrh," another of the gifts given to Jesus.

For the **N** we remember the "night" Christ was born in such humble circumstances.

O reminds us that all the Jews were to go to their "own" city for the census, no matter how far that journey was.



ushers in the “prophets” who wrote in the Old Testament about the coming Messiah. P also reminds us of “praise,” of the promise of “peace” and of Mary, who “pondered” these things.

Q can only be “Quirinius,” whom we know to be the governor of Syria at that particular time. (Syria is Israel’s neighbor to the northeast of Galilee.)

For R choose “rejoiced.” This was evident in the appearance of the angel multitudes to the shepherds.



words include “star,” which provided the map for visitors from the East, “Simeon,” who awaited the Messiah’s coming, “swaddling” clothes to wrap the baby in, “shepherds,” who got the first invitation to see the baby, and “Savior.”

T is for “taxation,” part of the census process. One could also add the “treasures” presented to Jesus.

I can think of no words for U. Take it from the inside of “Judea,” the province where Bethlehem was located.

V stands for the “virgin” whom prophets had predicted would bear this child.

With the W we think of the “wise men” from the East who traveled many miles to find the newborn king they wished to “worship.” We read that the shepherds were “watching” their flocks of sheep.

For X we remember that we read in Matthew 2:10 that the wise men rejoiced “exceedingly.”

The exciting part of this story is the Y. We read that “for ‘you’ is born this day a Savior.” God’s Son was born for each of us.

From “Nazareth” we borrow the Z to complete the alphabet. Nazareth was the town where Jesus lived so many years in the home of Mary and Joseph, helping in the family carpentry shop.

Put each part of the story in its proper sequence, and once again we stand amazed at the unspeakable gift God gave us.

Helen Friesen’s address is Box 471, Mountain Lake, MN 56159. David Ediger, the illustrator, lives at 702 S. Pine, Newton, KS 67114.

A tool for teaching about the coming of Jesus

Man·hands

Paul F. Barkman

My man-hands were never so uncertain
as when she smiled
and laid there a tiny life
with nothing between
its helplessness and destruction
but me.

No, no—the star, the angels, the wise men—
these were not the wonder,
but the helplessness of God
in the hands of a man.

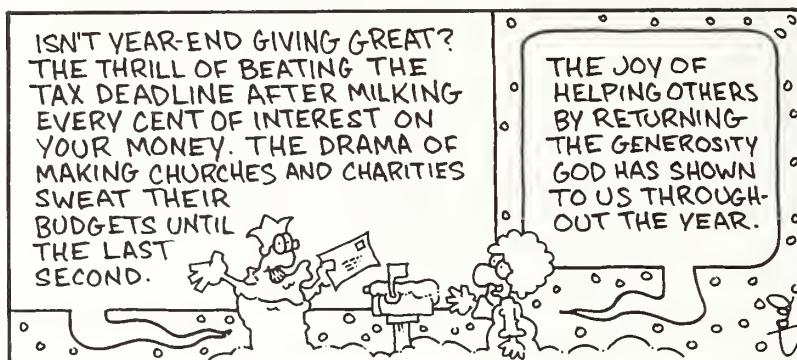
Vulnerability ultimately defined.

I could have dropped him,
wrenched his eyes out of focus
as they searched for mine—
my hands almost paralyzed from fear.

I could have crippled or destroyed my Savior.
I still can.
He let it be that way.
I know myself and am afraid.
He knows me and smiles.

Paul F. Barkman’s address is 73616 Sunnyslope Drive, Twentynine Palms, CA 92277.

Pontius' Puddle



NEWS

1995 sessions to be in Wichita

MC/GC General Boards tell Bush to cease buildup

Chicago (GCMC)—For the first time ever, the General Boards of the General Conference Mennonite Church and the Mennonite Church approved a statement in joint session when they met here Nov. 15-17. The two groups convened separately and spent time together.

The two bodies adopted a unified statement on the Persian Gulf crisis, calling on churches to seriously study and witness for a non-violent solution in the Persian Gulf. U.S. President Bush should "cease the inflammatory military buildup and threat of war against Iraq," says the statement. It encourages church members to pray for world leaders and "all who live in fear, loneliness, despair or hunger" because of the crisis.

One of the seven points of the document calls congregations to confess "our own complicity and selfishness in utilizing more than our share of the world's supply of oil and other resources....limited concern for longstanding injustices in the Middle East and...paying for the military buildup through our taxes."

The 49 board members represent 170,000 Mennonites in the United States and Canada.

Talk of integration between the MC and GC denominations



GC General Board members (from left) Clare Ann Ruth-Heffebower, Larry Tschetter, Anna Juhnke discuss budget concerns.

dominated other joint sessions.

The group examined a proposal by general secretaries Vern Preheim (GC) and James Lapp (MC) called Vision 2000. Vision 2000 presents a model of increasing cooperation between the two denominations. Each board adopted it in separate sessions.

The boards approved Wichita, Kan., as the site for the joint assembly in 1995. Edmonton had been a contender until the steering committee found lower cost and more adequate facilities available in Wichita.

The two boards also met

separately. On the General Conference side, budget concerns flavored almost every discussion. GB members unanimously accepted a proposed budget of \$5,138,672 for 1991, a 3.4 percent decrease from the current year. In light of an inflation rate of 6.6 percent, they also recommended a 2.5 percent increase in staff salaries.

The board approved a six-month fund-raising effort for Associated Mennonite Biblical Seminaries, Elkhart, Ind. The plan will encourage givers to donate \$33 or multiples thereof in honor of the 33rd birthday of

AMBS in 1991.

Preheim presented a plan to establish a Many Peoples Emphasis Committee to continue the work of the Many Peoples program that recently ended. The board favored it.

"It's a good idea. In Canada, we've had a multicultural program for many years," said John R. Friesen, St. Catharines, Ont.

"Racially, ethnically, we are all different," said Ivorie Lowe, Markham, Ill. "Now how can we get together and work through some things? Everyone has to give up a little. White people find it harder to accept ideas of other ethnic groups, and consciousness of that needs to be raised."

The Commission on Overseas Mission presented an in-depth report, warmly commended by the board. The board approved the appointment of an ethnic minority to the board of COM. Discussions centered around the possibility of sponsoring missionaries not only from North America but from other countries, cooperating with the Commission on Home Ministries in Chinese ministries and relating to the mission agencies of the Mennonite Church. *Beth Hege, news service editor for the General Conference Mennonite Church*

Dave Linscheid



Jim Bishop

A group of Mennonite musicians (left) met informally Sept. 7-9 at Alive Recording Studios in Harrisonburg, Va., to renew friendships and make new ones, to hear and to learn from each other and to play music. The majority of the 20 participants—who came from an invitation list of more than 40—had honed their vocal and instrumental skills on the folk, blues and rock sounds of the early to mid-1960s. James Krabill, Elkhart, Ind., initiated the idea, and Dean Clemmer, Lancaster, Pa., and Rob Eby, Harrisonburg, helped with planning. Chuck Neufeld, Newton, Kan., who directs Mennonite Voluntary Service and has released five albums of original material, found the meeting “a freeing experience to do music” and “to meet and to hear the stories” of the other musicians. “This encounter represents people struggling with their relationship to the church and how to express their artistic gifts within the church,” said Krabill. The weekend closed with worship and communion.

NEWS

MCC signs agreement with Vietnam government

Bangkok, Thailand (Meeting-house)—A government guest house in Vietnam's capital city was the scene of a ceremony Oct. 30. Reporters and TV cameras recorded the signing of an agreement between the Vietnam government and Mennonite Central Committee that gave official recognition to MCC in Vietnam.

“The mood was convivial,” reported Janet Reedy here two days later. Reedy and her husband, Stan, established an MCC office in Hanoi last February. A local staff member, Mr. Kiet, was hired in August.

Signing English and Vietnamese copies of the agreement were Bui Sung Nhat for the Ministry of Foreign Affairs, and Pat Hostetter Martin, director of Indo-China programs at MCC headquarters in Akron, Pa. In his response, Nhat referred to the long relationship MCC has had with Vietnam since 1954 and expressed hope for deepening cooperation among “old friends.”

Martin, speaking in Vietnamese and English, stressed the importance of having resident workers in the country. Only when you live among the people can you learn their customs and language, she said. Martin and her husband, Earl, worked in Vietnam before and after the U.S. military left in 1975. MCC had no workers in the country from 1976 to 1989.

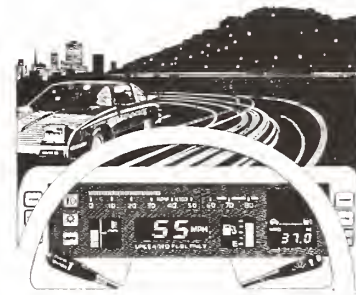
Janet Reedy said that MCC is one of the first non-governmental organizations to reach such an agreement. “The signing was also meaningful in light of the deportation of Miriam Hershberger and the uncertainty last June about our ability to continue working there,” she said. Hershberger, the first resident MCC worker in Vietnam since the war, was accused of teaching students to oppose their government. The government received some strong negative response over Hershberger's expulsion and appears to be trying to make amends.

Also present at the signing ceremony and dinner was Ray Brubacher, director of MCC overseas programs. “Agreements MCC signs with host countries do not usually have as high a profile and as many political overtones as this one,” he said. “MCC remained involved with Vietnam with a genuine desire to bring reconciliation between people who had been at war.”

Nguyen Thi Hoi, another official in attendance, described the granting of the agreement as a symbol of bridge building, said Brubacher.

The agreement was also judged significant enough in the United States to warrant coverage in *The New York Times* and on National Public Radio. Margaret Loewen Reimer, associate editor of *Mennonite Reporter*

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Last year Americans threw out enough aluminum to rebuild the nation's entire commercial airfleet four times, enough wood and paper to heat 5 million homes for the next 200 years, enough office paper to erect a 12-foot-high wall from New York to Los Angeles, enough motor oil to equal 41 Exxon Valdez spills and enough garbage to fill a convoy of trucks, bumper to bumper, halfway to the moon. (National Wildlife Federation)

Marian Franz, executive director of the (U.S.) National Campaign for a Peace Tax Fund, attended the Third International Conference on Peace Tax Campaigns, held recently in Aosta, Italy. Twelve national delegations met to seek alternatives to taxes for military purposes. According to Franz, the peace tax movement has burgeoned in Italy in a few years to include thousands of supporters, including 300 priests and 100 bishops. The Italian Supreme Court has ruled that "not paying [taxes for the military] is no crime." The Vatican, responding to "requests from many countries," is engaged in a doctrinal study on the moral aspects of war tax resistance, says Franz.

Students from Bethel College, North Newton, Kan., and from Newton High School organized a walk from the Bethel campus to the Newton Post Office, about three miles away. Sixty-eight people mailed 139 letters to U.S. government representatives, calling for withdrawal of U.S. troops from Saudi Arabia and for a peaceful resolution to the conflict with Iraq. Bethel English professor Anna Juhnke said, "Now is the time to speak. When war is on, people feel they have to rally around the flag."

NEWS

Peace revival addresses 'drowsy' church

Denver (Meetinghouse)—Peacemaking is too important to let adults do all the work. Just ask Miriam Kindy and the other children who wrote a letter to President Bush at the Christian Peace Revival.

"Instead of spending money for bombs and stuff, our peace conference collected \$4,000 for food," the children wrote. "We think God wants us to help people, not to kill people."

Kindy, 10, North Manchester, Ind., read the letter to participants at the Nov. 9-11 peace event here. By writing to the president the children got involved in the weekend's main focus: the urgency of peacemaking as war threatens to break out in the Middle East.

About 100 people—mostly Mennonites, plus Brethren in Christ, Church of the Brethren, Friends and a few others coming from 12 states, Canada and Germany—took part in the event sponsored by Christian Peacemaker Teams.

The weekend ended with a Sunday afternoon demonstration and "peace altar call" at Lowry Air Force Base, the focal point for worldwide Air Force finance operations. The peace action took the form of a worship service, focusing on the injustice of spending money on the military while human needs go unmet. After the demonstration five people, including CPT coordinator Gene Stoltzfus of Chicago, were detained by military

authorities. The five illegally entered the Air Force base to tell military personnel of their concerns about war in the Middle East.

Speakers called for a reawakening of commitment to biblical peacemaking expressed in action. "The greatest problem in the church today is drowsiness," said John Stoner of the Mennonite Central Committee Peace Office, who recently went to Iraq with a peace delegation. "The enemy of nationalism approaches from the bushes. We don't see it. We are asleep in our churches, cozily wrapped in our American flags."

We must look to the example of Jesus, Stoner said, to discover how to love the people we must confront and whose evil must be resisted. Jesus chose to confront his deadly enemies with love, not with violence. The choices we face are not so different from those Jesus faced, he said.

Bob Hull, CPT steering committee chairman from Newton, Kan., asked, "How is Christ the model for us in his words and his life, his actions and his deeds, as well as in his victory on the cross?" Hull said that exorcism of evil and engaging in worship that empowers people for action are parts of the peacemakers' calling. Hull's vision for CPT is that "we will learn to lead and engage in transforming Bible study...we will learn to exorcise



Participants place sacks of groceries on the "peace altar."

the structures of evil publicly."

Vincent Harding, a professor at Iliff Theological Seminary, Denver, said that peacemakers must not be afraid to take risks. "Some of us have gotten pretty good at taking risks," he said. "But we take safe risks. Maybe we need to try the riskier risks."

Workshops dealt with such topics as "Abortion and War Arguments: A Comparison," "Peacemaking With Families and Neighbors" and "Military Tax Refusal and the Peace Tax Fund."

The Mideast crisis was on everyone's mind. Stoltzfus announced that CPT had received approval to send a delegation to Iraq. Participants laid their hands on him to commission him for the journey. The group also gave \$760 to help the delegation with expenses, which may run to around \$24,000.

Sunday afternoon participants gathered by the road several hundred yards from the gate of Lowry Air Force Base.

Singing "Just As I Am," they carried bags of groceries, bought with \$4,000 contributed from across the United States and Canada, to an altar of hay bales. The food will be given to needy people in Denver.

Five demonstrators approached the Air Force base gate, carrying containers of infant formula. They asked the military to take the formula to the Iraqis because the embargo has caused a shortage.

As uniformed personnel looked on with folded arms and stern expressions, an Air Force spokesman said the base had no authority to deal with that kind of request. The peace activists then illegally walked through the entrance to the base. Personnel led them away, searched and questioned them, gave them "ban and bar" letters—warnings not to enter the base again—and released them. They will not face charges in court. *Paul Schrag, assistant editor for Mennonite Weekly Review*

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- vol 14
- no 5



Seeing faces,

seeking peace



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Children, Lebanon



MCC workers recently returned from Egypt spoke of their dismay at the view of Arabs shown on the nightly television news in North America. The television impression was that all Arabs are fanatics calling for war, they said. But the Arabs they know in Egypt are not fanatics. They are people living their lives day to day as we all do, caring for their families, concerned about their future.

We are all susceptible to stereotyping other people by their nationality, race or politics. But when we work to see beyond those stereotypes, we find people made in the image of God, diverse in their cultures, languages and traditions.

In this issue of MCC Contact, Ed and Norilynn Epp ask us to see the individuals who are affected by conflict and the calls for war. Helping resolve large conflicts may seem beyond the scope of individuals. But as Christians we can each promote peace — both internationally and at home — by seeing the people behind stereotypes and sharing their stories with others.

• • • **Ardell Stauffer**
MCC Information Services

Re-personalization

Human faces replace stereotypes

In reading *War Games* by Thomas B. Allan, a book detailing the reliance the U.S. government has placed on war games, a familiar theme emerged. The theme was this: war is easier to manage and better fought if the world is depersonalized. Indeed, when one looks at the history of wars, one can see the progression from hand-to-hand combat, to weaponry that kills at further distances, to bombs and missiles pointed by radar, and finally to a future war fought on computer screens where the target is simply a blip. The casualties are human but war-makers are shielded from that fact.

One theory states that any conflict in the world fuels itself on depersonalization. The individual has an easier time hating a stereotype or a representation of an opposing ideal, than hating a face, a name, a person. In times of war armies are forbidden from fraternizing with the "enemy." It is considered dangerous for one person in a conflict to see the other side as human.

If we accept this theory that depersonalization assists in war making, fighting, hating, destruction and hurts, then we must accept that the opposite is also true. Looked at in this way we, as instruments of peace, must work at "re-personalizing" the world around us. If the hiding of faces, names and stories assist in evil, then we must put names to the faces and stories to the people.

An example of this type of re-personalization is the summer camps for children held in Lebanon. These camps take children from all the warring communities of the country and bring them together. Not only do they live, play and learn skills together but it is hoped that they begin to see a face of someone from another equally hurting community. When they return to their homes and hear talk of the "enemy" perhaps they will be equipped to challenge the stereotypes.

At a meeting in Beirut with a large group of Lebanese social workers we asked how an organization like MCC can be of more assistance to them. They were adamant in stating the most helpful thing we can do is to share the stories of Lebanon with friends in the West. It was through these stories, they said, that people would realize that Lebanese were not terrorists. They are simply people like us, with families, hopes, dreams and fears.

The re-personalizing of conflicts has a side affect, and this is the blurring of issues. Human faces begin to replace stereotypes. "Sides" blend into hurts. The longer we are in MCC, the more we feel that MCC exists not only for theological, philosophical or moral reasons. MCC exists for people reasons.

• • • **Ed and Norilynn Epp of Winnipeg, Man.**
MCC Lebanon

"If the hiding of faces, names

and stories assist in evil,

then we must put names to

the faces and stories to the

people."

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Resources from MCC

News from MCC

MCC contributed \$24,000 (U.S.) to an inter-church group in Colombia working toward legal provisions for conscientious objectors. Colombian men age 17 to 18 are obligated to serve in the armed forces when chosen by lot. Those who object are forced to join and sometimes mistreated and persecuted.

Seventy Native and non-Native people in northwestern Ontario received employment this summer through an MCC-supported job creation project picking blueberries. The project sold more than 11,000 kilograms (12 tons) of blueberries. The success of the project will allow participants to finance it next year.

The MCC executive committee adopted a statement September 6 on the use of food as a weapon. "As an organization responding to human need 'In the name of Christ,' we oppose the inclusion of food and medicines in the embargo against Iraq," reads the statement in part. "We believe Jesus' words, 'Give them something to eat' (Mark 6:37), are a call to share food with the hungry irrespective of race, religion or political persuasion."

Beth and David Moser completed a MCC/Mennonite Board of Missions term in Belfast, Northern Ireland, in September. David worked at the Saltshaker Youth Center, which provides a place for Catholic and Protestant young people to socialize. This summer 140 students participated in a summer Bible club sponsored by the Saltshaker.

In search is a 20-minute VHS video produced by MCC U.S. Peace Section. A young man looks for answers to serious questions about life and whether the military would be a way out for him. Promotes educational, vocational and mission service opportunities available through church agencies and institutions. Information packet included. For free loan from all U.S. MCC offices.

Journey to pacifism: Siegfried Bartel's story is a 22-minute VHS video cassette produced by MCC Ontario and Rogers Cable TV. Former MCC executive committee member Siegfried Bartel tells how he became a pacifist. As a Christian and a German officer during World War II, he realized he was fighting against Christians in other countries. Challenges Christians to profess Christ's love in actions as well as words. Available from MCC Resource Library, PO Box 500, Akron, PA 17501-0500, and all Canadian MCC offices.

MCC's 12th Occasional Paper, *Entering Samaria: Peace ministry among U.S. military personnel in West Germany* is now available. The paper is by MCC worker André Gingerich Stoner. Includes an introduction to U.S. military presence and MCC ministry in West Germany, stories of encounters and relationships with U.S. military personnel, and discussion questions for peacemakers and the church. Can be used for small group, Sunday school or youth group reading and discussion. \$1 donation is requested per paper to offset printing and mailing costs. Available from MCC, PO Box 500, Akron, PA 17501-0500.



Woman, Burkina Faso

Africa

A psalm for the people of New Orleans

I am the Lord your God.
I am He who made the tulip trees to bloom in January.
I am the One who caused the skies to break clean of clouds
and shine brighter than the sun on a Mississippi morning.
I am your creator, judge and friend.

You are the children of my womb, born lusty and livid;
black, brown and pink; screaming your innocence through
the wards of Charity Hospital.
You are my chosen, a greater prize than pearls, spears, cups
or coconuts on Mardi Gras day.

And for you, the summers will not always be humid.
There will come a day when air conditioners need only
freeze ice cubes.

For you, stomachs will not always be empty.
There will come a day when soup lines are not needed,
when all tables are open, when a father does not have to
steal for his sons' supper.

For you, death will not always parade through your
backyards and front yards and hallways and playgrounds.
There will come a day when drugs lie spoiling in the
gutters, when guns sit beneath glass as curiosities of days
gone by, when tears drop salty on the death bed at 99.

Oh, my children, my people, my friends, my heart cries for
you like rain falling on an August afternoon.
But do not be afraid. Do not let the tendrils of despair
strangle your heart.
Throw back the blankets of guilt bearing you down.
Drink deep from the spring water fountains boiling in me
and rejoice for justice and peace will flow like the
Mississippi, holiness will be among you, within you, upon
you, closer than the air when humidity tops 95 percent.

No more homeless. Hallelujah. No more hunger. Praise
the Lord.
The Saints will win more than football games and my
power will move beyond all political corruption.

I am the Lord your God, healer, health-giver, enabler and
friend.

• • • Jody Miller Shearer of Wilkes-Barre, Pa.
MCC New Orleans



MCC country profile Burkina Faso

• • •
Population: 8,930,000
Per capita income: \$210
MCC present since: 1975
Number of MCC workers:
16
1989 expenses: \$210,436

The West African country
of Burkina Faso ranges
from the Sahel (the semi-
arid region south of the
Sahara) in the north to
savanna grasslands in the
south. The climate is hot
and dry, with rainfall
averaging 10 to 40 inches
per year. Drought
conditions for much of the
past 20 years make
farming difficult.

Many MCC volunteers in
Burkina Faso work with
water-related issues. Some
provide training, counsel
and encouragement
to villagers digging wells or
building dams or dikes to
retain water and slow run-off
during the rainy season.
Others do public health
education, related to water
issues due to the prevalence
of water-borne diseases. In
Ouagadougou, the capital,
an MCC worker teaches
woodworking and computer
skills. Another works at a
center for street children.
An MCC worker based in
Burkina Faso coordinates
resources on food and
environmental concerns for
MCC workers throughout
West Africa.

MCC work in Burkina Faso is
done under the umbrella of
FEME, the Federation of
Evangelical Churches and
Missions.



Refugee girl, El Salvador



Former MCC worker with street kids, Burkina Faso

Is God calling you to fill one of these urgent personnel needs?

• • •
Bolivia: regional coordinator; community health education worker

• • •
Haiti: agro-forestry worker

• • •
Cambodia: public health physician

• • •
Kentucky: hospice volunteer coordinator; low-cost housing director

• • •
Quebec: caregiver to AIDS patients

• • •
Akron, Pa.: assistant director of personnel

• • •
Zaire: country representative

If you or someone you know are interested in any of these positions, contact MCC Personnel Department, PO Box 500, Akron, PA 17501-0500, (717) 859-1151.

Rice and beans

Learning from other cultures

It was the last morning in Biu, the town where our family had a 10-day village orientation with a Nigerian family. We were lining up to snap a photo of our two families together. Instead of the normal practice of standing one family on the left and one family on the right we decided to mix up.

"Just like rice and beans," suggested Daniel Bdliya, our host. At the time, we heartily enjoyed the comment, yet even then we felt the remark was significant.

I am not a nutritionist but I understand that rice is a carbohydrate and beans are rich in protein. And yet on their own, beans are not nutritionally complete and eating rice alone will not strengthen significantly a growing young body. When they are eaten together, however, they become almost "perfect food."

If rice and beans are eaten alone we will not only miss the enjoyable exchange of colors and flavors, but we will be unhealthy people.

Viewing cross-cultural contact through the "rice and beans" image gives rise to some questions. What understandings of ecology or politics or economics do I need to overhaul in light of another culture? What unhealthy images of God do I have that need to be completed by another world view?

How can my faith be made whole or more wholesome by another's faith?

Dave shared the "rice and beans" story as we greeted a Nigerian congregation of 1,200 or so one Sunday morning. While it was humorously received, we were overwhelmed by the number of "beans" compared with our five kernels of rice. And yet, maybe we need to feel that sense of insignificance if we hope to learn what the "beans" are saying to the "rice."

• • • **Mary Lou Klassen of Guelph, Ont.**
MCC Nigeria

"Does our wealth make us more willing to accept the violence our governments are prepared to undertake?"

Staff comment

Ahab, the rich young ruler and the Middle East crisis

Like George Bush, we spent some time on vacation in August 1990. Amidst picnic suppers and sand castles on the beach, we struggled to keep pace with the news from the Middle East. With greatly troubled hearts, we watched the world's armies collect weapons from our factories and young people from our communities, and prepare for a dreadful battle in the desert.

Since that time, we have sought to understand why the guns of our nations are trained on a people we hardly know. We have also pondered what our faith in Jesus should lead us to do. In this regard, two biblical stories seem instructive.

The story of Ahab, who killed Naboth in order to take his vineyard, is a scathing critique of the arrogance and ruthlessness of the powerful. Ahab and Jezebel insisted on acquiring Naboth's vineyard because it was adjacent to their own. Rather than sacrifice by acquiring a vineyard farther away, they enlisted the support of the local townspeople to falsely accuse Naboth and stone him to death.

This story does not contain all the complexities of the Middle East crisis, yet there are some striking parallels.

At first glance, it appears that Saddam Hussein is the obvious Ahab in this conflict. Among other things, he coveted the rich oil fields of Kuwait and ruthlessly took them, killing more than one Naboth in the process.

Some Arabs would claim, however, that the vast oil resources of the Middle East "vineyard" have too long served the consumptive way of life of powerful industrialized countries and of wealthy Arab rulers. This has left many Arab peoples impoverished and embittered. Thus when our nations threaten military violence rather than willingness to "inconvenience" ourselves with energy conservation or higher gas prices, we also exhibit the selfishness and cruelty of Ahab. From this perspective, the conflict in the Persian Gulf is not between a corrupt power and a righteous world community; rather, it is ultimately a conflict between rich and poor.

Unfortunately, this conflict between rich and poor, and the appropriateness of the Ahab/Naboth analogy, does not end with the situation in the Middle East. Indeed, as Newsweek posited in its September 17, 1990, issue, "Future cleavages will be economic: not socialist versus capitalist, but poor versus rich." Rich nations will use their enormous military power to defend their access to food, oil and other strategic resources, while the poor continue to suffer or resort to violence themselves.

In such a world, where do we in the North American Mennonite and Brethren in Christ family find ourselves? Hopefully, our attitudes do not reflect the arrogance and violence of Ahab and Jezebel. Yet we must admit that we are rich. Does our wealth makes us more willing to accept the violence our governments are prepared to undertake?

In this context, the encounter between Jesus and the rich young ruler is important to consider. This man came to Jesus, as we do, sincerely seeking salvation and a life in God that is eternal. Like us, he also hoped Jesus would bless his clean moral life and reassure him that he was on the right path to God. While Jesus implicitly affirmed the rich man's piety, he astounded him with the injunction to sell all he had and give it to the poor. Jesus went on to note that it is very hard for rich people to enter the kingdom of God. These are hard statements to hear. Nevertheless, in a world increasingly polarized between rich and poor, we must take Jesus seriously. Our participation in Jesus' kingdom of righteousness and justice will depend on our ability to relinquish our possessions, to share rather than hoard and defend.

It is interesting that in Luke, this story of the rich young ruler is followed almost immediately by the story of another rich man, the hated chief tax collector, Zaccheus. Unlike the pious young ruler, Zaccheus is known as a sinner. Yet because of his willingness to share with the poor and to repent of unjust gain Jesus tells him, "Today salvation has come to this house..." (Luke 19:9)

The hard words of Jesus are thus balanced with a joyful possibility of salvation. While the world calls us to seek security and a comfortable way of life, even if it means a cruel war in the desert, Jesus calls us to "lose" ourselves and follow him. Our own salvation and our ability to be peacemakers depend on it.

• • • **Linda and Titus Peachey**
MCC U.S. Peace Section

Children,
Sudan



Thoughts on personnel

Wanted: People eager to learn

As an administrator in MCC's personnel department, part of my job is to screen applicants' motivation for service. Many North Americans quote Matthew 28 as their motivation. A good percentage of North American applicants are disturbed by the imbalance of world resources and want to give something back to less privileged people. In almost all cases, North Americans wanting to do service are interested in giving.

Their motivation stands in contrast to what many overseas partners say they want in mission and service workers. Here are quotes from two of MCC's international partners:

"Mission candidates should know that, whatever they learned in seminary, they do not know enough. They should be willing to put their seminary knowledge aside to learn afresh from the country and people." (Tanzanian bishop)

"No Mennonite missionary who has been to our country came as a committed Anabaptist. They learned those ways of living here." (Guatemalan Mennonite pastor)

MCC currently needs 18 nurses and 18 agriculturists. Our international partners are asking for workers who come willing to learn from local people in exchange for sharing nursing and agricultural skills. MCC needs professionals interested in being "re-educated." Two international service workers who recently returned from Asia stated that they entered service ready to give, but now feel they received far more.

If you have nursing and agricultural skills, and are interested in learning and receiving from Christian brothers and sisters in other countries, MCC would like to hear from you today.

• • • **Bill Loewen**
Director, Personnel Services

Material aid projects

• • •
(January) School kits: MCC needs 3,000 school kits for children living with their families in camps around Khartoum, Sudan. The families fled their homes because of civil war. To prepare a school kit, place these items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

• • •
(February) Clothing: In 1990 MCC has shipped some 48 tons of clothing. Major recipients include Mozambique, Cambodia, Nicaragua and Sudan. Donated clothes should be light- or medium-weight, preferably wash-and-wear. New or good quality used clothing is welcome.

• • •
(March) Blankets and quilts: So far this year MCC has shipped 10,000 blankets to Bangladesh, 25,000 to displaced people in Sudan and 19,000 total to seven other countries. Bedding made of new material that does not show stains and dirt easily is preferred. Suggested sizes are 60 to 72 inches (152 to 183 centimeters) wide and 80 to 90 inches (203 to 229 centimeters) long. However, all sizes are acceptable.

Cash projects

• • •
(January) Tree planting, Nigeria: Tree planting in northern Nigeria slows down the advancing desert. Two MCC workers plant fruit and firewood trees at tree nurseries, educate about benefits of tree-planting and sell trees at a low price. \$5 plants 10 trees. \$400 supports MCC work at one tree nursery. Please include project number B629-16 with your contribution.

• • •
(February) Bibles for students, Egypt: The Coptic Orthodox Church offers a free Bible correspondence course to thousands of Egyptian youth each year. Students receive a new Bible when they complete the course. \$1.75 provides one Bible for a student. Please include project number B853-7 with your contribution.

• • •
(March) Bicycles, Cambodia: Cambodian workers plant trees for firewood, shade and soil fertility. MCC provides bicycles for tree planters working over large areas. \$60 provides one bicycle. Please include project number B711-60 with your contribution.



Mennonite
Central
Committee

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Committee and MCC U.S.
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MCC Canada
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Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

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Project no.:

Five hundred people helped celebrate the inauguration of Marlin E. Miller Oct. 21 as president of Associated Mennonite Biblical Seminaries, Elkhart, Ind. Miller is the first joint president of AMBS, which combines Mennonite Biblical Seminary and Goshen Biblical Seminary. He assumed office July 1. David Schroeder, Winnipeg, longtime Canadian Mennonite Bible College teacher, author and Mennonite leader, gave the inaugural address, "Pursue a Vision," based on 1 Peter 1:10-12. Darrell Fast, Newton, Kan., who chairs the MBS board, and Charles Gautsche, president of Mennonite Board of Education, read the charge to Miller.



New AMBS president Marlin Miller (left) and Darrell Fast at an October board meeting

Jerilynn Prior and her supporters continue their efforts to gain freedom from paying taxes for war and war preparation in Canada. Prior asserts that as a Quaker she feels she is morally responsible for military expenditures when she pays her taxes. The Federal Court of Appeal of Canada did not accept her petition to present her case to the Supreme Court. Her lawyer is preparing to reapply for appeal. (*Friends Journal*)

NEWS

CPT struggles for acceptance from members

Denver (Meetinghouse)—Six years after the Christian Peacemaker Teams idea was born, CPT is emerging as a high-profile peace action group, but it continues to struggle for acceptance. CPT's response to the Middle East crisis—including October's oil-free Sunday and November's peace mission to Iraq—has placed the organization in the limelight.

But some Mennonites, Brethren in Christ and Church of the Brethren members disagree with CPT's style of activist peacemaking, which sometimes includes civil disobedience—breaking the law because of one's beliefs.

CPT supporters say there is a lot more to CPT than civil disobedience. They see CPT as a way to get more church members involved in peace-making and to give various kinds of organized peace action more of a key role in the church. Grass-roots enthusiasm is apparent, but so is ambivalence, even opposition.

"Many people in the church are not comfortable with CPT's brand of peacemaking," said Harriet Bicksler, Harrisonburg, Va., Brethren in Christ representative on the CPT steering committee. "The activist model is something that is difficult for people to accept."

Most peace church members do not feel called to take part in peace marches or to trespass on military installations. But others say those activities are

ways to be faithful to the gospel.

"There are a lot of ways to carry out Jesus' message. Working with CPT is one way," said John Darrow, a member of Garden Park Mennonite Brethren Church, Denver. "We may differ in terms of tactics, but we're all trying to be faithful to Jesus and the Word of God." Darrow was one of about a dozen Mennonite Brethren members at CPT's Christian Peace Revival in Denver Nov. 9-11. Though MB leaders decided in 1987 to withdraw their denomination's support from CPT, MB individuals and churches are free to be involved in CPT activities.

Herb Brandt, moderator of the General Conference of MB Churches, said the board of reference and counsel decided to withdraw from CPT for two reasons: Few MB leaders supported CPT, and the MB representative on the steering committee in 1986-87 had raised some concerns about CPT's direction.

The representative was Harold Jantz, Winnipeg. Jantz said he thought the steering committee had not followed the original CPT mandate, outlined at a meeting in Techny, Ill., in 1986. "The vision at Techny was that we would act as peacemakers between groups that were in conflict," Jantz said. "The emphasis was on intervention and trying to be mediators. That kind of activity

was the original vision, which I think MBs could identify with. After that it seemed to me that some of the agenda had been taken away by those who were much more interested in confrontation [such as protests at military installations]. I didn't feel comfortable with it, and I felt many MBs wouldn't feel comfortable with it."

CPT coordinator Gene Stoltzfus, Chicago, and

"There are many ways to work for wholeness and shalom and to change society. We need a non-violent activist group... [but] civil disobedience isn't the only way to work for a position."

Ron Sider

steering committee chairman Bob Hull, Newton, Kan., both said the committee had not deviated from its original mandate. "I strongly disagree with the accuracy of their perception that we moved away" from the Techny statement, Hull said. "We have continued to work at mediation efforts." He cited CPT mediation in the conflict between Mohawk Indians and the

Canadian military at Oka, Quebec, this past summer.

Stoltzfus cited this phrase from the Techny statement: "We believe a renewed commitment to the gospel of peace calls us to new forms of public witness which may include non-violent direct action." Protests and civil disobedience fall under the category of non-violent direct action, he said.

Historically Mennonites have favored quiet non-resistance to non-violent resistance, Hull said. "That is a tremendous turnaround for those who grew up in a non-resistant theology."

Stoltzfus, who was one of the five detained for trespassing at Lowry, thinks civil disobedience is a legitimate form of public witness. He believes CPT has room for various expressions of peacemaking.

That is also the opinion of Ron Sider, the "father of CPT." Sider is a professor at Eastern Baptist Theological Seminary and executive director of two peace-and-justice organizations: Evangelicals for Social Action and Just Life.

At the Mennonite World Conference in Strasbourg, France, in 1984, Sider proposed a non-violent peace-keeping force that would stand between warring parties. That kind of risky peacemaking has not caught on, but he is not critical of CPT's emphasis. He says that he is delighted that the CPT vision is being pursued. He only wishes it could have happened faster.

"There are many ways to work
continued on next page ►

Becoming a born-again Christian does not necessarily cause a person's behavior to improve, reports a study commissioned earlier this year by High Adventure Ministries and conducted by the Roper Organization. The study examined behavior in three major categories: use of illegal drugs, driving while intoxicated and marital infidelity. "We are 'marketing' salvation in such a way that discipleship is simply not occurring," said Don Otis, vice president of High Adventure.

After a bloody coup attempt in Umtata, Transkei, missionary Gary Isaac reported Nov. 23 that he and his family were unharmed. The attackers blew up an army base in the early morning of Nov. 22, then went into the main government building, where the military ruler, Major General Bantu Holomisa, has his office. By 2 p.m. the attempt had ended. Officially, 18 died, including coup leader Craig Duli. Holomisa has expressed support for the African National Congress and opposition to the homeland system. Transkei is the oldest of the black homelands, for people of the Xhosa tribe. South Africa has declared the homelands independent countries, but no other nation recognizes them as such. Holomisa said he suspected that the South African government was involved in the coup attempt; South African officials denied this. Isaac said that reports there indicated that the coup attempt was not tribal in nature. Gary and Jean Isaac are missionaries with the Commission on Overseas Mission of the General Conference Mennonite Church and with Africa Inter-Mennonite Mission and have served in Transkei since 1986. Their sons are Mitchell, 14, and Stuart, 12. The Isaacs' ministry has focused on Bible teaching among people of the African Independent Churches.

NEWS

CPT continued

for wholeness and shalom and to change society," he said. "We need a non-violent activist group...[but] civil disobedience is not the only way to work for a position."

While seeking to build support in the churches, CPT has struggled financially. Funding from some of the supporting conferences has been less than expected. The Mennonite Church and General Conference Mennonite Church each have given more than their \$2,000 commitment this year. The BIC has made a \$1,000 commitment and has paid \$500 so far. Bicksler said she hoped the other \$500 also would be paid.

The Church of the Brethren has never provided any funding to CPT. Brethren peace consultant David Radcliff said that he would like to contribute to CPT but that would mean he would have to cut something else out of the Brethren peace budget. He thinks Brethren members do not know much about CPT.

Stoltzfus says that CPT's financial problems have been frustrating. CPT's 1990 budget is about \$26,000, and \$8,000 is still needed to avoid a year-end deficit. This does not include expenses for the Iraq delegation. Each person going to Iraq has to pay \$1,500 to subsidize the trip. "We need to increase our income so we can do creative things," Stoltzfus said. "What's the use of having CPT if we can't respond to needs?"

CPT should have at least

\$5,000 budgeted for sending people to work in conflict situations like the Mohawk dispute in Canada last summer and the Iraq crisis now, Stoltzfus said. CPT ought to be able to respond to conflicts like Mennonite Disaster Service responds to floods and tornadoes, he said. When a situation arises, you need to drop everything and go there to help.

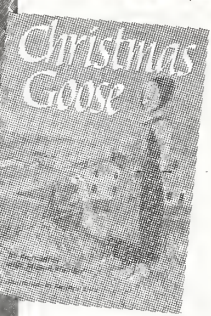
Hull has a vision for a group that would serve as "CPT reserves," like military reserves but peaceful. He envisions these reserves working in a voluntary service unit. The members would be able to drop their work on short notice and go to serve as mediators in crisis situations.

Stoltzfus sees reasons to be hopeful that CPT's dreams can be accomplished. He discovered lots of grass-roots support for oil-free Sunday, estimating that 40 percent of CPT's 2,000 constituent congregations participated. This showed CPT involvement by local congregations, which is the best place for CPT work to be done, he said. "I think there is a seed in the soul of the peace churches," Stoltzfus said. "There is something we have to offer to our nation and our world if we can just find a way to call it out."

CPT will continue to try to be a prophetic voice in the church. Sider, the person who started it all, says he hopes CPT's peacemaking ventures will always be "grounded in historic biblical faith and dependence on the Spirit. *Paul Schrag*



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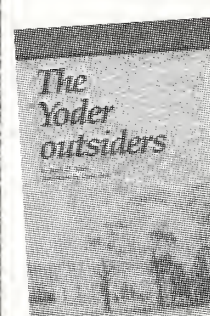


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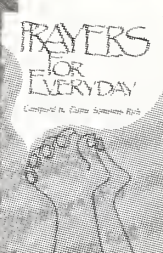


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Faith and Life Press

Lois Kreider's idea for a store that would sell Third World crafts along with secondhand thrift items has grown into a Mennonite success story across North America. From the first store that Kreider, who is a member of Faith Mennonite Church, Newton, Kan., started in Bluffton, Ohio, in 1974, Mennonite Central Committee's self-help and thrift stores have spread to at least 130 locations. Last year the stores raised more than \$1 million for MCC and returned at least \$1.5 million to Third World poor people from 35 countries who earn their living by making self-help crafts.

"The Arts and Prophetic Imagination: Expressions of Anguish and Hope" is the title of a symposium to be held Jan. 11-13, 1991, at Bethel College, North Newton, Kan. Sponsored by the Kansas Institute for Peace and Conflict Resolution and the Bethel College Division of Humanities and Fine Arts, the symposium will explore connections between religion and artistic expressions of anguish and hope in our culture. It will include plenary lecture-format sessions followed by time for discussion as well as visual art exhibits, dramatic performances and concerts. Presenters include professor Wilson Yates of United Theological Seminary, painter and printmaker Ruth Weisberg, Irene V. Jackson-Brown of Yale University's Institute for Sacred Music and philosopher Nicholas Wolterstorff.

Eddy Hall, Goessel, Kan., was chosen to attend a writers' training conference Sept. 23-28 in Rye, N.Y., sponsored by *Guideposts* magazine. Hall competed against 4,500 other writers who submitted writing samples. Only 13 were chosen for the conference. Hall is a freelance writer and co-editor of *With and YouthGuide* for the General Conference Mennonite Church. He is a member of New Creation Fellowship, Newton, Kan.

NEWS

1992 hymnal nears completion

Elgin, Ill. (Meetinghouse)—After seven years of sorting and debating, the three Hymnal Project committees made their final recommendations Oct. 30 here and then disbanded. That night they received official thanks at a dinner hosted by the leaders of the three participating denominations.

For the next three days the decision-making Hymnal Council then voted—hymn by hymn—on the recommenda-

tions, singing many of them, rejecting some, accepting others. By the end of the meeting the number of approved hymns reached nearly 600. The final 100 or so will be selected at the last meeting of the 14-member council in January 1991. Then three Hymnal Project staff people (managing editor Rebecca Slough, music editor Ken Nafziger and administrative secretary Lani Wright) will prepare the hymnal for publication. They will present the book to the printers by early 1992, with a release date set for June 1. The price of the hymnal will be \$14.95. A reduced price of \$11.95 will be offered for prepaid orders June 1-Dec. 31 of next year.

The new hymnal, produced jointly by the Mennonite Church, General Conference Mennonite Church and Church of the Brethren, will replace the 1951 Brethren book and the 1969 MC/GC book.

Reflecting renewed interest in congregational worship, the new hymnal will have a large section of worship resources at the back, including prayers, litanies, Scripture readings and materials for special occasions. Another change is that the hymns and the worship resources will be organized not by topic but by order of service.

The thorniest issue over the years has been "inclusive language." Should a hymn about "men of God" be changed to "people of God"? Although many Christians now agree that God is neither male nor female, should the deity be

referred to as "he"?

After much struggle, the council reached a compromise consensus that the newer hymns will have inclusive language but that some old-time favorites will not always be inclusive. The council also agreed that God-language (like "he" for God) will not be altered

text and worship—received a certificate designed by artist Gwen Stamm, who will design the new hymnal.

"There will be a special place in heaven for you," Don Miller, Church of the Brethren general secretary, told the committee members. ("The choir loft," someone quipped.)



Marilyn Houser Hamm and John Rempel examine their certificates of appreciation for their work on the Hymnal Council.

as much as human language (like "men" for people).

The appreciation dinner opened and closed with hymns from the 1989 *Hymnal Sampler*—the traditional "Now Thank We All Our God" and the contemporary "When In Our Music God Is Glorified." Each member of the three Hymnal Project committees—music,

Vern Preheim, general secretary of the General Conference Mennonite Church, recalled the first meeting of the Hymnal Project and noted the "big bumps on the road" since then. "There have been tears of joy and sorrow along the way," he said. "I hope it will be worth every ounce of your energy." *Steve Shenk*

Goshen College seeks faculty for a full-time, long-term position in the **Division of Teacher Education**, with emphasis on curriculum and educational foundations. Position open August 1991. Qualifications include Ph.D. or Ed.D. with advanced graduate study in elementary education, curriculum, educational foundations or other areas. Candidates with dissertation in progress may be considered. Teaching experience in elementary school preferred. Commitment to integrating Christian faith and the principles of peacemaking with teaching is important. Minority persons are encouraged to apply.

Send resumé and three professional references to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be received until Jan. 15, 1991. If you have further questions, call John Eby, (219) 535-7503, or John J. Smith, Director of Teacher Education, (219) 535-7439.

The World Council of Churches has condemned the use of deadly force by Israeli security forces against Palestinians in Jerusalem on Oct. 8. Israelis killed more than 20 Palestinians and wounded hundreds. WCC general secretary Emilio Castro said, "The manner in which the Israeli authorities have acted reflects total disregard of their obligations under the international law and makes them fully responsible for this tragedy."

"Tensions between Catholics and Evangelicals have increased from bad to worse," write Karen and Tig Intagliata, Commission on Overseas Mission workers in Bolivia. "A first-ever Evangelical prayer breakfast with the Bolivian president—with the hope of gaining more respect and recognition from the government—prompted sharp criticism from the Catholic hierarchy." Evangelical groups are cooperating more, but increased awareness of differences in theology and methodology and competition for new members have caused divisions among Evangelicals. The Bolivian Mennonite churches have also experienced "the power of cooperation" and "the pain of competition," they write.

People from White River Cheyenne Mennonite Church and their pastor, Willis Busenitz, have for several years set aside funds for the construction of a tennis court in Busby, Mont., where the church is located. They secured a grant from the Montana Coal Board, and work began. Vern Buller from Lame Deer served as project foreman, and support came from local businesses, tribal officials and community members. The new tennis court opened Sept. 16. More than 75 people attended festivities, which included a prayer of dedication.

RECORD

WORKERS

Jim Brown began Oct. 5 as pastor at Harrow (Ont.) Church.

Jake and Tina Friesen, Zion Church, Winkler, Man., began four-month Mennonite Central Committee terms in September in Akron, Pa. He is a puller and she a store clerk with Self-Help Crafts.

Donald W. Fry, pastor at Emmanuel Church, Reinholds, Pa., was the primary resource person for a church growth seminar Oct. 20 at Salunga, Pa.

Dale and Karen Glass-Hess, Shalom Fellowship, Tucson, Ariz., have begun three-year MCC terms in Ipil, Philippines. He is working in literacy and community development and she in agriculture. Their children are Laura and Wesley. His parents are Dale and Jean Glass of Grantsville, Md. Hers are Dorothy and Walter Hess of New Danville, Pa.

John Heyerly, Whitestone Church, Hesston, Kan., began a two-year MCC term in July in Reedley, Calif., as director of the West Coast MCC developmental disabilities program.

Angelika Jantz and Walter Nikkel, Thompson (Man.) United Mennonite Church, have begun three-year MCC terms in Atbara, Sudan. She is working with women in a craft collective. He is an English-language teacher. They have one son, Jacob. Her parents are Hugo and Katherine Jantz



J. Friesen



T. Friesen



Jantz



Nikkel



Van de Veer



Warrenfeltz



D. Glass-Hess



K. Glass-Hess



I. Klassen



J. Klassen



Heyerly

of Neuwied, Germany. His are Cornelius and Helga Nikkel of Steinbach, Man.
Bill Janzen, Camrose (Alta.) Fellowship,

began as executive director of MCC Alberta in September.

Irene and John Klassen, Calgary, began four-month MCC terms in September in Akron, Pa. She is a clerk and he a stock clerk at the Self-Help Crafts warehouse.

Olga Kliewer, Bethesda Church, Henderson, Neb., began a 3-1/2-month MCC term in September in Akron, Pa., working as a packer for Self-Help Crafts.



Kliewer



Ribble

Aldred Neufeld, First Church, Calgary, has received the Mennonite Health Association 1990 Allen Erb Memorial Award for his work as a developmental-disabilities expert. He chairs the handicap concerns committee of MCC Canada.

Harold Penner, Arnaud, Man., and *Ernie Wiens*, Glenlea, Man., visited the Soviet Union Oct. 17-Nov. 13, exploring the creation of an MCC agricultural exchange

between Canadian, U.S. and Soviet farmers.

Phyllis Ressler, Akron (Pa.) Church, began a two-year MCC term in April in Akron, working as a product design coordinator for Self-Help Crafts.

Barbara Ribble, Wideman Church, Markham, Ont., began a two-year MCC term in July in Stouffville, Ont., as manager of Care and Share Shoppe, a Self-Help Crafts store.

Arnold Snyder, associate professor of history and peace and conflict studies at Conrad Grebel College, Waterloo, Ont., is the new editor of *Conrad Grebel Review*, succeeding *Rodney Sawatzky*.

Erik Van de Veer, Spring Valley Church, Newport, Wash., has begun a two-year MCC term in Akron, Pa., as a canner with the MCC meat-canning crew. His parents are Bobbie and Phil Van de Veer of Spokane, Wash.

John Warrenfeltz, Fairfield (Pa.) Church, began a four-month MCC term in September in Akron, Pa., working in receiving and pricing in the Self-Help Crafts warehouse. His parents are Dorothy and

Nineteen General Conference pastors came to Newton, Kan., Sept. 30-Oct. 2 for the annual Ministers' Orientation Seminar. The purpose of the meeting was to acquaint pastors with GC programs and personnel as well as to talk about issues facing churches. "The group that was here demonstrated we have high-quality, dedicated new pastors who come from various backgrounds," said John Esau, director of ministerial leadership. "They see themselves as Anabaptists and have found their home in the Mennonite church."

Max Ediger, a longtime Asian-human-rights activist, on Sept. 8 was awarded the seventh annual Harriet Hanson Award by Synapses, a Chicago-based interfaith peace action group. The award recognizes the recipient for "persistence and innovation as a thorn in the side of the powers and principalities who presume to call themselves owners of God's earth." Ediger worked in Vietnam with Mennonite Central Committee (1968-1975), and since then has lived in Bangkok, Thailand, where he organizes solidarity efforts to support democratic forces in Burma and is a leading advocate for squatter's rights. Born in Turpin, Okla., he is a graduate of Bethel College, North Newton, Kan.

Mennonite Central Committee needs people trained in forestry or with experience in tree husbandry to fill assignments in several countries, including Haiti, Nigeria and Cambodia. MCC plants trees in about 20 countries, including Bolivia, Brazil, Ethiopia, Jordan, India, Laos, Bangladesh, Zambia, Kenya and Burkina Faso. Tree planting is one way MCC promotes care of the environment. To apply contact MCC Personnel Services, Box 500, Akron, PA 17501-0500, (717) 859-1151.

RECORD

RESOURCES



Weaver



Wiebe

Mike Warrenfeltz of Gettysburg, Pa.

Elizabeth Weaver, Akron (Pa.) Church, began a two-year MCC term in August in Akron, working as an administrative secretary in the Personnel Services department. Her parents are Anne and Glenn Weaver of Blue Ball, Pa.

Jill Wiebe, Trinity Fellowship, Mather, Man., began a two-year MCC term in May, working as a purchasing assistant for Self-Help Crafts. Her parents are Frank and Mert Wiebe of Mather.

—compiled by Sharon Sommer

books

Hunger 1990: A Report on the State of World Hunger is available from the Bread for the World Institute on Hunger and Development, 802 Rhode Island Ave., N.E., Washington, DC 20018, (202) 269-0200.

Art and Jocele Meyer of the Global Education Office of Mennonite Central Committee U.S. have sifted through the avalanche of information and come up with the best current materials on how individuals may help heal the environment:

The Global Ecology Handbook (Beacon Press), **Only One Earth** (United Nations, DC2-803, New York, NY 10017), **Design for a Livable Planet** (Harper & Row), **The Green Lifestyle Handbook** (Henry Holt & Co.) and **Caring for Creation** (Wood Lake Books, Box 700, Winfield, BC V0H 2C0).

Human Sexuality and the Christian Life (Faith and Life Press, 1990, \$5.95), a "working document for study and dialogue," was first published in 1985 by the General Conference Mennonite Church and the Mennonite Church. These denominations' delegate bodies, at Saskatoon ('86) and Purdue ('87), reviewed sexuality. In their statements, included in this book as a supplement, delegates covenanted "to take part in the ongoing search for discernment on the complex issues of sexuality."

A list of prime military contractors in the United States is available from Mennonite Central Committee U.S. Peace Section, Box 500, Akron, PA 17501-0500.

The Country Lily Quilt by Cheryl A. Benner and Rachel T. Pellman (1990, \$12.95) is the third in a series of original pattern books from Good Books.

Bill Hybels, in his book **Honest to God? Becoming an Authentic Christian** (Zondervan, 1990, \$14.95), presents the case for abandoning the pursuit of material success and embracing a Christian faith that actually influences a person's everyday actions.

Gifted Hands: the Ben Carson Story by Ben Carson with Cecil Murphey (Zondervan, 1990, \$12.95) is the story of Ben Carson, who overcame a broken home, poverty, limited opportunity and scholastic and behavioral problems. It chronicles the transformation of an angry inner-city boy, growing up in Detroit with a violent temper, into a medical genius renowned for his unique surgical skills, innovative medical procedures and a mild bedside manner.

Developing a Drama Group, edited by Robert Smyth (World Wide Publications, 1990, \$19.95), is a comprehensive how-to book that explains the process of starting or building a drama group for churches and others who want to entertain, teach or present

the gospel in a new way.

Using theology and autobiography, Michael A. King in **Trackless Wastes and Stars to Steer By** (Herald Press, 1990, \$14.95, \$18.95 in Canada) offers a new faith home, one whose bicultural members challenge the bad and love the good of God's world, take the world into the Bible and connect Bible and world.

Feedback, edited by Ken Hawkey, is a young adult congregational ministry resource published quarterly by the General Conference Mennonite Church and the Mennonite Church. For a sample copy write to Ken at Box 347, Newton, KS 67114-0347.

Volume 60 of **Christmas: the Annual of Christmas Literature and Art** (Augsburg, 1990, \$9.95 paper, \$11.95 in Canada, \$19.95 cloth, \$23.95 in Canada) focuses on the tradition of the Christmas tree.

Grace Kaiser, author of *Dr. Frau: a Woman Doctor Among the Amish*, continues her reminiscences in **Detour** (Good Books, 1990, \$15.95), including her spinal cord injury that left her a quadriplegic.

Jesus (Pinchpenny Press, 1990, \$6) is a book of poems by Yorifumi Yaguchi, a Japanese poet and Mennonite pastor, illustrated by Georgia Liechty. It is available from the translator, Ross Bender, 613 S. 48, Philadelphia, PA 19143.

—compiled by Gordon Houser

Mennonite Mutual Aid is looking for an **educational resources manager**. Person will be responsible for developing educational materials and seminars on mutual aid and stewardship concepts and other topics related to MMA's mission. Candidates should have skills in developing, managing and educating; good written and verbal communication skills; and a strong commitment to the Mennonite/Anabaptist church.

If interested, please contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

MCC workers help communities
give their children nutritious food
and adequate health care.

Be more than a spectator. Send a
contribution to MCC with this
note --" I want to share health
and happiness with a few children
this Christmas."

**Healthy, happy children are
a wonderful sight. Yet many
children go to bed with empty
stomachs. And many die
from measles, diarrhea and
other curable diseases.**

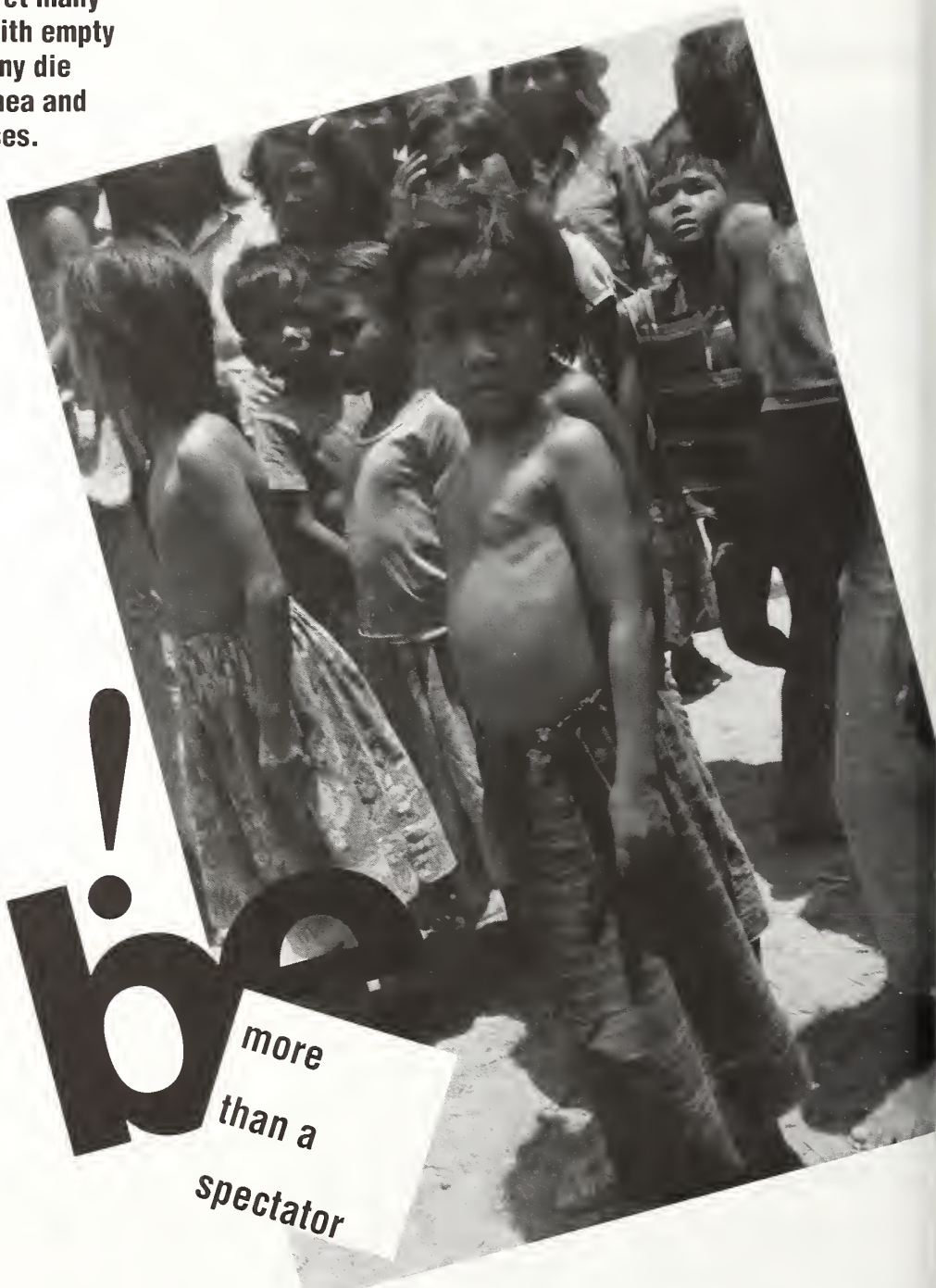


**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151

MCC Canada
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! be
more
than a
spectator



Columbia Bible College invites applications for **missions faculty position**. Qualifications include

- commitment to Christ, the church, evangelism/missions
- commitment to Anabaptist/Mennonite theology
- missionary experience
- gifted in administration
- relational strength with undergraduate students
- ability to motivate students for evangelism/missions
- doctoral degree desirable.

Position effective Aug. 16, 1992.

Resumés accepted until Feb. 28, 1991. Send to Academic Dean, Columbia Bible College, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8.

Mennonite Conference of Eastern Canada invites applications for the position of **executive secretary**. Responsibilities include implementation of the vision and policies of the conference and its executive board, provision of team leadership and supervision for conference staff in consultation with the program commissions, coordination of communication with congregations and general oversight of budget preparation and expenditures.

Qualifications include administrative experience, preferably in a Mennonite or inter-Mennonite setting, good consultative and relational skills, ability to lead a team and good communication skills. We assume a basic commitment to Christ and the Mennonite church's expression of that commitment. Knowledge of GC and MC church structures, particularly in Canada, would be an asset. Facility in one or more non-English languages of the conference is an asset.

Starting time for the position is negotiable. More specific information on job description, qualifications expected, salary scale or other issues may be directed to the address below. Resumés containing a biographical sketch including educational, vocational, conference and community experience, a statement of strengths and weaknesses in relation to the job description, and names of three references should be directed to Ron Sawatsky, chairperson, Executive Secretary Search Committee, 59 Biscayne Blvd., Scarborough, ON M1R 1A1. The deadline for applications/inquiries is Dec. 31.

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

Faculty position in education: Opening fall 1991 in early childhood and elementary education. Doctorate preferred. Women and minorities are encouraged to apply.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

Position Opening: Commission on Overseas Mission **Canadian coordinator** 3/4-time position Starting date: Sept. 1, 1991 Applications accepted until Jan. 15, 1991.

Function: Represent COM to Canadian General Conference Mennonite churches, institutions and missionaries with an office in Winnipeg.

Qualifications and desired skills: Understanding of missiology, desire to communicate missions in congregations, relational and administrative skills, availability for travel, overseas experience desirable.

To apply write to Bill Block, COM Chairperson, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, or Erwin Rempel, COM Executive Secretary, Box 347, Newton, KS 67114.

OMSC for Missionary Renewal



Ralph R. Covell

"The course stretched me and showed me where I need to grow."

—Missionary in Hong Kong

"Lessons for Mission from the Church in China" is the topic for Ralph R. Covell's course Jan. 28-Feb. 1, 1991. David Bosch explores "a new paradigm for mission" April 15-19; Ted Ward deals with third world leadership training April 22-26; and Samuel Escobar teams up with Ray Bakke for an urban mission seminar April 29-May 3. These and other seminars at OMSC are waiting for your input and inspiration. Tuition \$90 unless otherwise indicated; room and meals \$116-\$136.

Jan. 21-25: **The Role of Social Justice in World Evangelization.** Dr. William E. Pannell, Fuller Seminary.

Jan. 28-Feb. 1: See "Lessons from China," above.

Feb. 11-15: **"Translating the Message: The Missionary Impact on Culture."** Reading Week with Dr. Lamin Sanneh, author of the book. (No tuition charge.)

Mar. 12-14: **Theology and Mission: The Connection Between Blacks in Africa and the Americas.** Dr. Gayraud Wilmore gives three lectures cosponsored by the Richmond Theological Center, at the Presbyterian School of Christian Education, Richmond, Va. \$35

Mar. 18-22: **Doing Theology in Missionary Contexts: Risk and Reward.** Dr. Dean Gilliland, Fuller Seminary.

April 8-12: **Spirituality for Cross-Cultural Mission.** Fr. Joseph Donders, Washington Theological Union. Cosponsored by Maryknoll Mission Institute, at Maryknoll, N.Y.

April 15-19: **Toward a New Paradigm for Mission: One Gospel, Multiple Models.** Dr. David J. Bosch, University of South Africa. Cosponsored by Christian Reformed World Missions and Mennonite Central Committee.

April 22-26: **Third World Innovations in Leadership Training.** Dr. Ted Ward, Trinity Evangelical Divinity School. Cosponsored by Baptist General Conference, MAP International, Mission to the World, OMS International, SIM International, World Concern, World Relief Corporation, and Wycliffe Bible Translators.

April 29-May 3: **Grace and Grit: The Gospel and Mission in the Contemporary City.** Dr. Samuel Escobar, Eastern Baptist Seminary, and Dr. Raymond Bakke, International Urban Associates. Cosponsored by Eastern Mennonite Board of Missions, Latin America Mission, Mennonite Board of Missions, New York Bible Society, SIM International, Southern Baptist FMB, World Relief Corporation, and World Vision.

Dear Friends at OMSC: Send more information about the following programs

NAME _____
ADDRESS _____

Mail to: Overseas Ministries Study Center, 490 Prospect St., New Haven, CT 06511
Tel: (203) 624-6672 Fax: (203) 865-2857
Publishers of the International Bulletin of Missionary Research

Hold up the peaceful arm

War is not necessary. We must dedicate ourselves to communicating and using every ounce of brain power that our Creator has endowed us with. With all the genius of high tech that has come about during this century, surely we can divert that same genius of creativity and problem-solving ability into keeping peace, building up and preserving human life and peaceful existence. It must begin sometime and some place or eventually we will end up destroying ourselves and our world. Let this crisis set a precedent for a new way of diplomacy in the world. Let us hold up the peaceful arm of diplomacy higher than ever.

I encourage others to write a letter to the U.S. president, encouraging a stand for a peaceful solution to this crisis in the Middle East. *Joyce C. Hedrick, Box 390001, Kailua-Kona, HI 96739*

Editor's note: A copy of Joyce Hedrick's letter to George Bush is available upon request. Send a self-addressed envelope to The Mennonite, Box 347, Newton, KS 67114.

Prayer and evangelism

I thank those who pray for us and those who write us. Never have we been so discouraged by a new start [in church planting]. But never have we been so encouraged by letters from Christians in our home churches assuring us of their prayers. That makes all the difference. It's important to pray. But it's also important to let people know you are praying for them to give encouragement. We've been especially impressed with letters from the elderly. Recently I heard of one Christian in her 80s who spends six hours daily praying for missionaries. That's why we're still here. That's why the church of Christ moves forward in spite of all Satan's attacks to destroy it.

Three [August] papers arrived yesterday, Oct. 14: *The Mennonite*, *Mennonite Brethren Herald* and *Mennonite Reporter*. I got carried away with the excitement [of Mennonite World Conference reporting]. I agree with the MB editor who said we lost a great challenge in Winnipeg by not making Sunday an evangelism emphasis and inviting the general public.

Peter and I are excited about a renewed emphasis in the General Conference Mennonite Church of making evangelism our number one priority. Is

that getting watered down now by suggesting that "holistic evangelism includes sharing God's love and concerns for all of creation and working together on environmental issues"? Christ died on the cross to forgive us for all our sins. The environment is a matter of stewardship. *Mary Derksen, No. 602, Excellent 36, 23-11, 5 chome, Mugino, Hakata ku, Fukuoka shi, Japan 816*

Baptism in the 'neighborhood'

I have followed with interest the recent discussions in *The Mennonite* about infant and believer's baptism and what it means to be Mennonite. These questions hit home as I was recently ordained and am pastoring a United Church of Christ congregation in Pennsylvania, though I retain membership at Akron (Pa.) Mennonite Church.

[At a recent] meeting with other UCC clergy from this area, the discussion topic was the mutual recognition of ordained ministers in the UCC and Christian Church (Disciples of Christ). In 1985 these two denominations, UCC and DOC, entered into a "full ecumenical partnership," committing themselves to common mission work, theological work and worship, with the intent of moving toward full union.

Both groups have historically shared a vision for church unity. The UCC is a product of four original groups. A merger of the Evangelical and Reformed Churches took place in 1933, and a merger of the Congregational and Christian Churches occurred in 1931. The E&Rs and the CCs joined to become the UCC in 1957. The Disciples of Christ is the result of a melding of various "Christian" churches that were begun in 19th-century revival movements in the United States.

Differences of tradition, history, ethnicity, doctrine and polity exist between and among all these strands that are now being woven together. The Germanic E&Rs tended to have a more educated clergy and a more formal liturgy than the CCs. And E&R polity was decidedly presbyterian. The CCs, of course, have always been adamantly congregational in polity and have their roots in New England Puritanism and early American independence. E&R churches have "altars," whereas CC churches have "communion tables." Now bring in the DOCs, who practice believer's baptism and have communion weekly. (In most UCC churches, infant baptism is still the norm, although

believer's is accepted, and communion is not usually celebrated more than once a month.)

In the 1957 merger of E&R with CC, the uniting bodies felt that a reconciled and undivided church was the most faithful expression of obedience to the will of Christ, who prayed "that they may all be one." Thus they were willing to subordinate differences of doctrine and practice to a higher goal of Christian unity.

Some pastors [at this meeting] expressed concern that not enough attention is being paid to theological differences between UCC and DOC, that basically the same actions take place in infant baptism followed by confirmation as in infant dedication and believer's baptism: First, God welcomes the child, and the parents and the church make a commitment to nurture it in the Christian faith; then when the child is of knowledgeable age a voluntary profession of faith is made and the youth is accepted into full membership in the church.

I do not have answers, but I do admire the UCC's commitment to "live the way toward unity," a commitment to work and witness and worship together with other Christians despite differences. Dialogue about these differences occurs along the way, as the covenantal commitment of unity is lived out.

My prayer is that Mennonites will resolve the sibling rivalries in the sandbox and start playing with some of the neighbor kids across the street. *Linda Schmidt, 1018 Whitehall Road, Littlestown, PA 17340*

We mourn and celebrate

Albany Park Mennonite Church, Chicago, began in 1984. Its final worship celebration was held Oct. 28 (see Nov. 13 issue, page 492).

The decision to discontinue this church-planting effort was difficult. The church became "family" for over 100 people in its six-year history but struggled to become rooted in an inner-city community that many were leaving. Evangelistic efforts met with frequent disappointment. Decreasing worship attendance dampened members' enthusiasm to reach out. Energy levels of the mostly working- and lower-economic-class members were limited.

At its closing service the church mourned its closing but celebrated its ministry. It was a catalyst for an ecumenical neighborhood food pantry

and refuge for refugees from El Salvador. It provided leadership training for several pastoral interns. Anglo-American, black and Hispanic people with diverse educational and economic backgrounds found unity in Christ at Albany Park Mennonite Church.

Throughout its history Albany Park remained confident of one all-important fact: God is present in our lives together.

Albany Park is grateful for the support over the years from Central District Conference and Illinois Mennonite Conference. Our members will be participating in Mennonite and other Christian churches in the Chicago area. *Ulli Klemm, former pastor, Albany Park Mennonite Church, 3841 W. Sunnyside, Chicago, IL 60625*

Speak the truth in Guatemala

How can one place be so wonderful and so horrible at the same time? That was what I asked myself during a visit to Guatemala. The beauty of the land and its people was stunning. Equally stunning were the poverty and the ubiquitous presence of the military.

My wife, Mary, and I stayed for a week in a picturesque town situated on a lake encircled by menacing green volcanoes. This village is a haven for tourists.

One could get up in the morning, go for a boat ride on the lake and come back to order granola and yogurt at one of several stylish restaurants.

I found it difficult to be comfortable. The contrasts were unsettling. For the tourists with Birkenstock sandals, it was heaven. For the local people without any shoes, it was a village that used to be theirs.

At another town where tourism was absent, we saw a more representative portrait of Guatemala. In the meager market, we saw 14-year-old boys buying bananas. They were soldiers, completely equipped with automatic machine guns.

We visited the office of a human rights organization in this town and talked with Guatemalans about the situation in their country. One man was living in the office because he was afraid to go back to his own village. Three months ago his cousin had been murdered by the military. His cousin was part of a group of farmers who had decided to resist participation in the so-called "voluntary" civil defense patrols instituted by the Guatemalan army. These patrols were set up in indigenous villages as a way of controlling the insurgency movement and preserving an unjust status quo. Men from the village "volunteer" to do service on these patrols without pay and "agree" to leave their crops and families

unattended. They also "volunteer" to report on any neighbors who may seem dissatisfied in any way with their lives. Those who would rather not volunteer are threatened and often killed. The leader of the human rights organization is working for the rights of those farmers who refuse to participate. He says that the policy of the army in forming these patrols is in direct contradiction with the constitution of Guatemala. Due to his work he has received numerous death threats and cannot leave his home unaccompanied.

What a contrast to the tourist town. All is not well in Guatemala. The church is affected. We visited a Mennonite who is also involved in human rights work. He needs to return home at a different time every night in order to protect his life. He has been interrogated by the national police and threatened. He lives with fear. He knows he may be called upon to make the "ultimate sacrifice" due to his Christian commitment to speak the truth about what is happening in his country.

He said that what Guatemalans need is for people from other countries to discover the truth about Guatemala and to put pressure on the government to stop the repression. The military tyranny in Guatemala is still a secret to many people. The majority of Guatemalans suffer in silence. The repression and injustice need to be uncovered and stopped. The Guatemalans themselves are trapped. They rely on us to make a difference. *Scott Brubaker-Zehr, Escuela de Idiomas Costa Rica, Apartado 250-2010, San José, Costa Rica*

Correction

"Denck was born near Augsburg, Germany, probably in 1500. He died of 'the pest' in Basel, Switzerland, in November 1927" (Oct. 23 issue, page 462). I did not know that Hans Denck lived to be around 427 years old. I think somebody made a little mistake. *J. Alma, 3833 Watson Drive, New Port Richey, FL 34655*

Editor's note: *You are right. The second date should be 1527.*

Concern about committee

I am concerned about the people named to the listening committee on homosexual concerns (Oct. 23 issue). Are any of them gay? I know that some have gay or lesbian family members, but that is not the same. Do we have committees looking at the needs of Hispanics or American Indians that do not actually

have members of those groups? What a weird standard. I am disappointed in my church. It is really a committee for the rest of the church on how to deal with homosexual people—treating them as the outsiders many want them to be. *Patricia C. Mack, 712 Grain Exchange Building, Minneapolis, MN 55415*

A new day in South Africa

I attended a women's conference in Durban, a 275-mile, 5-1/2-hour trip. We took a carload of women from Transkei. The conference was an outgrowth of South Africa Council of Churches' "Ecumenical Decade of Women." Our particular purpose was for women to have a part in shaping the constitution of the new South Africa. Nearly 200 women came from all over South Africa. Most were "church delegates" like us. Women presented papers on constitution making, women and economy, health, education, the church. We divided into 10 "commissions" to discuss what we would like to see reflected in the new constitution. We drew up specific resolutions to be presented to the South African constitutional committee. The final item was a communion service.

I wished that more white women had come. One white woman said how difficult it is to conscientize white women. They feel secure and complacent. I was most impressed with the definite Christian tone throughout. A woman might be representing a political organization, for instance, but her commitment to the church and to Christianity was evident. The "Mission Statement" began, "We Christian women assembled here...." *Jean Isaac, Box 65, Umtata, Transkei, South Africa*

Thanks, and please pray

Thank you for sending me *The Mennonite* regularly. Let me thank the brother or sister who has contributed toward this. May the Lord bless him or her richly. *The Mennonite* has always been a source of blessing to me. Articles on spiritual life are important factors in my spiritual growth. Testimonies are a great source of encouragement. Case studies and profiles are living evidences of what God can do in and through ordinary but dedicated lives, and news features are eye openers. In short, a big thank you to the staff of the magazine.

Please uphold me by your prayers and stand beside me to proclaim the message of the love of Jesus to my motherland, India. *Michael Sona, 104, Bastipuram, P.O. Jagdeeshpur, District Raipur, M.P. 493 555 India*

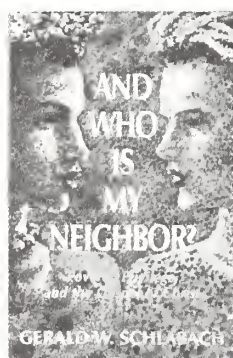
books

Relationship with the poor

And Who Is My Neighbor? by Gerald W. Schlabach (Herald Press, 1990, 210 pages)

Reviewed by Katherine Burkey Wiens, 122 S.W. Third, Newton, KS 67114

This book emphasizes "changing the heart through a relationship with the poor—not simply changing your mind through information about poverty." Unlike many books that simply state the depressing plight of the poor and the



overconsumption of the rich, this gives helpful suggestions on how the non-poor may relate to the poor.

In this book the poor are viewed as people the non-poor need to be in community with and need in developing a relationship with Christ.

Also it is not possible

to love God and ignore the needs of the poor. One must look at the poor as equals with talents and ideas to share, not as a group of people who need a handout. The breakdown of community between the poor and non-poor leaves all in poverty.

To receive the most benefit from the book one should read it with a small group. At the end of each chapter, Scripture plus questions for thought and discussion are given. The book suggests including the poor in groups through role playing. Some chapters also give ideas for encountering the poor in one's local area.

The second half of the book, "Making Connections," gives ideas for action and organizations to contact in dealing with the problems of the poor. It suggests that a group choose one area of poverty to work on. This is helpful because the issue of poverty is so widespread and overwhelming it is hard to feel that individuals or small groups can make a difference.

And Who Is My Neighbor? is designed to help people recognize what impoverishes their lives, society and world and to personally encounter the poor and understand them. Readers will draw close to God as they draw close to the poor.

New possibilities

Finally Comes the Poet: Daring Speech for Proclamation by Walter Brueggemann (Fortress Press, 1989, 142 pages)

Reviewed by Donald R. Steelberg, 220 N. Pershing, Wichita, KS 67208

This is a preaching book for pastors—the 1989 Lyman Beecher Lectures at Yale Divinity School—that pastors will want their people to read and reflect on, though perhaps with mixed emotions. The pastor is urged to speak new possibilities of forgiveness and new life; but is the pastor prepared to be the poet Brueggemann invokes?

The book aims to help toward that goal. Within each of the four chapters Brueggemann expounds two or three Scripture passages or themes, giving the book a rare solidity. He not only details the human condition but suggests biblical ways to address it.

Preaching today, says Brueggemann, should help its listeners construe an alternative world to those of numbness and ache, alienation and rage, restlessness and greed, conformity and autonomy. This preaching must be poetic because to speak of God and God's self-giving outruns all our capacities to speak. It must evoke rather than define: "Unless we speak poetically, we invite terrible reductions. Unless we speak poetically, God's self-giving transformation will be heard as a form of cheap grace."

This poetry may be evocative; it is not elusive. Brueggemann speaks poetically and provides as well the content with which to build our poems.

Jeremiah names our guilt and Leviticus tells us how we may be restored in concrete ways of acting if we are to recover life. The Psalms allow us to speak our alienation and rage, while Isaiah and Job help us come back to doxology and obedience. Two commandments, "Remember the Sabbath day" and "Do not covet," disclose our restlessness and greed while lining out a new world. Two vignettes from the life of Daniel complete the poem, showing that our crisis today is not persecution but seduction into false notions of the self and temptations toward autonomy. My only criticism is that Brueggemann does not remind pastors that modern Nebuchadnezzars (CEOs, heads of state) also have nightmares and need their humanity and imaginations touched.

This is what preaching can do, says Brueggemann: "At the end, there is a breathless waiting: stunned, not sure we have reached the end. Then there is a powerful sense that a world has been rendered in which I may live, a world that is truly home but from which I have been alienated. The speaker must truly be a poet. After the scientist and the engineer, finally comes the poet (which Israel calls prophet)—to evoke a different world, a new song, a fresh move, a new identity, a resolve about ethics, a being at home."

Aging, death and love

If You Do Love Old Men by Virginia Stem Owens (Eerdmans, 1990 211 pages)

Reviewed by Martha F. Graber, Box 182, North Newton, KS 67117

How do you recapture the heritage of family stories that encapsulate the identity of someone you love? For Virginia Stem Owens it was a search to recover the life of a grandfather whose memory was no longer reliable. She lives in the house he built and wants to discover the context of his life story.

As a storyteller she unearths vignettes that give vivid pictures of his relationships with family and community through earlier years as well as during his later years, when his stubborn independence and loss of contact with reality create difficulties she observes. Interspersed between the chapters that reveal his character and the influences of changing times are other chapters she calls "intrados" (referring to an interior curve or arch) that provide connecting links, giving a perspective of the history and philosophies underlying the period of his lifespan and the effects of his illness on his mind. These give an insight into the broader influences on his life.

Her conversations with her grandfather and the revealing interviews show both family love and conflict, ties that bind and events that are painful and pull family members apart. All of this makes a story that is both personal and universal. Readers will become involved in this story, which touches on realities in everyone's life. It will help them understand aging and death and perhaps lead to reflection on the many influences on the house one lives in.

This is a readable book that blends biography, story and reflective commentary into a whole that probes the mysteries of aging, death and love.

Mary's diary

Philip E. Friesen

The day after returning from the visit to Elizabeth: Now they find out. There is no way to hide it. What will Joseph say? Joseph will support me. It's incredible, my lightness of spirit. I should be depressed. Everyone thinks I've been fooling around. Today in the market no one spoke to me. Sarah and Rachel refused to look at me. I saw the boys snickering. It was clear they were talking about me. Still, I felt no shame. So what if they think ill of me. I have God inside and angels all around.

After learning about the emperor's decree for Joseph to go to Bethlehem: The daylight is less oppressive than the night. Last night fear devoured my soul. Joseph, it is you who kept the devils away before. What will happen to me while you're away. It's been your love which gave me strength to laugh at my accusers. Even if I make it through the day, how will I face another night?

The second morning after hearing that Joseph must go to Bethlehem: I will go with him. Nine months pregnant or not, I'm going. God will take care of us. I can go to Bethlehem. As soon as that was settled I slept peacefully. There is still one problem: How do I tell Joseph?

The first morning on the road: God, you provide everything. I didn't even have to mention it to Joseph. He arranged it all. But how did he know? Did he see another angel?

The second night on the road: It has been cool and cloudy, unusual for this time of year. And the child hasn't seemed heavy. Sometimes I do feel like a rock; other times I float on air. It is because of Joseph's love, I know. He cannot look my way without smiling, and each smile energizes me.

Soon after finding a house in Bethlehem: It is strange to first have a son and afterward experience union with a man. I cannot help but feel sad that there is no crowd outside waiting, no feasting and drinking. Beside me, Joseph is asleep. Under my arm, baby Yeshua slurps and gurgles. I cannot complain. I have Joseph and I have Yeshua.

The shepherds opened up the town for us, waking everyone up before dawn to announce Yeshua's coming. No one disbelieves us here. No one laughs behind our backs. No one mocks or stares when we walk by. It hurt so much to be misunderstood, but now God has made a place for us. We have good reason to be thankful.

Philip E. Friesen, former missionary with the Commission on Overseas Mission in Taiwan, lives at 2279 Brewster, St. Paul, MN 55108.



I wonder

Ruth Naylor

It's my guess
that Mary wasn't exactly overjoyed
at the angel's message.
God's gift burden for her
was a surprise, perplexing
to say the least.
Surely it could not have been
the fulfillment of her girlhood dreams.
Did she want to wrestle
with the messenger or the message?
Did she wish that God would call
someone else instead?
How did she tell Joseph?
Did she truly dread the risk?

Oh, Mary, I think I know.
But did you really have a choice
once you had heard that mystical voice?

Ruth Naylor, 119 Church, Bluffton, OH 45817, is president of Central District Conference.

editorial

A good word from an unpeaceful place

The women of Bethlehem have a tradition that Mary, the mother of Jesus, had her first labor pains at the village of Tantur, a few miles away. Even today pregnant women come to Tantur to pray for safe deliveries of their babies.

We in the West are beginning to understand that the long-awaited birth of peace in the Middle East (in Iraq, Kuwait or anywhere else) must involve resolution of the Arab-Israeli standoff in the Holy Land. At Tantur, meaning "hilltop," an ecumenical Christian institute was built in the 1970s. Its purpose: to make a place for "singing, prayer, dialogue," especially dialogue with Jews and Muslims. This continues even while stones and bullets fly in the immediate area.

"Tanturs" are needed all over the world. The spirit of Tantur is needed, especially now at Advent, in every General Conference Mennonite congregation. From these "hilltops" let the word of God's good news of reconciliation go into the world.

Mary helps us with that word. Her song (in Luke 1), called The Magnificat, staunchly echoes Hannah's in the Old Testament, in 1 Samuel 2. But it goes further back, to the Song of the Sea in Exodus 15. Examine these three texts. Mary's song does something new. Mary leaves out vengeance.

Similarly, Jesus in his "acceptance speech" in Luke 4 quotes Isaiah 61. He, too, does something new (and was probably informed on this point by his mother). He leaves out vengeance, "the day of vengeance of our God" (Isaiah 61: 2).

Listening to Mary, listening to Jesus, we must labor to assist in the birth of a new Israel-Palestine, a home for Christians and Muslims and Jews.

The original Good News spread to the world from this tiny area (about 60 by 140 miles, 97 by 161 kilometers). Just so, I believe the rediscovery of no vengeance could be spread by faithful people this Advent and in 1991 to

- the Persian Gulf, where our own Christian Peace-maker Team presented alternatives to war in the days just past;

- El Salvador, where we are represented by Mennonite Central Committee in the middle of an agonizing civil war;

- Burma, where the military is preparing to wage war on its own people, a situation that we may affect by



Arab women of the Holy Land: *Labor pains continue for peace in Israel-Palestine.*

calling U.S. companies Unocal, Amoco and Pepsi Cola to account;

- Southern Africa, where we are represented by missionaries through the Commission on Overseas Mission;

- Vietnam, where we are newly represented by an MCC office (see page 539);

- our own congregations, where impasses mar the risky joy of vulnerability that the infant Christ embodied at his birth and in his life.

May it be so. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

105:24 DECEMBER 25, 1990



Inside:

**Domestic violence
in our midst**

**Scandal and the
church press**

God at work among us

Shedding light

on the darkness of abuse



On the inside back page of this closing issue for 1990 are "bouquets" well-deserved by the volunteers who make *The Mennonite* on cassette available. Without



Elsie Voth reads *The Mennonite* onto a cassette tape.

these folks, the 24, 90-minute audio cassette tapes would cost considerably more than \$30 a year.

One bouquet must be given posthumously. Elsie Epp Voth, a retired teacher, one of coordinator Martha F. Graber's regular readers these four years, died suddenly on Nov. 1. She is survived by her husband, Stanley Voth; a son, Tim

Voth; a daughter, Debra Voth-Gaeddert; two sisters, Hilda Buller and Anna Cunningham; and four grandchildren.

This issue also marks the completion of Walter Klaassen's series of six columns on "Anabaptist Saints with Feet of Clay." (Walter never missed a deadline. He is an editor's dream.) I recommend that you gather the six together for future use. They are a resource for when you want to put a human face on our spiritual forebears. If you would like copies of the previous five, send me a self-addressed business envelope.

As in Don Ratzlaff's title (see next page), may God's light also illuminate and heal the shadows of our lives, particularly as we continue to commemorate the birth of him

who "pitched his tent among us" (John 1:14) and offers forgiveness and redemption.

The next issue of *The Mennonite*, dated Jan. 8, 1991, will discuss racial and religious prejudice.

Muriel T. Stackley



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Correction: The photo on page 535 of our Dec. 11 issue is by Carolyn Prieb of Chicago.



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"O righteous God, who searches minds and hearts, bring an end to the violence of the wicked, and make the righteous secure" (Psalm 7:9).

Dana Neff has begun perhaps his most difficult assignment: reconciling the injustice and violence done to him during his most formative years by an abusive father. Neff, 34, regional assistant for Mennonite Central Committee Central States, has administered peace and justice efforts around the world. Now he focuses inward.

Memories, long buried, are allowed to surface and breathe new life into the pain. Memories of his father slugging an older brother when the boy beat the man

Domestic in our midst

Don Ratzlaff

at chess. Memories of stumbling upon the scene of his father raping his 8-year-old sister. Memories of his father molesting him in the bathroom when Dana was 6. Memories of his father's death in a car accident several months later. Today, Dana sees the accident as an act of God's grace; his father abused his family no more.

During her youth, Clarice Kratz was abused by her father, mother and an older brother. Her memories are no less painful than Dana's. But for her the road toward healing has been hurtful, too. Some family members denied the past and resented her need to confront it. Her local Mennonite church would not or could not help her bear her burden. Their need for secrecy nailed shut the door to healing she longed to open, a door that would shed light into the darkness of her past.

Thanks to God's help, her persistence and the help of friends and therapists, Clarice has overcome the desperate hurt that at one point drove her to attempt suicide. Today she is a co-pastor with her husband, Lawrence, at Maple Avenue Mennonite Church in Waukesha, Wis. She is determined to help others like herself open doors to the light.

The courage of abuse survivors like Dana and Clarice may at last be opening doors in the Mennonite and Brethren in Christ faith community. For the first time the institutional church, in the form of caregivers, pastors and professionals (and more than a few survivors) met to speak publicly about the unspeakable: violence and sexual abuse in the family. In all, some 200 people converged at the



Regular liturgies of confession and healing:
Sarah Lawrence and Janis Mallory, part of an
eight-member cast, perform "Interior Refurbishing."



Upland (Calif.) Brethren in Christ Church in November to share stories and be better equipped to accomplish the theme, "Shedding Light on Darkness."

Three arms of Mennonite Central Committee—the Domestic Violence Task Force, Committee on Women's Concerns and the West Coast MCC regional office—organized the gathering. The purpose was to share personal stories, to increase knowledge and acknowledge responsibility for the problem, and to empower the church to minister to abused people in their communities.

Whether or not family violence and sexual abuse exist within the Mennonite and Brethren in Christ community was not an issue. "It's not just something out there somewhere; it is among us," said Harriet Bicksler, a member of the planning committee, at the outset.

Through worship and workshops, participants from 19 states and five provinces across the United States and Canada sought to shed light on a pain that may be inflicted on as many as one in three people in our society, but particularly children and women. Keynote speaker Ruth Krall called domestic violence in the United States a

"virulent epidemic." She said the Christian community, including Mennonites and Brethren in Christ, is not immune. One study indicated that except for families of alcoholics, "fundamentalist" Christian families report the highest incidence of domestic violence.

Krall, associate professor of religion and psychology and director of peace studies at Goshen (Ind.) College, said that despite their historic stands against war and international violence, Mennonites and Brethren in Christ have not confronted violence and sexual abuse in their homes. "Just as surely as war destroys lives, abuse and sexual violence destroys the lives of those who suffer from it," she said. "What in our community of faith has allowed it to go unchallenged?" Krall and workshop leaders identified several traditional theological understandings that contribute to domestic violence and sexual abuse:

- a patriarchal interpretation of the Creation story that subordinates women to men and blames women for sin and evil;
- a hierarchical understanding of "headship" that implores a woman to submit to her husband in all things as she would to God, even to the extent of enduring a husband's violence;
- an interpretation of forgiveness, peace and reconciliation that decrees that past hurts be quickly and quietly

forgotten ("I'm quickly moving in the direction of seeing forgiveness in terms of intent, a way of opening the issue rather than closing it," said Isaac Block, a pastor and counselor researching domestic abuse among Mennonites in his home city of Winnipeg.);

- a theology of self-abasement, or "worm theology," that denigrates the intrinsic value of each person as it exalts Christ;

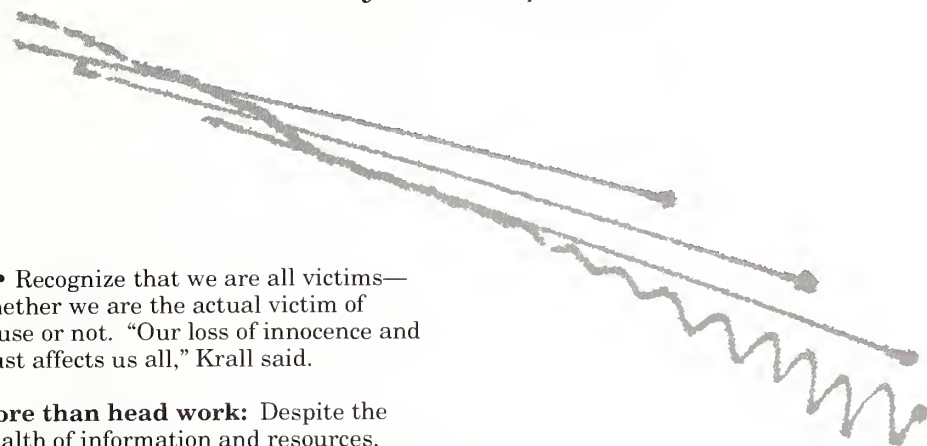
- assigning guilt to victims by suggesting that they may have provoked the abuse ("That's not to say there is no fault," said Block, "but the starting point must be that the abuser made the decision to be violent.");

- a theology of submission that in reality has become a theology of dominance of parents over children and husbands over wives (Block said that the church needs to address the "sin of entitlement," a pervasive mentality among North American men that relegates women to the value of property to be used according to a man's desires.);

- a distorted view of Christian suffering that has kept many women silent in the face of abusive husbands. "There is a theology of suffering in the New Testament," said Carolyn Holderread Heggen, a psychotherapist from Albuquerque, N.M. "Jesus on the cross dare not be held up as the example for us—it is not a model for us to glorify pain and abuse."

Silent suffering: Beyond re-examining the theological assumptions that have prevented the church from confronting perpetrators of domestic violence, Krall and workshop leaders implored churches to do more to relieve the silent suffering of survivors. Krall offered several ways the church could help:

Perpetrators of domestic violence are often survivors of abuse themselves. They need to be cared for even as they are confronted.



- Learn to listen to and believe the stories of friends, colleagues and others who report abuse. "We're not going to heal the survivors ourselves," Krall said. "The survivor will heal herself or himself. But they need us to love and support them along the way."

- Enter into solidarity with the survivor while he or she decides what to do next. Krall said caregivers must fight the urge to take over. Instead they should return power to the individual whose power has been violated. She added that caregivers must never violate the confidence of the survivor: "It's not our story to tell without permission."

- Encourage congregations to learn more about abuse and sexual violence. Krall said that the church must teach children and youth about human sexuality and abuse, and pastors and counselors need to enlighten congregations about false interpretations of Scripture. "Where are our theologians?" she asked. "They needed to be here."

- Hold leaders accountable to act responsibly with their own sexuality. Krall called on church institutions to develop specific guidelines of behavior and to refuse to keep a leader in place without an investigation amid charges of impropriety.

- Individuals and congregations should commit themselves to stop domestic violence. That may include becoming familiar with existing laws, lobbying for new ones if necessary and helping provide resources and shelters for survivors.

- Think of the perpetrators of domestic violence in new ways. "Let's not insist on premature forgiveness and reconciliation," said Holderread. Perpetrators often are survivors of abuse themselves and need to be cared for even as they are confronted.

- Bring theological and liturgical practices of the church in line with the needs of survivors. Krall promoted the development of regular liturgies that provide opportunities for confession and healing.

- Recognize that we are all victims—whether we are the actual victim of abuse or not. "Our loss of innocence and trust affects us all," Krall said.

More than head work: Despite the wealth of information and resources, planners were careful not to allow the event to be only an academic exercise. The inclusion of stories, such as Neff's and Kratz's, plus the performance of a brief but powerful drama, "Interior Refurbishing," by June Mears, communicated the humanity of the issue.

"Mennonites in particular have not been good at addressing problems using our whole body, all of our senses, all our emotions, as well as our brains," said Christine Wenger Nofsinger, a member of the planning committee and director of MCC Women's Concerns. "We can talk about [domestic violence], but we also have to feel it and experience it along with the survivors."

The conference was not necessarily intended for survivors, but many were present, in part because those who are able to work through their past often become caregivers. "We knew a certain number [of survivors] would be attracted just because they needed to hear that the church was acknowledging them," Nofsinger said.

But after acknowledgment, what next? The MCC Domestic Violence Task Force will be dissolved in a few months, leaving the initiative for further action and follow-up in the hands of the regional MCC offices. At the close of the conference, participants met in regional groups to brainstorm "What next?"

One concrete step was taken during the gathering. A confidential network of

survivors of violence and sexual abuse in the family will be created for the sake of information and mutual support. Anyone who has been a victim of domestic abuse may join the network by writing to the MCC Domestic Violence Task Force, Box 1291, Winkler, MB R6W 4B3.

If silence is a form of darkness, then the Upland event may have indeed marked the dawning of a new thrust against violence for Mennonites and Brethren in Christ, a violence against and within the family. Said Krall, "A peace of silence is an unjust peace."

Don Ratzlaff, Hillsboro, Kan., editor of The Christian Leader, the magazine of the Mennonite Brethren in the United States, wrote this article for Meetinghouse.

A prominent church leader leaves his wife and moves to another city to live with another woman.

A denominational leader feuds with other church leaders and mistreats church employees. He remains a respected member of his congregation and his denomination. He is re-elected to office by those who know little of his methods but are impressed that he has "served" the church for many years.

A minister is found guilty of sexual misconduct and is fired by the board of his congregation. The board gives no explanation to the congregation. He moves to another congregation and continues his ministry.

A congregation repeatedly mistreats its pastors, driving several to resign after staying only a short time.

A church member is arrested and found guilty of a criminal offense. Although the case is covered prominently in the secular press, his denomination's periodical observes a discreet silence.

A congregation prides itself on the success of its ministry and builds an elaborate new building. It fulfills few of its financial obligations to the denomination yet remains a full member and is vocal about how denominational funds should be spent.

A disruptive, power-hungry pastor has left a trail of troubled churches and angry people but retains his ordination and is free to move on to the pastorate of other churches.

Silent: All of these events have taken place in North America over the last 20 years. They have one thing in common: the church press knew about these stories but did not report them.

We church press editors agonize over how to handle these kinds of stories. When we come together, we discuss and debate how and when we should report scandal in the church. Usually, however, at least until someone else reports these stories we have chosen to remain silent.

Scandal

and the church press

James R. Coggins

Our usual arguments go like this:

1. Local problems cannot be solved at the national level. Since nothing can be done at the national level, there is no point in telling outsiders about them.

2. Gossip is a sin. In some cases the facts are not clear. The church press lacks the money to do in-depth investigation. The church press should not be as irresponsible as the secular press in reporting unsubstantiated charges. Even if the facts are clear, gossip is still a sin. If you can't say something positive, don't say anything.

3. Great stigma is attached to some sins, especially sexual ones. The church is to be loving and forgiving. Reporting such sins could inflict excessive and intense pain on the guilty individual and family. It could brand for life, drive away friends and destroy the person's ability to earn a living.

4. Publicizing sins in the church, especially if the secular press has not found out about them, will discredit the church and make evangelism more difficult.

Honesty: For the past six years I have agreed with many decisions not to

publish such stories. But I am becoming convinced that those decisions were wrong. While every case must be decided on its own merits and not every case should be publicized, we should publicize many more indiscretions in the church than we do. I am also convinced that in many cases we should name names.

Here are some reasons.

1. Publicizing indiscretions will warn potential victims who would otherwise be vulnerable to charlatans, hypocrites and disturbed mentalities. Who should we be most concerned about—the guilty party or the victim? Should we save a pastor's reputation at the cost of disrupting other churches?

2. Publication of misconduct may discourage other charlatans and hypocrites from thinking that they can prey upon the church with no fear of being exposed or punished if they are caught.

3. Publication of sins may make it easier for us to offer compensation and assistance to the victims. As things now stand, we do not acknowledge that the victims exist because we do not acknowledge that the sin exists. If the truth were known, there could be an outpouring of compassion for the victims. One congregation developed an interest in ministry to victims of sexual abuse after one of its members was convicted of such a crime. At the very least, victims need to know that the church does not condone the abuse they have suffered.

4. Public sin should be dealt with publicly. While local sin must be dealt with locally (and it should be dealt with), some sins are not local and should be dealt with on a broader level. All those who have been affected and disturbed by the sin need to know that the sin is being dealt with. A politician who plays on Christian themes to get elected must accordingly accept the discipline of the church. If a sinner is disciplined and expelled from the church, how can other Christians observe the ban if they do not know about it?

5. More open reporting enhances the credibility of the church press and the church. If the church press were to regularly publicize the sins of its members, these would cease to be news in the secular press. Moreover, an open church press would be a safeguard for the reputations of church leaders who are not guilty of impropriety. In trying to protect the reputation of some Christians, we discredit all Christians.

How much better off would we all be today if *Christianity Today* or a denominational magazine had investigated and denounced the sins of Jim Bakker before the secular press did. Then the church would have been perceived as exercising righteous judgment on a fraud. Our silence has

Because we do not publicize sin, we miss out on an opportunity to publicize redemption.

implicated us in his sins, and rightly so.

The case of former InterVarsity president Gordon MacDonald provides a useful contrast. MacDonald publicly confessed to sexual sin, resigned his position, submitted to church discipline and was later restored to church ministry. The secular press carried little of this story, perhaps because it had already been reported in the church press. Moreover, MacDonald developed a ministry to broken people and may deal compassionately with problems that he might not otherwise have felt at liberty to discuss.

6. Open reporting demonstrates our commitment to truth and legitimizes our claims about the truth of the gospel of Jesus Christ. If we are not honest about the actions of people, why will anyone believe us when we tell about the actions of God?

7. There is biblical warrant for dealing publicly with public sin. Jesus did not shy away from harsh realities (e.g. Matthew 21:12-13, Matthew 24). Neither did other biblical writers (1 Corinthians 1:11ff., 5:1-8, Galatians 2:11ff., Philippians 4:2, 1 Timothy 1:18-20, 2 Timothy 4:14-16, Proverbs 27:5-6).

8. Because we do not publicize sin, we miss out on an opportunity to publicize redemption. Where sin abounds, grace much more abounds (Romans 5:20).

9. Publication of sin gives us an opportunity to practice our theology of sin, repentance, forgiveness and redemption. Sin cannot be dealt with if it remains hidden. If we are to save sinners, we must confront sin and encourage repentance.

10. Publication of sin helps us remember who we are and increases our humility. We think we are good, respectable people. In fact, we are only sinners saved by grace. We don't dare reveal the sins of other Christians because we don't want our own sins similarly revealed.

11. Publication of our sins shows us whether our belief in regeneration is true, whether it makes any difference to be a Christian.

12. Publication of our sins corrects an overemphasis of regeneration in our theology. Martin Luther knew Christians were *justified* and *sinners* at the same time. As Anabaptists and evangelicals, we have overemphasized the change that takes place at conversion to the point that we think we have become Christlike, incapable of sin. We

cease to struggle against sin and are all the more vulnerable to temptation.

13. Regular publication of sins removes the excessive stigma from sexual and other "unthinkable" sins. A stigma is attached to these sins precisely because we refuse to discuss them. The impression is created that they are unthinkable, when in fact they are common. If we were not so shocked we would be less judgmental and more capable of dealing with them redemptively.

14. Perhaps the greatest benefit of all is that the church may once again offer salvation to sinners. The way things are, sinners both within and outside the church feel they cannot reveal their sins because they have been fooled by the sinless facade of other Christians. They think that no one else is guilty of sins as horrible as theirs. They remain tortured by guilt, afraid to confess sin. Thus they are deprived of the forgiveness and salvation that only Jesus Christ offers.

Implementation? The handling of scandal by the church press is complex and difficult. I am aware that publication of church scandals requires a major change in our approach to church work and that each case must be judged on its own merits. Nevertheless, the weight of the arguments is in favor of much more open reporting than we have practiced.

Several important questions remain regarding implementation:

1. Will the denominational leaders who control the church press allow it to become more open about reporting sin in the church? Can they stand the pressure on the point of transition when shocked constituents demand to know how so much sin can suddenly occur in the church and perhaps blame the new problems on current leadership?

2. Can the church develop a consensus to make such a major change in direction? It will not work if the church press reports only a few sins on a haphazard basis or starts to report sin, then stops. This leaves the few whose sins are revealed open to the full judgment of church opinion rather than the redemptive process of a chastened church.

3. Are we willing to take seriously the practice of church discipline? In the past, sin was openly revealed and dealt with through the disciplinary processes of the church, but churches rarely practice such discipline now. This is crucial because reporting sins without dealing with them makes things worse, not better. Is it possible to restore the biblical practice of church discipline? Have we been intimidated by the mistakes and excesses of the past? Does pluralism make church discipline meaningless, where the excommunicated simply move to another denomination? Do we lack the courage to face up to unpleasant realities?

Jim Coggins has been associate editor of the Mennonite Brethren Herald for over six years. This article represents a personal conviction, not official Herald policy.



Tell us what you think.

Does the church press report "scandals" in the church

- ☐ too much?
- ☐ not enough?
- ☐ about right?

Do Mennonite publications report "scandals"

- ☐ too much?
- ☐ not enough?
- ☐ about right?

How has your congregation handled sensitive situations? _____

Send your responses to

Muriel T. Stackley, editor
Box 347
Newton, KS 67114-0347

Name and address (optional):

God at work among us

End-of-the-year area reports
by advisers to *The Mennonite*

Alberta

The Conference of Mennonites in Alberta and its related organizations provides its people with a wide range of experiences and support. At Rosthern (Sask.) Junior College 119 students (down 20 from last year) have an enriched educational experience in the residential setting. Swift Current (Sask.) Bible Institute's 35 students likewise spend fall and winter equipping themselves for life and service in the churches.

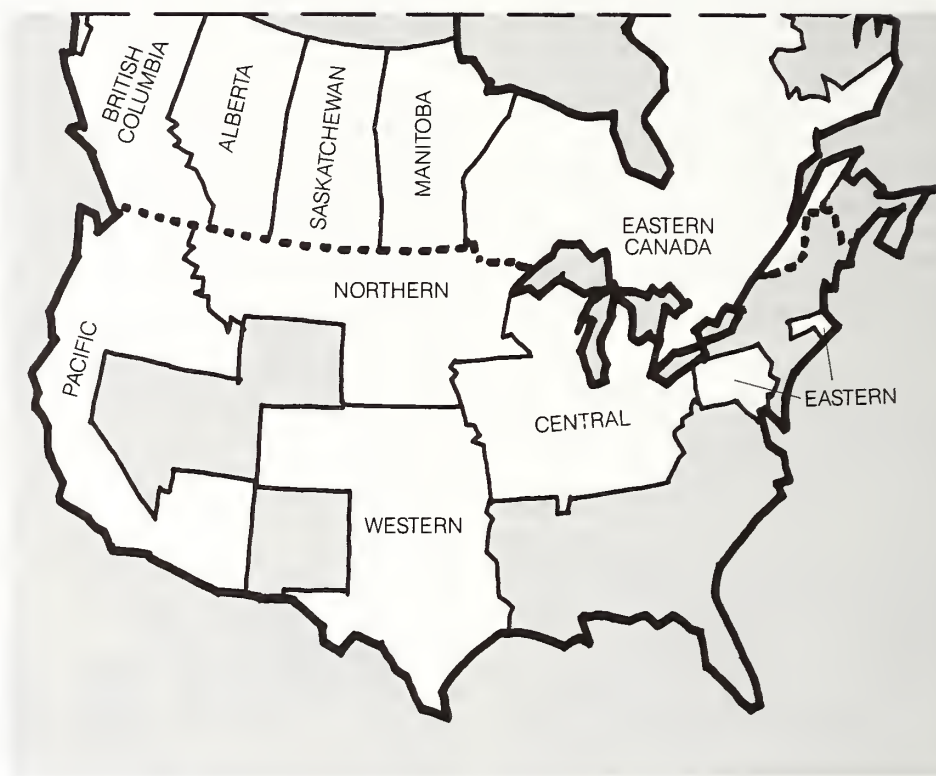
Youth in our province experience fellowship in five events covering sports, leadership development and a songfest. Their newsletter *Gesundheit* and the provincial circular are further means of sharing thought and experience.

Last summer 350 campers enrolled in the July-August program at Camp Valaqua. Sixty senior citizens had a predominantly German retreat in August. Pastors and deacons from the General Conference Mennonite Church and the Mennonite Church gathered at Prairie Bible Institute. Women in Mission had its retreat in September. They support Commission on Overseas Mission workers George E. and Martha G. Janzen, are sending a volunteer on the North American Learning Tour sponsored by Women in Mission and undergird five families in the Mennonite Central Committee Family Support Program.

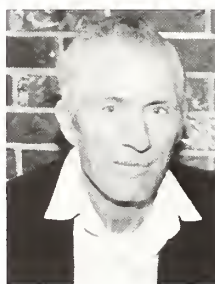
Conference pastor David Braun and the ministerial committee installed two new pastors, Merlin Stauffer at Tofield Church and Jake Froese at Trinity Church in Calgary. The emerging southeast Asian peoples' churches, the Native group at Gliichen and the program for growth through evangelism are under the attention of our missions and service committee. A Marriage Encounter workshop and a Family Life Ministry Retreat will foster better family life and address specific moral issues.

Income for our conference has been at an all-time low. The executive committee has noted a general "less confereency attitude" among our people.

A reunion of some of the conscientious objectors of World War II from the three prairie provinces and British Columbia was held at a Nazarene youth camp west of Olds, Alta., in September. The event brought this observation to the fore: Then as now, little teaching and mental



preparation is taking place should our people be faced with the call to go to war. The more-than-100 guests believed it



would be appropriate to have a 50th anniversary in Canada to commemorate and draw attention to Mennonites and others who served during that time.
Henry D. Goerzen

British Columbia

A time of change and a time of uncertainty is how the Conference of Mennonites in British Columbia characterize 1990 and the coming year.

Chris Arney is our new conference pastor as of Sept. 1, succeeding Peter Kehler, who studied in Switzerland this fall. Chris, his wife and four children have recently moved here from Winkler, Man., where he pastored six years. Chris' youthful outlook and enthusiasm for Jesus Christ are evident.

Another new face in our conference

office as of Nov. 1 is David Chiu, who has been hired as coordinator of evangelism and church development. Our missions committee is hoping to develop new congregations not only in the metropolitan Vancouver area but also in the interior, and a church planter will be much welcome in these ventures.

The music committee has been asked to broaden its scope to a "fine arts" committee. The education committee had looked forward to an Aid to Christian Teaching weekend last May, but this had to be canceled due to low registration. They sponsored a family life weekend in October with Clare Schumm, secretary for family life education for the Commission on Education.



Our news is generated by many volunteers behind the scenes who serve willingly but don't make headlines. *Amy Dueckman*

Central District

The Living in Faithful Evangelism program is being promoted by our district and will be presented to delegates at our conference next June.

We are thankful that the Chicago Mennonite Learning Center reopened to students in kindergarten through grade six after being closed last year.

Our annual conference, held in March in Bluffton, Ohio, was well attended. It focused on the environment.

We continue to explore integration by planning for a joint conference with the Indiana-Michigan Conference in June 1991. Our conference minister, Mark Weidner, together with Ruth Naylor, conference president, and other officers conducted "hearings" across the district to listen to what our churches are saying about our current district ministries and Mennonite Church/General Conference Mennonite Church integration.

We received 102 percent of our budget this past year. Praise God for the generosity of our people. We have begun a scholarship program to encourage district students to attend Bluffton College. This year 31 students each received \$100 from the scholarship fund.

Camp Friedenswald continues to have strong support from the constituency. A new three-apartment residence is being built. The camp purchased a 52-acre tract of land to further develop expanding camp programs around Shavehead Lake. Doug Luginbill is the new executive director, succeeding Curt Bechler.

A number of new congregations are beginning in the district. Madison (Wis.) Mennonite Fellowship and Faith Mennonite Church, Goshen, Ind., are two new and growing churches that our evangelism and church development committee is helping to plant. Christ Community Mennonite Church, Schaumburg, Ill., joined our district this year as the newest congregation coming into membership. We give praise and



thanksgiving to our loving Lord for joys, opportunities and growth this past year. May we be faithful in fulfilling our responsibilities to God and one another in the coming year. *Lynn Liechty*

Eastern District

We now have central offices in a Mennonite conference center with the Franconia Conference and other Mennonite entities. Four Mennonite men formed a corporation, Menno Realty, to purchase the Souderton (Pa.) Shopping

Center. With A Call to Kingdom Commitments funds, their support has made it economically feasible for our conference to fill this need.

Another major project recently completed is the construction of The MeetingHouse by Mennonite Historians of Eastern Pennsylvania. This structure will house the Historical Library and Archives, Mennonite heritage exhibits and a Mennonite Life Center.

Our district has endorsed the LIFE (Living in Faithful Evangelism) process and is encouraging our congregations to consider entering this process in July 1992. It is gratifying to see some congregations already working at evangelism and church growth.

All the pastorates in our churches are filled, though there are several openings developing for directors of youth and Christian education. In these and other ways we see the Lord at work in our midst. *David Hillegas, Eastern District's conference minister (The appointment of an adviser to The Mennonite is in process.)*

Eastern Canada

Our young conference, the Mennonite Conference of Eastern Canada, reflects a blending of traditions. Our elections consisted of approving the names brought forward by the nominating committee; delegates did have the opportunity to suggest candidates from the floor, but none did. All of us share the Resource Centre at the Mennonite Central Committee office in Kitchener, Ont.

The leadership committee presented the "Ministerial Handbook," which will help unify the calling of pastors in our churches.

One of the benefits of starting anew is that people take an active look at structures and see who is responsible for what. Our situation will be helped when other North American conferences integrate.

We need Bible teaching material in French. We hope to work with the Mennonite Brethren conference, which has churches in Quebec, to translate Anabaptist writings and Sunday school material. We plan to have simultaneous translation available at future conferences.

We were shocked this summer by the military confrontation between our Native and white people at Oka, Quebec. We realize that our complacent attitudes toward Native people lie at the root of this confrontation and that Christians need to become much more involved in the just settlement of Native affairs. A few of our people went to Oka; others wrote letters to our government leaders, encouraging active and just land

settlements; most of us simply watched the proceedings on television and hoped that no more Okas would spring up in other places.

The Persian Gulf crisis has again raised the questions of conscientious objection and how well we are training our members to be peacemakers. A conference employee has requested that the conference not withhold his war taxes. This issue will be brought to a future conference session.

Our conference has much work to do,



but we are convinced that bringing together our former three conferences into one working unit will reflect God's love more clearly to the people around us. *Margot Fieguth*

Manitoba

Last January the Conference of Mennonites in Manitoba moved into new facilities, which included seven offices, secretarial stations and a fully operational recording studio.

Five commissions direct the work of CMM. The camping commission worked with a 807 children, an increase of 7 percent over last year, and served 500 campers one week from Mennonite World Conference. The fact that 38 percent of the summer campers came from non-church homes gave us an opportunity to share the Good News with our own and our neighbor's children.

The pastoral leadership commission rewrote the job description for a full-time conference minister and conducted a ministers' conference on "Pastors Ministering in Domestic Abuses."

The outreach commission participated in a mortgage burning, helped the Vietnamese church buy property for a building and maintained a hospital chaplaincy program of eight people.

The education commission planned a Sunday school convention and a family living workshop, provided a student service program at the universities of Winnipeg and Manitoba and conducted leadership workshops for young people.

The faith and life communications commission organized the Faith and Life Male Choir for Mennonite World Conference, outfitted the recording studio, produced four weekly broadcasts, to which both Mennonite and non-Mennonite response is increasing, and concluded eight recording projects. *Henry Loewen, executive secretary, Conference of Mennonites in Manitoba (The appointment of an adviser to The Mennonite is in process.)*

Northern District

We are grateful for A Call to Kingdom Commitments. Swan Lake Camp now has more sleeping space for staff and special groups. A new office, computer and copier ease the burden of paperwork necessary for a well-run camp. A storm shelter was to be completed this fall. After spending a harrowing night in a tiny storage basement with a group of frightened children, I am glad for this addition.

CKC monies are also being used to open a district office on the Freeman (S.D.) Academy campus.

Victim Offender Reconciliation Program has come to the Northern District, beginning work in Sioux Falls, S.D. Dave Waldowski, pastor at Good Shepherd Church there, is acting director.

Disciples Mennonite Fellowship, Duluth, Minn., has a unique ministry through its Mennonite Weavers' Guild. Members design, weave and sell rugs. They have purchased their fourth loom. Pastor Vic Buller also heads a ministry called Helping Hands, which brings short-term jobs and workers together.

Our conference minister, Ernest Neufeld, will complete nine years of service next July. He recently shared two interesting statistics ("well-kept secrets," he calls them): (1) The Northern District provides more scholarships for seminary students than any other district, and (2) during this

triennium there are more members from the Northern District on the General Board of the General Conference than from any other district. *Winifred Wall*



Pacific District

I just returned from our quarterly central-California pastor/spouse gathering. The uniqueness and diversity of this group reflects what is happening throughout the Pacific District. In central California, for instance, there are three husband-wife pastoral teams. There are two Chinese churches. A Hmong church is beginning. An established church has just hired a half-time director of Hispanic ministries.

New churches are beginning. Peace Mennonite Fellowship, Rancho Cucamonga, Calif., pastored by Jeff Wright, held its covenanting service Sept. 16. On Oct. 14, Hmong Community Church—Mennonite in Fresno, Calif., pastored by Shoua Moua, held its first service. San

Diego Mennonite Fellowship joined the Pacific District this year and is working toward planting a church.

Churches are purchasing or building new facilities. Seattle Mennonite Church has outgrown the church building it was renting and has purchased a theater to renovate. Peace Community Church in Clovis, Calif., is in the process of purchasing land to build a day-care center, counseling center and space for worship. Peace Mennonite Church in Portland, Ore., is developing a counseling center.

First Mennonite Church, Reedley, Calif., began its Venture Club this fall with 68 children on the first night. Last year they began with 23. San Francisco's First Mennonite Church has doubled its attendance this fall. Camp Keola, operated by California Mennonite Fellowship, added a week of junior high camp this year and involved many new campers and counselors.

At our annual sessions in June we decided to hire a part-time staff person to work in family life education. We also chose to enter the LIFE (Living in Faithful Evangelism) process.

We are thankful for God's faithfulness to us and pray that we will be faithful so that God can continue to use us to help make God's kingdom of *shalom* visible to the world. *Clare Ann Ruth-Heffebower*



Saskatchewan

New leadership in a number of our churches has helped speed programs on their way. Elsie and Delmer Epp, new co-conference pastors, were installed Sept. 16 at Cornerstone Church, Saskatoon, where the new conference office is also located. At Zion Church, Swift Current, Sask., Dennis Masser took over as youth pastor.

Mount Royal Church, Saskatoon, recently ordained Henry Sawatzky as its new pastor. He will also serve part time at Dundurn. He is the fourth brother of six that has been ordained to the ministry. A sister, Elsie Neufeld, serves as president of Women in Mission (Canada).

Joint delegates from Alberta and Saskatchewan met Sept. 29 to discuss the present and future of Swift Current Bible Institute. SCBI reported that it has 35 students, direct donations of \$8,000 and a new trend—several new students from Manitoba.

Though the financial situation in the last few years has been tight, John



Peters, Saskatchewan conference chairman, has reviewed the conference projects one by one and finds greater cooperation. He remains optimistic. *Viola Ediger*

Western District

On July 1 William R. Zuercher began serving as Western District Conference administrator on a half-time basis; the other half time he serves the South Central Mennonite Conference in the same capacity. His appointment is for one year, during which time a conference structure task force will evaluate the district's administrative organization.

Michael and Marlene Bogard began Sept. 1 as conference youth minister and resource library director, respectively.

The Shalom Agenda is in its fifth year of a six-year effort providing Bible study programs to conference congregations. As of Sept. 30, 11 congregations had participated in a series of meetings to more fully understand the meaning of God's vision of shalom.

Western District and South Central conferences are planting a church in Johnson County, Kan., part of the greater Kansas City metropolitan area. The two conferences named David Whitemore as church planter. David and his wife, Debra, have moved to Olathe, Kan. Bethel College Mennonite Church, North Newton, Kan., is a supporting partner congregation, and Rainbow Mennonite Church, Kansas City, Kan., a sister congregation. Each church will also be represented on the advisory council for this new church plant. Olathe has been the fastest-growing community in Kansas in the 1980s. Johnson County has a population of over 350,000.

The evangelism committee has appointed Adolf Neufeld area coordinator for the Living in Faithful Evangelism (LIFE) plan for Western District churches. South Central Conference appointed Warren Miller. Neufeld and Miller held two training meetings for pastors and interpreters this fall.



Interpreter teams will visit each church in the two conferences to explain the LIFE plan, how it works and how they can use it in a way that fits best in their situation. *Leland Harder*

Balthasar Hubmaier, ca. 1480-1528

Walter Klaassen

Anabaptist saints with feet of clay

Last
in a
series
of six

We meet Balthasar Hubmaier in 1518 in the city of Regensburg, preaching inflammatory sermons against the city's Jews. He was largely responsible for the destruction of their synagogue and for the building on the site of a shrine to the Virgin Mary. True, all of that happened long before he was an Anabaptist, but it reveals him as a church leader with clay feet.

Hubmaier was one of the few Anabaptists who held a doctor's degree from a major university and was a university administrator. The simple, clear style of his writings, now available in a good English translation, is tribute to the excellence of his academic training.

In 1525 he became an Anabaptist and persuaded the city of Waldshut, where he had been preaching, to become Anabaptist in church and government. That autumn, while the city was under Catholic siege, he fled for his life and quietly entered Protestant Zürich. Because he was an Anabaptist he was arrested. Fearful that the Zürich government would surrender him to the Catholic Hapsburgs, who had just captured Waldshut, he renounced his Anabaptist convictions so that he would be allowed to stay. But when he was required to make his recantation in public, he changed his mind. That led immediately to harsh imprisonment and torture to extract a new recantation. After six months he submitted, then repeated the recantation publicly three times. The Zürich council had decreed the death penalty for rebaptism. He was given freedom to leave Zürich and never to return. Later he admitted that he had done it out of fear of suffering and death.

He traveled to Nicolsburg in Moravia, where he became leader of an emerging Anabaptist congregation. But when another Anabaptist, Hans Hut, arrived and disputed Hubmaier's view that Christians could bear the sword, Hut was arrested and threatened with being turned over to King Ferdinand, the same threat that had caused Hubmaier to recant just over a year earlier. He

supported the action because he was afraid that if he did not, the Nicolsburg government would withdraw its support from him.

But Hubmaier was arrested and surrendered to his archenemy in July 1527. In prison he wrote a confession in which he tried to show that he had not in fact denied the faith of the Catholic church. He promised to suspend the baptizing of adult believers until a church council decided on the truth or error of his view of baptism. He promised to submit to the decision of the council. It was in vain. He was tried, condemned and burned to death on March 10, 1528.

When compared with so many other Anabaptists of his time who remained faithful unto death, this doctor of theology appears cowardly. Perhaps he was. Still, he wrote so eloquently and persuasively about the baptism of believing adults and about congregational life characterized by mutual aid and discipline of the members for each other that what he wrote bears reading until this day.

Clay feet are a common feature of human life, and, much as we may deplore it, it is always part of the church as well. But if we refuse to accept people with clay feet as sisters and brothers, we will quickly find ourselves alone.



Walter Klaassen, Site 12A, C. 23, Route 7, Vernon, BC V1T 7Z3, is writing the history of his home congregation, Eigenheim Mennonite Church, Rosthern, Sask.

"My people," said Filipina teacher Myrna Arceo, "are learning that violence is not the answer to our problems. We have symbolic burnings and burials of toy guns. Television carries advertisements about a gunless society. Some soldiers refuse to fight one another. They are becoming aware that they are being used by people in power. This is a beginning." Arceo spoke in October at Bethel College, North Newton, Kan. She expressed confidence that the two huge U.S. military bases in the Philippines (Clark and Subic Bay) will be removed. "We want to make a shipyard, for ship repair, out of Subic Bay," she said. "Clark could be an industrial complex and airport. This is a better investment."

The Menno H. Epp family has established an endowment fund at Canadian Mennonite Bible College, Winnipeg, in memory of their wife and mother, Irma Epp. Monies from this fund will be awarded to CMBC students who are pursuing studies in church music. Irma Epp, who died Sept. 28, devoted her life to furthering and improving music in churches and schools of the Conference of Mennonites in Canada. She graduated from CMBC in 1956 in church music. Since her death over \$10,000 has been donated to the endowment fund at 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

NEWS

How about a linked solution? asks CPT in Iraq

Nobody wants 'utter madness' in Persian Gulf

Waterloo, Ont. (Meeting-house)—From Nov. 21 to Dec. 2 a 12-member Christian Peacemaker Team listened to voices in Iraq and the surrounding area, many of them angry at North American foreign policy, fearful of war yet ready to fight if pushed much harder.

Through "informal diplomacy" with government officials, the largely Mennonite delegation called for a peaceful resolution to conflicts in the region.

Through other contacts the 12, with a combined total of 30 years of direct experience in the Middle East, tussled with the meaning of peacemaking across geographical and cultural barriers and religious differences. (Three of the members speak Arabic.) They also delivered 12 boxes of medicine and various gifts.

The way to Baghdad, across seven time zones, included one day in Amman, Jordan. There Hanna Nazir, an exiled Palestinian educator, called for the "linked" solution: if the international community wants Iraq to pull out of Kuwait, then Israel should pull out of its occupied territories.

Leila Sharaf, a former minister of information for King Hussein, summarized Jordan's delicate neutrality. "I wouldn't want Saddam as my ruler," she

said, "but I share his anti-imperialistic feelings against the United States." Other Jordanians and Palestinians expressed these sentiments with considerable passion.

In Baghdad the Organization for Friendship, Peace and Solidarity gave the CPT a warm reception. Housing was in a tourist/resort area along with other international delegations, from Europe, Britain, Australia, Greece and the United States. The Iraqi government paid lodging and food costs as well as the return flight from Baghdad to Amman.

The host assigned to the CPT negotiated daily schedules and visits. At times the North American need for advance planning clashed with a contrasting Arab style.

One set of contacts involved government officials: Adnan Daoud Salman, minister without portfolio and chair of Peace and Solidarity; Nazir Hamdoon, deputy foreign minister; Mahdi Salil, speaker of the National Assembly, an elected advisory body to the Revolutionary Command Council.

These officials first presented their case: the Iraqi claim to Kuwait, which was part of Iraq prior to 1912, the complaint about foreign intervention in the gulf, the questioning of U.S.



CPT delegation members deliver children's medicines to the Iraqi Red Crescent. From left: Harry Huebner, Winnipeg; Fraouk Al-Alousi, general secretary of the Iraqi Red Crescent, Julie Garber, Elgin, Ill.; Elias George (kneeling), Landisville, Pa.; and Gene Stoltzfus, CPT coordinator

motives for moving quickly into Saudi Arabia.

Then the CPT was given time to respond. Landrum Bolling, a Quaker educator and writer, was the CPT spokesman. "We are not political figures but speaking as private citizens," he stressed. He called for "confidence-building" gestures to forestall the "utter madness" of war and to open the door to dialogue. Iraq holding hostages, argued Bolling, is the "single most important sore point" and block

to the start of dialogue. He urged Iraqi authorities to release all hostages immediately. [Release of all hostages began, in fact, Dec. 6.] Bolling suggested that an easing of the embargo against Iraq could be a significant gesture from the U.S. side. Salil said he was open to "any hint of desire for dialogue" from the other side.

The CPT contacted the Canadian and U.S. embassies in Baghdad, and the Canadian ambassador arranged for the

THE MENNONITE



WINDOW TO MISSION edition

DECEMBER 25, 1990



◦ Repentance
◦ Renewal
◦ Thanksgiving

THE OPEN WINDOW

This was not a good crop year for our community here in southeastern South Dakota. Drought threatened from early spring on and there were more grasshoppers than we've seen in years. Yes, we harvested, but it was the kind of situation in which one gives up the possibility of getting a new pickup truck or the pleasure of replacing that faded living-room couch. A two-week vacation trip may have to be cut to half that time this year.

And then in the midst of the harvest Jonathan Larson visited our congregation. He told us that after experiencing seven unrelenting years of severe drought in Botswana, the sight of our broad fruitful fields was almost unbearable. He described African Christians with resources so meager that some of them suffer malnutrition. Still, they continue to make the sacrifices necessary in order to present themselves regularly for worship in what they consider fitting attire.

Here we expect to choose from several kinds of fuel to prepare our food and warm our homes this winter. Yet for some women in Central America, finding firewood looms as a daily anxiety.

In 2 Corinthians 8, the Apostle Paul makes an appeal to Christians who live in a relatively prosperous geographic area for some measure of equality among believers. Is the isolation of today's North American any more justifiable than first-century Corinth's from Jerusalem? Might we be asking the wrong questions as we measure the harvest?

Anette Eisenbeis

COVER

Thanks be to God for forgiveness and renewal and for the light of God's unconditional love for all people.



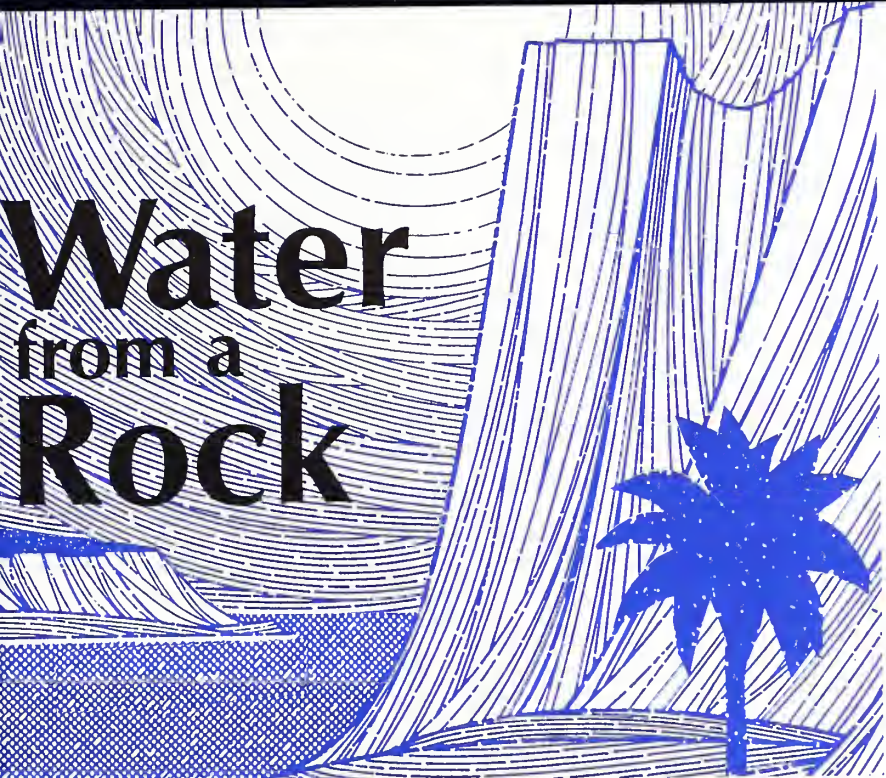
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Water from a Rock

Muriel Bechtel

Wearily I walked alone to my car as the women's group dispersed into the night. The evening's discussion had been unsettling for me as a pastor.

It was the fourth time in recent weeks that I had heard the complaint: "Church no longer does anything for me. I sometimes think I should just give up and go somewhere else to get my needs met." The lament had come most often from women who felt that somehow, when they needed "water in the wilderness," the church had failed them. They echoed the cartoon of the little girl saying her prayers: "We went to your house today, God, but we couldn't find you."

I couldn't ignore their discontent because I remembered too well my own. I am no stranger to the upheaval and turmoil women experience as they enter the wilderness, the struggle to find a

balance between personal needs and the needs of others, the search for a faith that gives life and a church that welcomes women's gifts and their challenges.

Like Miriam and the women who danced at the Red Sea, we celebrated some early victories. We began to believe that if we worked together we would be able to transform our world (or at least our church).

Many of us have been shaped by that most magical and invigorating of times, the sixties. As Wendy Dennis wrote in a recent issue of *Toronto Life*, we were so sure that with our placards and our voices raised together we would be able to do what previous generations could not, make the world a better place for all. We would get rid of wars, do away with poverty and women would be free.



Nothing stopped our dreaming. We grew up with more wealth and education, more comforts and conveniences than our grandparents could ever have imagined.

But now gradually the grim reality is sinking in. We have had it all, but it was nothing. So we still wander, searching for the spring that will wash away shattered dreams and restore life.

After Israel crossed the Red Sea the people were sure they had arrived. But as their nostrils and pores became clogged with desert dust the miracle of their escape from Egypt fast faded to a bittersweet memory. First the people's disappointment turned to despair, and then to anger. They were angry at God and their leaders for bringing them to this bleak place without any plans to keep them from dying of thirst.

The 20th-century wilderness is just as frightening. It feels like failure to admit that we have not brought in a golden age, not even in the church. So escape maneuvers seem essential for us to survive.

Some women have already left in hope of finding fresh springs in other places. Others no longer expect to get refreshed, but decide to stay and settle for the few meager trickles that occasionally come their way. Some gaze at mirages, unwilling to admit that they are merely illusions. Others are hurt and angry, blaming the church and its leaders for not anticipating and plan-

ning for their needs. All of us have found our own ways to cope with the wasteland as we explore it for signs of life.

Some voices from our own and our mother's generation say, "You expect too much." Others insist, "But we have a right to expect that the church will respond to our needs." Indeed both are right. Sometimes we expect too little, other times too much.

We expect too much when we hang on to the image of a church that is rather like a Super Store, with enough variety on the shelves that we can select whatever will suit our own personal preferences. We expect too much when we wait for someone else to get us to the promised land quickly.

We expect too little when we deny our need for water just because it makes others uncomfortable. We expect too little when we relate to God as a personal attendant, our own Supermom, rather than someone with whom it is important, even necessary to struggle.

We need to let go of unrealistic expectations, but at the same time we dare not let go of our need for water.

When Israel cried out for water, God said to Moses, "Gather the assembly together. Speak to that rock before their eyes and it will pour out its water . . . for the community so they can drink" (Numbers 20:8 NIV).

Sometimes it's a disturbing place to be—caught between the cries of a thirsty crowd and a God whose streams seem hidden. But our common need for water keeps bringing us together. And I still have not given up hope that hidden in the rock we call *church* is water that wants to come out. And so, as we meet at the rock we cry out. We lend our power to each other and to God. And the rock pours out its water. There may not be a torrent that carries us away to depths unknown, but there is enough cool refreshing water to restore the community with extra to share.

Prayer for Forgiveness and Renewal

O God, you are the source of living water. And yet you know the thirst in our hearts, for you too have been thirsty.

Forgive us when we become so absorbed in our own thirst that we fail to see others who, like us, are searching for the water that restores life. Open our eyes to see and our hands to reach out to those who are waiting there at the rock with us.

Forgive us when we ignore our own or others' deep need and lives become parched and bitter. We pray that our thirst will give us the courage to take risks and to struggle, with each other and with you until we are all reborn and washed clean.

Thank you for the sparkling water that nourishes the seeds buried deep within us, that washes away the grime and dust of disappointment and regrets, and that gives us energy to make a fresh start.

Amen.



At Home with One Another

New people, new places, new experiences comprise the 1991 "At Home with One Another" Learning Tour. Cosponsored by Women in Mission and the Commission on Home Ministries, the tour will go to five different North American sites—Arizona, Chicago, Toronto, Washington, DC and Winnipeg.

Women will experience first hand CHM program involvements, including exploring Hopi faith and culture; grappling with the inner and outer spiritual journey in a biracial church community setting; visiting Hispanic churches; learning philosophies of work in various urban service centers and travelling to Native American fishing villages.

When they return from their travels each woman will be available as a speaker for women's groups, Sunday services, Sunday school classes or retreats.



Earlene Clark lives in Philadelphia, Pennsylvania. She is a member of the Second Mennonite Church in that city. Earlene, a social worker interested in family life and issues of concern to women, wants to integrate social work skills into her ministry and work. She looks forward to gaining a better understanding of other cultures and sharing ideas with other Mennonite women from different districts. Earlene will travel to Arizona.



Mary Litwiller from Parnell, Iowa, joins the tour as a Women's Missionary and Service Commission (WMSC) representative. She will join Earlene in Arizona. "No woman knows what it's like to walk in another woman's shoes," she states. She hopes that in this experience she will come closer to such an identification. She hopes to give a feeling of genuine caring and interest and that she represents a group who cares.

Holly Olfert, a homemaker and special care aide in a nursing home, lives in Kerrobert, Saskatchewan. Holly wants to learn more about how other women live their faith. She wants to gain insight and discover what missions are about as she encounters situations which are different from those in Kerrobert. She looks forward to sharing her insights and someday, with her husband, becoming more involved in missions. Holly's experience will be in Chicago, Illinois.

Jan Lisa Wilhelm comes from Edmonton, Alberta. She works part time as an itinerant teacher for the hearing impaired. In Chicago, Illinois, she hopes to learn more about the different ethnic groups in that city. As she gathers information about missions she hopes to discover how she can support other women and the church's work. She wants to discover how Alberta women's groups and churches can support other women as well as mission efforts.





Norma Duerksen who will travel to Toronto, lives in rural Goessel, Kansas. During her time on the learning tour she hopes to deepen her spiritual life. Learning to know her tour partner, establishing relationships with people in Toronto, and recognizing God at work in the lives of Christian sisters and brothers are important goals for Norma. She hopes through this experience to give "joy to the heart of God" and glory to God's name.



Evaleen Bertsche hopes to grow intellectually, emotionally and socially as she learns about cultures other than her own, feels the plight of people in need and interacts with her tour partner. As she retreats from her busy world to get acquainted with God's people far from her home in Chenoa, Illinois, she hopes to grow spiritually. Evie joins Norma in Toronto.

Martha Zimmerman, a secretary from Reedley, California, will travel to Washington, D.C. She is convinced that "our immediate community is the mission field of the church." Martha's personal goals are "to acquire knowledge of inner-city life, their difficulties, their joys, their understanding of scriptures and Jesus and how they relate that . . . to their life." She wants to learn about how people worship and ways in which all people are similar.

Nettie Neufeld anticipates a true learning experience on this tour as she joins Martha in Washington, D.C. Recently retired, Nettie and her husband Abe, live in Steinbach, Manitoba. She says, "I'm opening myself up to God to receive whatever God might have in store for me. I want to share the blessing."




Shirley Ries lives in Freeman, South Dakota, where her husband Dennis is a family practice physician. Her studies recently have included books on Native American culture. She hopes that her experience in Winnipeg will give her firsthand contact with people. She wants to discover "what it means for the Native American to live out her/his Christian life and how does it fit in with the native traditions, some of which may conflict with Christian traditions."



Evelyn Rempel from Chilliwack, British Columbia, joins Shirley Reis in Winnipeg for the learning tour. Evelyn wants to gain a better understanding of Native Americans, especially in light of recent events in Canada. She hopes to witness to God's love as she has experienced it. As she works at mutual understanding, she wants God's love to shine through her. Evelyn is married and has four grown children.



Widening the Circle Through Prayer

Review—Program 3 and 4

“What do we do when life is too much for us? When we have problems at home or pressure at work or tensions in the church? How do we handle stress?”

These are questions April Yamasaki addresses in *Hannah: Our Souls Poured Out*, the third devotional in the 1990-91 program packet.

For Hannah, a woman of ancient Israel, answers come through an honest, yet humble, outpouring of her troubles to God in prayer.

Dramatically, in a litany for two readers, Yamasaki helps us understand the emotional pain of childlessness that Hannah experienced.

During a time of sharing and guided Bible study (1 Samuel 1:1-2:11), we are led to identify distress in our own lives and encouraged to pour out our souls as Hannah did.

To help us begin imitating Hannah's example of petition and thanksgiving, the author suggests an unhurried praying together of Psalm 121 and 146.

For Hannah, prayer led to inner peace and the child she longed for. What has been our experience with the results of prayer? Yamasaki has good questions to guide that discussion.

She also probes deep with “When is a personal petition selfish? When is it unselfish?”

Psalms Anew, by Nancy Schreck and Maureen Leach (Winona, Minnesota: Saint Mary's Press, Christian Brothers

Publications, 1986) or *The Psalms: A New Translation for Prayer and Worship*, translated by Gary Chamberlain (Nashville, Tennessee: The Upper Room, 1984) are listed as resources for personal praying of the Psalms.

The fourth devotional is *Mary: Rejoicing in God our Savior*.

Mary, mother of Jesus, learned to know God through a lifetime of absorbing scripture. When God acted directly in her life, this store of scripture gave her the words to tell about it. When she entered the door of Elizabeth's house, her contact with Elizabeth's kindred spirit ignited her spiritual insight and knowledge into a beautiful song of joy to God.

The circumstances of Mary's life after she got pregnant were not easy. The discussion question is asked, “Is there a difference between being happy and being joyful?” Similarly, how do we rejoice in the God of history when so much injustice remains?

Yamasaki suggests taking time during the meeting to pray, either with another person, following the model of Mary and Elizabeth, who praised God together, or individually, using scriptures to guide the meditations.

A good way to increase our own exposure to scripture is to follow the Bible readings from the ecumenical lectionary, or from a devotional guide such as *Rejoice!*

Suzanne Lawrence



A CUP OF SHARING

Lois Deckert

“Wrapped in our blanket of individualism, we plow through days without noticing those around us. . . . Our actions betray our knowledge that true life comes from community not individuality. For these shortcomings and more we pray for forgiveness.”

These words from Patrick Preheim’s prayer one Sunday not long ago caught my attention. Wait a minute, Patrick, aren’t we supposed to develop *ourselves*, struggle to realize *our own* gifts, be individuals, follow *our own* consciences? What did you mean when you asked forgiveness for individualism and individuality?

Patrick’s prayer made me think about my relationship to my church community. His prayer caused me to look again at the people surrounding me in the pews. These people are my people. When I concentrate only on myself I forget their importance in my life. When I ignore their needs to satisfy only my own, I loosen my connections, I become estranged and isolated.

A community of believers, sharing life’s insights, joys, sorrows, triumphs helps me grow spiritually, allows my gifts to develop, helps me know the limits of my conscience, and demonstrates the power of God’s love. Yes, forgive me and “Create in me a clean heart, O God and put a new and right spirit within me.” (Ps. 51:10 NRSV).

Window on

the World



Marlene Daku

Dona Maria was only 14 years old when she ran away and got married to escape her miserable childhood. The escape turned into a nightmare.

Her husband drank heavily but worked hard when he was sober. He forced his wife and children to work as hard as he did in the fields. Those long hard years ruined Dona Maria's health. The older ones of her seven children never knew what it was like to be free of responsibilities too big for them. The second youngest was our daughter Kristen's best friend.

Dona Maria's third youngest child became irreversibly blind from a raging fever at age 10. The doctor said that the hallucinating child had gone crazy; there was nothing he could do for her. But Dona Maria had become a Christian and knew she had hope and could pray. Even though the fever took Elma's eyesight, she praises the Lord for sparing Elma's life.

Dona Maria's family moved to Goiania, the city where we worked. Times were tough. One by one the children learned to know the Lord through a Mennonite church planted by a Brazilian pastor. When the father became desperately ill, he promised that he would serve God all his life if only God would let him live. God, in mercy, granted him life. He went to the church service with help, but walked home on his own, a healed man. But the story

did not end happily.

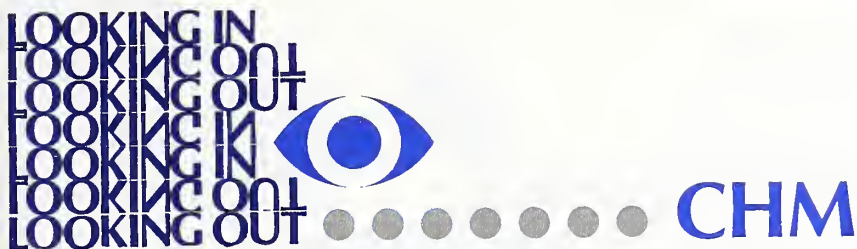
About three years ago when Dona Maria was hemorrhaging in bed, her husband came into the bedroom, packed a suitcase and walked out. She hasn't heard from him since.

Again Dona Maria turned to the Lord for her physical needs and she got well.

The family was evicted from their home because the rent and other bills hadn't been paid for months. They built a hut out of plastic on a lot that her oldest son had bought. They lived there during the rainy season, until the children who were working had saved enough to buy bricks for a two-room house.

I loved being with Dona Maria. Her faith challenged me. Sometimes I wondered why another blow didn't knock her down and keep her down. She has learned a lesson that many of us still struggle with and don't want to accept. It isn't our right to enjoy perfect health and the best of everything in this fallen world. It isn't our right to escape hard times. Dona Maria flashes a wonderful, toothless smile when she talks about how good God has been to her. There is much she doesn't understand about God but she trusts and knows that God is with her, guiding, encouraging, ministering. She knows that some day her battle will be over. One day you will meet Dona Maria, because she is running the race to win!

COM



Carrie Harder

It's September and I'm back at my desk in the Peace and Justice Center unpiling mail that has accumulated over the summer months.

Here's a communique from Mennonite Church of Eastern Canada (MCEC) on poverty and the housing crisis in Eastern Canada and an endorsement of the "Innu Walk" to include Kitchener and some of our Mennonite churches. From MCC, a Peace Sunday packet. Also the Heisey/Longacre report on missions: "Mennonite International Study Project."

The day unfolds for me, not quite as planned. There are phone calls and visits from members within the congregation and community, registering concerns or just stopping by to chat.

It has been said that the church's mission is to search for expressions of Christ's call that will provide counter-cultural avenues for witnessing to the gospel and doing advocacy work for marginalized people. Mennonites have called for Christian grassroots groups based within the congregations.

In part, such visions are rooted in our story at Stirling. Many work creatively at faith and justice issues in their homes and places of work and in local mission/service projects.

But in 1985 a group of people met to discuss the effects on the poor of a growing military industry in our area and beyond. We wanted to address root causes, but soon realized the need to ground our work in biblical study and lifestyle critique.

Our working group has met monthly

since those first meetings. Then, in 1987 our congregation accepted a proposal to establish the Center in the church. In the fall of 1988, I began staffing the Center on a voluntary basis as Peace and Missions Worker and am now starting my second two-year term as local voluntary service worker responsible to the Missions Ministry and the Peace and Justice Working Group (PJWG).

There is a kind of everydayness to a vision. As I reflect beyond the stack of mail on my desk, I know there will be a meeting of the Christian Peacemaker Team to address native concerns, especially in Ontario; downtown meetings to address matters of growing poverty. And there will be preparation work with the Missions and the PJWG to coordinate Children's Church and plan a Sunday school option on mental health.

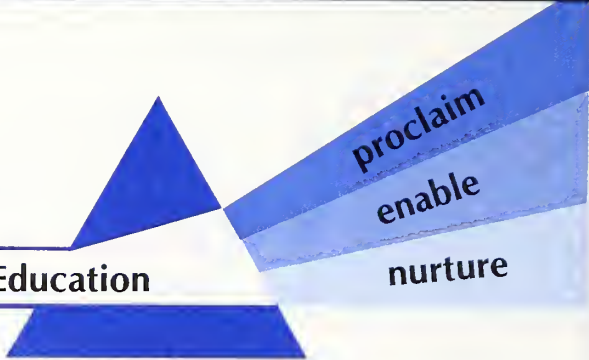
(In reflecting on the agenda, I am grateful for a time of meditation and prayer that began my day with several local church and MCC workers.)

Linking with people, churches and the various agencies is a vital part of peace and mission work. Sometimes it is silent work, just as churches linking between East and West in Europe worked *silently* for many decades. But Berlin Walls do come down and the network created, inspired by the spirit and life of Jesus, will relieve and even break oppression within our communities and beyond.

And so I reflect with gratitude on being part of this witness.

COE Prisms

Commission on Education



proclaim
enable
nurture

Ken Hawkley

"Let's just forgive and forget," we say.

This attitude is as helpful when talking to another person as it is in a prayer of confession to God. Too often it whitewashes the painful return to wholeness after trust is broken through conflict and sin. It denies the need for confession that leads to repentance.

Confession is a leap of faith. We surrender control and simply trust. It is the tuition to a deeper school of knowledge. We become teachable and vulnerable. We give power to another and find that it returns when the other listens without condemnation. This regained power can be a catalyst to realize our brokenness and need for repentance to become whole again.

Repentance is not a diplomatic move designed to show what a generous person we are for accepting some of the blame. Repentance is a nail through the heart. It is the horrible realization that we are less than what we project to others. We realize our mask has slipped. We could readjust it, pretending nothing happened (let's forgive and forget). We can wallow in self-pity and remorse (they won't forgive and forget)

or we could realize that who we are is not who we will be and work toward renewal. Renewal must acknowledge our need for God and each other. But help is a four-letter word when we have to ask for it.

Receiving help through others is a miracle moment when we discover we are still lovable. The hope we experience is the shuttle with which to weave a new cloth. The caring we receive is a balm to our woundedness. Our despair more easily gives way to exhilaration and a new vigor for life in the body and with God.

This is the place of thanksgiving to the One who has always loved us. Through thanksgiving God's guidance in our life is revealed and we see more deeply that we are God's creation.

To forgive and forget is the cheap way out, a denial that we are human. The path from repentance to renewal to thanksgiving is long, hard and extremely rewarding. It is a chance for people to touch each other under God's guidance. It is our personal participation in the death and resurrection of Christ. It is trust building and community strengthening.

"Effective Christian education is the most powerful single influence congregations have on maturity of faith" (Effective Christian Education: A National Study of Protestant Congregations).

Sowing Seeds of Hope

Margaret Ediger

In the spring of 1988 the Western District Conference commissioned George and Margaret Ediger to plant a church in the Hispanic community east of the Dallas, Texas, city center.

Their primary method of outreach has been house-to-house visitation. They offer home Bible studies and help for specific needs of the families with whom they relate.

From that ongoing ministry a congregation of approximately 50 persons, half of whom are children, has emerged. They chose as their name *Comunidad de Esperanza* (Community of Hope) which expresses most adequately what the church means to them.

Included among the ministries is a weekly meeting for women. The *Sociedad de Damas* meets Wednesday mornings from 10:00 a.m. until noon or later. Margaret has led this group during two school seasons and they are now in their third season. Since the women bring all their children with them it is not practical to continue meeting during the summer months when school-age children are at home.

This ministry to women serves two important functions. Firstly, it has become one of the doorways into the church for some of the women. During the time of singing, Bible teaching and prayer, women learn to draw near to God and find strength and hope. In an atmosphere of loving support, suspi-



cions about evangelicals in general and Mennonites in particular evaporate. At least eight women initially reached through the *Sociedad de Damas* are actively involved in the life of the church. Two were baptized in June and several others have indicated interest in preparing for baptism.

Secondly, the weekly meetings help women in their daily lives, dispelling loneliness through new friendships; teaching new skills such as crocheting, quilting and knitting. These skills, besides providing them with something interesting and creative to do at home, have translated into a means of additional income for some of them. The meetings provide classes in home-building skills such as nutrition, new recipes, child-raising and interpersonal relationships.

Now in their third season the women worked hard on a quilt to be auctioned at Texas' first MCC relief sale on November 11 in Houston. They also made ornamental dolls and place mats for the sale.

The Edigers believe that this group of women continues to fulfill a vital role in the Community of Hope of East Dallas.

round table

Susan Jantzen

I have always had my eyes peeled for someone who was like me. But there came a day I was forced to give up my search.

Babies strapped to our backs, Amkatir and I left the courtyard we had shared for over a year. Under the African sun we walked to church, stepping over dry rivulets that remained from tossing the morning wash water, striding past huts, mud houses and more courtyards of squawking chickens and women pounding grain. Without common language between us we exchanged only a few words, but Amkatir was like a sister. I felt more similar to her than to the European women in our town, busy dawn to dusk with famine relief. But even though I lived out in this sparsely populated desert scrub, I was not an African! I found myself unavoidably different.

My new awareness unsettled me. Would I be able to choose my own way? Could I be strong enough to be unique?

My husband kept giving me my morning just-relax hug, and my toddler still tugged or smiled or wailed. Nouress, Amkatir and Thamar patiently loved me. The dusty sunrises came and the days ended.

In the end the stars helped me through. We slept outside since the nights were hot and dry. My thirsty child woke often to drink and as he fell back to sleep I came to know the immense sky! Night after night after night I watched the grand certainty of the passing constellations. Two hundred miles from the competition of electricity, the stars filled the vast space, the endless quiet of darkness. They were sure of their place in God's creation. Perhaps I could be too. Nurtured by the desert heavens, nudged to new confidence, I made peace with my uniqueness.

My security comes from being a blessed part of God's creation, rather than from being like someone else.

Susan Jantzen, coordinator for Women in Mission, lives in Newton, Kansas. Her husband Jim is a teacher. They have two sons, Peter and Robert.



contributors

David Ediger (cover) and his wife Shannon live in Newton, Kansas. David works at Mennonite Press in Newton and is a free-lance artist.

Anette Eisenbeis (The Open Window) chairs the WM Publications Committee. She and her husband Larry are farmers in South Dakota.

Muriel Bechtel (Water from A Rock, Prayer for Forgiveness and Renewal) is pastor of the Warden Woods Mennonite Church in Scarborough, Ontario. Her interest in pastoral ministry grew out of many years of volunteer work in her church and community. She and her husband Dave have two teenage children.

Suzanne Lawrence (Review— Program 3 and 4), a member of the WM Publications Committee, lives with her husband and four children in rural Hillsboro, Kansas. Suzanne is a poet and free-lance writer. The family attends New Creation Fellowship in Newton, Kansas.

Lois Deckert (A Cup of Sharing) edits Window to Mission from the WM office at 722 Main Street, Box 347, Newton, KS 67114.

Marlene Daku (Window on the World) and her husband Ron and two children are currently living in Caronport, Saskatchewan. Ron is taking seminary classes at Briercrest Bible College. "My time in Brazil was invaluable to my personal growth and I believe that

God used us to build His kingdom in a small way. . . . We look forward to continued church ministry after Ron's studies," states Marlene.

Carrie Harder (Looking In, Looking Out) and husband John live in Kitchener, Ontario. They have two grown children. Carrie received a nursing degree from Goshen College School of Nursing and has worked primarily in hospital nursing and staff education. Currently her local voluntary service assignment is as Peace and Missions worker at Stirling Avenue Mennonite Church in Kitchener.

Ken Hawkey (COE Prisms) is secretary for Adult and Young Adult Education for the Commission on Education. He, his wife Louise and two children live in Newton, Kansas.

Margaret Ediger (Sowing Seeds of Hope) and husband George spent time as missionaries in Colombia, S.A. They now live in Dallas, Texas, where they work in Comunidad de Esperanza (Community of Hope) as Western District church planters.

Susan Jantzen (Round Table) coordinates WM from the office at 722 Main Street, Box 347, Newton, KS 67117. Susan, her husband Jim and two young sons live in Newton.

credits

Art: Angie Miller, p. 8; David Ediger, p. 5, 13.

David Ediger



Anette Eienbeis



Muriel Bechtel



Suzanne Lawrence



Lois Deckert



Marlene Daku



Carrie Harder



Ken Hawkey

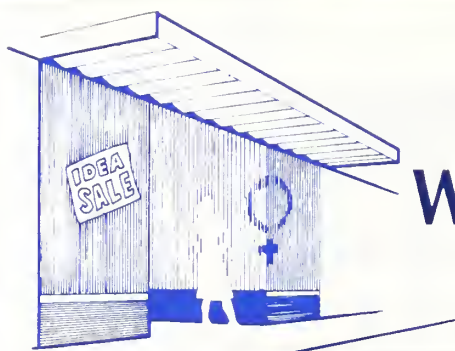


Margaret Ediger



forecast

How do we care about the earth and all its peoples? Do we translate our prayers for people into caring for their environment and ours? Learn about city and farm ecology in the spring issue of Window to Mission.



Window Shopping



The WM Executive and Literature Committee met in fall to assess the past and work towards future possibilities. From the left back row: Helen Hildebrand (Canadian Vice President), Lois Deckert (Editor) Window to Mission, Susan Jantzen (Coordinator), Suzanne Lawrence (Literature Committee), Amy Dueckman (Literature Committee), Ruth Ramseyer (U.S. Vice President), Doris Schmidt (Office Secretary); Front row: Jeanne Rempel (President), Lois Kaufman (Advisor Chairperson), Helen Friesen (Secretary), Anette Eisenbeis (Literature Committee Chairperson).

WORLD DAY OF PRAYER – MARCH 1, 1991

On the Journey Together is the theme that unites Christian people worldwide to participate in the 1991 World Day of Prayer. The women of Kenya, who prepared the material, invite you on this journey as you pray for a spirit of togetherness—*harambee*—a philosophy of peace, love and unity. The women of Kenya proclaim, with all their Christian sisters and brothers, that Jesus is the way and the life leading us as we journey together. Participate in a service near you or plan your own. Write to Church Women United, 475



Riverside Drive, Room 812, New York, NY 10115 for more information.

Last spring Mennonites in the United States and Canada sent bandages, blankets and homemade hospital gowns to Afghanistan. International Assistance Mission, an international voluntary service mission made up of Christian workers involved in medical, rehabilitation and development projects in Kabul, distributed the materials to government clinics and hospitals where IAM team members work. IAM executive director Richard Penner said the large container of bandages arrived in record time and cleared customs in three days instead of the usual two weeks.



Brenda Aldrich

The steel container arrives on IAM property.

First Mennonite Church of Oak Park (Ill.) is to become Oak Park Mennonite Church on Jan. 1, 1991. The 39-member congregation is dually affiliated with Central District Conference of the General Conference Mennonite Church and Illinois Conference of the Mennonite Church. David Myers is the pastor at the church, which recently celebrated its 10th anniversary.

NEWS

three Canadian CPT members to visit a number of the Canadian hostages.

From several sources, CPT members heard of shortages in medical supplies. F.S. Al-Alousi, secretary general of the Red Crescent [Iraqi equivalent to the Red Cross], received the boxes of medicine brought by CPT. He noted that under the current embargo, petitions to the United Nations Security Council to allow certain medicines to enter Iraq need to come from pharmaceutical companies or from other governments.

Qasim M. Ismail, administrator of Saddam Central Teaching Hospital for Children, said that only emergency surgery was being performed. He also said that the hospital urgently needs "exchange transfusion sets."

The CPT group had hoped to meet and pray with religious leaders. They had only one visit, with Bishop Matti Matoka of the Syrian Catholic Church. He announced the Dec. 3-5 Christian peace convention in Baghdad.

With only a few days remaining, the CPT decided to hold a prayer service in Babylon, about 90 kilometers [56 miles] south of Baghdad. Other groups did not respond to the invitation. Neither the Iraqi nor the international media showed up to cover the event, the latter staying close to major hotels to report news of hostage releases. *Ron Rempel, editor of Mennonite Reporter, and member of this CPT delegation*

What is the future ministry with young adults?

Chicago—How can church be made more relevant for young adults? How can the connection between a faith journey and daily living be communicated?

Some 60 church agency representatives, conference/district spokespeople and congregational leaders from the United States and Canada grappled with these questions and talked about the shape of young adult ministry for the '90s during a Nov. 2-4 consultation in Chicago. It was sponsored by the General Conference Mennonite Church and the Mennonite Church.

Participants divided into small groups to discuss their experiences with and dreams for young adult ministry. They considered major issues facing young adult ministry and evaluated the current shape of young adult ministry in local churches.

One small group asked why young adults are not given the opportunity to help set congregational direction though they come well-equipped and well-educated. The answers included these: (1) Young adult ministries seem most effective if they are mobilized by individual congregations rather than mandated by the

denomination. (2) Congregations cannot deal with the vibrancy of youth if they are not willing to grow and change themselves. (3) Young adults who stay in the church frequently do so because of relationships with people who care about them.

One participant observed that "the future of the denomination is at stake if we don't reach this generation." Another noted that, in spite of the fact that young adult ministries must be locally mobilized, "we need an impulse from the top; we need to help agencies think through the issues" of why young adults are leaving the church.

Tex Sample, a professor at St. Paul's School of Theology in Kansas City, Mo., and Norm Kauffmann, dean of students at Goshen (Ind.) College, offered insights into young adult ministry based on sociological research and developmental models, respectively.

Sample highlighted nine lifestyles, noting minimal overlap among those categories where present-day young adults are most likely to fit and those categories the church tends to reach. Kauffmann discussed young adult maturation, development and change. Citing needs to create an environment to foster growth and to shape a ministry of mutuality, he said, "I'm a little bothered that we aren't listening more carefully to those we're talking about."

Monica Schroeder, an Eastern District representative on the GC Young Adult

Reference Council, challenged participants to look to Jesus as the prime example of young adult ministry. "Jesus was a young adult and had a young adult ministry. He needs to be preached and his life modeled to attract young adults," she said.

Carol Weiser, a writer/editor for the Northeastern Pennsylvania Synod of the Evangelical Lutheran Church in America, observed that young adult

"...the future of the denomination is at stake..."

ministries are being phased out in many denominations because baby boomers are moving out of the young adult age group and "dragging the interests of the church with them." She said she is "glad there is still concern" among Mennonites.

Norma Johnson, executive secretary of the Commission on Education (GCMC), reiterated her denomination's commitment to working with the Mennonite Church and expressed a willingness to be "patient" as the latter works through internal restructuring following budget and personnel changes. The changes leave the future of Student and Young Adult Services in doubt at Mennonite Board of Missions (MC). The restructuring caused the departure last spring of SYAS director Myrna Burkholder. *Jane Halteman, Wheaton, Ill.*

Patricia Shelly and Duane Friesen, Bible professors at Bethel College, North Newton, Kan., will lead a travel/study/renewal seminar to the Middle East June 4-25, 1991. A maximum of 35 participants will go. Anyone interested should send a \$100 deposit with an application by Feb. 1, 1991, to Ministerial Leadership Services, General Conference Mennonite Church, Box 347, Newton, KS 67114-0347.

Seventy pairs of chopsticks went into action recently as Turpin (Okla.) Mennonite Church celebrated its annual Harvest Mission Festival. Wearing Japanese kimonos, Peter Voran, interim pastor, and his wife, Lois, who are retired missionaries to Japan, hosted a dinner. With tableware they had brought from Japan they tried to make it as authentic as they could to introduce the congregation to Asian culture. Diners left their shoes in the hall and chose between sitting on cushions at low tables or on chairs. Bruno and Wanda Derksen Bergen, co-secretaries of personnel for the Commission on Overseas Mission brought talks, slides, songs, stories and answered questions about missions.

Leland D. Harder, North Newton, Kan., associate director of the Church Member Profile II, gave the major address at the 56th annual meeting of the Association of Statisticians of American Religious Bodies. In his presentation, "Mennonite Demographics," Harder described the recent church member survey of five Mennonite bodies. The current project of ASARB is the 1990 Church Membership Study, which analyzes the population of the United States according to each religious body. The General Conference Mennonite Church has agreed to take part in this study.

NEWS

'Live for a sustainable world,' says WDC

Goessel, Kan. (GCMC)—Alexanderwohl Mennonite Church, rural Goessel, Kan., was the site of opening meetings as Western District Conference convened here Oct. 26-28. Speakers Del Jacobsen and Dorothy Berry addressed the theme "Living for a Sustainable World."

"I think to have dominion and to subdue all creation is a perversion of what that biblical message really is," said Jacobsen.

Berry and Jacobsen addressed poverty and greed, rural and urban problems, consumerism and the simple lifestyle, and presented possible models for the future. "Who is better equipped at laying out a vision of society that God would approve of than those of us in the church?" asked Berry.

Two banners graced the meetings. One proclaimed the theme; the other quoted Isaiah 5:8, "Woe unto them that join house to house, that lay field to field, till there be no place."

Two resolutions dominated the business session. The first, a resolution on the Middle East crisis, called for prayer by the churches. The South Central Mennonite Conference of the Mennonite Church had adopted the same resolution at its August meeting.

The first delegate to rise in opposition to the resolution said, "In light of possible armed conflict, is this all we're going to

say about war?"

Others offered two amendments. Delegates favored one that mandated the conference moderator to write to George Bush and congressional members of Western District's five states, urged all members to pray and challenged church members to actively witness for peace through letter writing and support of ongoing church and conference initiatives.

Michael Yeakey, Salina (Kan.) Church, supported the amended resolution by saying, "Brothers and sisters, the troops did not materialize overnight. They have been building up for the past 10 years and they are our troops because we pay for them. Let's take this resolution as an indictment. Actions speak louder than all our words."

When the vote came, a rush of hands raised in favor prompted moderator James Dunn to declare the vote unanimous.

A controversial "covenant of understanding" resolution revived debate. (It had been tabled at last year's sessions.) It requires that churches requesting financial assistance for constructing a building sign a contract with the Western District or General Conference Mennonite Church. The "covenant" allows the Western District or General Conference to hold an interest in the property, such as a mortgage. It calls for local responsibility



During a *Dragnet* spoof, church-planting coordinator Floyd Bartel (center) hands tools to church planter David Whitemore. Don Troyer, in his role as police inspector, observes the transaction.

for upkeep and maintenance. It gives Western District ultimate right of ownership if a congregation disbands or withdraws from the district.

One amendment of several offered earned the approval of delegates. It changed the wording of the resolution to say that churches will be in dialogue with the Western District regarding the disposal of buildings and land if the congregation withdraws or disbands. The original proposal required churches to include in their constitutions wording that would commit the property to the Western District. With that amendment, the "covenant of understanding" passed with a ballot vote.

A third resolution, offered in support of the Kansas Institute for Peace and Conflict Resolution at Bethel College, North Newton, Kan., passed unanimously after delegates were told it did not involve a financial commitment.

Western District proposed a budget of \$413,659, an increase of \$11,228 over last year. Although the vote to approve the budget was declared unanimous, Dunn said, "I didn't hear any 'nays,' but those weren't enthusiastic 'ayes.'"

Maxine Fast, West Zion Church, Moundridge, Kan., offered an invitation on behalf of the Moundridge churches to host Western District Conference next year.

Dunn, pastor at First Church, Newton, Kan., was re-elected moderator for a one-year term.

Delegates accepted the recommendation of the Western District executive committee to serve as hosts for the 1995 joint assembly of the General Conference Mennonite Church and the Mennonite Church. The conference will be held in Wichita, Kan. *Beth Hege*, news service editor, General Conference Mennonite Church



Nadenia Myron (left), a Hopi from Phoenix, Ariz., talks with Myrtis Morris, a Choctaw from Philadelphia, Miss.

"Sharing God's Grace" was the theme of the fourth biennial assembly of Natives in the Mennonite Church, hosted in July by Morson (Ont.) Community Bible Fellowship, an Ojibway congregation. About 140 people attended the gathering, including Cree, Creek, Choctaw, Ojibway and Hopi who are part of the United Native Ministries Council. Nadenia Myron, a Hopi from Phoenix, Ariz., who is on staff with Mennonite Indian Leaders Council of the General Conference Mennonite Church, talked about "Sharing God's Grace with Our Children." She gave a personal and informative presentation about alcoholism and drugs and the effects these have on families, the co-dependents.

It is illegal in all 50 (U.S.) states and the District of Columbia to drink alcoholic beverages if you are under 21. In spite of that, reports *Hope Healthletter*, nearly two of three high school students say they drink alcohol regularly. Drunk-driving crashes are the leading cause of death for those between ages 16 and 24. (*the Tool Kit*)

NEWS

New listening committee addresses same-sex orientation

Newton, Kan.—Coming from Illinois, Kansas, Manitoba, Ontario, Pennsylvania and Virginia, the eight members of the new inter-Mennonite listening committee on homosexual concerns met here Nov. 16. Clare Schumm, secretary for family life education (until Jan. 31, 1991) for the Mennonite Church and the General Conference

Mennonite Church, serves the committee as staff person through next summer. The committee's task is to be a sounding board for their constituencies and a listening post for interested families and people involved in the subject of homosexuality.

At this formative meeting members planned their participation at the Mennonite Church biennial assembly, Oregon '91, July 30- Aug. 3 in Eugene. They will be available to listen to people's stories and opinions on the subject of same-sex orientation. They will also offer perspectives on recovery programs, biblical interpretation, family and congregational involvement.

The committee will also be at the triennial sessions of the General Conference Mennonite Church in Sioux Falls, S.D., in the summer of 1992.

Edward Stoltzfus of Eastern Mennonite Seminary, Harrisonburg, Va., reported on the third convention of the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC). "How do we listen?" he said. "We need to place ourselves where this subject is being discussed. We should try to understand feelings as well as the discussions and arguments about this subject." Stoltzfus and Sue Goerzen, Harrow, Ont., co-chair the committee.

Two members of BMC, a

man and a woman, have been invited to the committee's next meeting. Both have the commendation of their congregations. *Muriel T. Stackley*

Haida seminar explores Native issues

Eleven people participated in the Mennonite Central Committee Haida-Mennonite seminar last August in British Columbia's Queen Charlotte Islands. John Williams, Haida Hereditary Chief and ordained United Church minister, led the seminar, billed as "an opportunity to build understanding" between Mennonites and the Haida people.

Guides Ted Bellis and Ernie Gladstone took the group on a seven-day journey around Gwaii Haanas, the "islands of beauty" recently designated a national park. Participants learned about recent conflicts concerning logging and tourism and the ways Haida are addressing these concerns.

For seminar organizer Norman Klippenstein, deafness to aboriginal justice is born out of racism. And Mennonite history is not immune to such views. "We've come to see the Natives as Mennonites in Russia saw the peasantry in that country," he said. One way to change such attitudes is to give up old ways of thinking about aboriginal peoples, a goal that can be achieved, said Klippenstein, through personal interaction with Native people.

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Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
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Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes

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215-723-8413

The average funeral costs \$1,000 more than the average birth, according to American Demographics. A government survey showed that the average cost of a traditional service with burial was \$3,786. Cemetery plot and grave marker can add \$1,000-\$1,600 to that cost. Cremations (at \$1,505) average 40 percent the cost of a traditional service. (*the Tool Kit*)

Mennonite and Brethren Marriage Encounter is undergoing structural changes. Rather than continue in a nationally administered system, separate, self-sustaining regions are forming. Since the General Conference Mennonite Church is no longer providing a financial base and an administrative secretary, the viability of each region depends on volunteers and financial support from its constituents. The Newton, Kan., region has planned a Marriage Encounter for Feb. 1-3, 1991, at McPherson, Kan. M&BME weekends are scheduled by invitation. For more information contact Mary Lou Bonham, 2526 N. Webb Road, Newton, KS 67114, (316) 837-3365.

"The blood of God's children is by far dearer than all the barrels of oil in the world," reads a statement by Christian Arab women in Jordan. Letha Froese, president of Women's Missionary and Service Commission, read the statement to the general WMSC executive committee fall meeting. Entitled "An Appeal for Peace," the statement calls upon Christian women in Europe, the United States and Canada "to join forces to stop destruction of our area of the world." It continues, "Let us bring sanity to a world where greed and power are gods. Let us all pray for peace in [Christ's] name."

RECORD

CALENDAR

Feb. 7-9, 1991—Council of Boards, Conference of Mennonites in Canada, Winnipeg

Feb. 8-10—Aid to Christian Teaching, Five Oaks Camp, Paris, Ont.

Feb. 15-17—Conference of Mennonites in British Columbia, Bethel Church, Aldergrove, B.C.

Feb. 16-17—Conference of Mennonites in Alberta, Rosemary Church

Feb. 22-23—Conference of Mennonites in Manitoba, Mennonite Collegiate Institute, Gretna

Feb. 22-23—Conference of Mennonites of Saskatchewan, Rosetown

March 8-12—Council of Commissions, Newton, Kan.

April 5-7—Mennonite Conference of Eastern Canada, Kitchener, Ont.

May 2-4—Eastern District Conference, Souderton, Pa.

June 13-16—Northern District Conference, First Church, Mountain Lake, Minn.

June 20-23—Pacific District Conference, Oregon

June 27-29—Central District Conference, Indiana

July 6-10—Conference of Mennonites in Canada, Saskatoon

WORKERS

Karen Alderfer, Presbyterian Church of Toms River, N.J., began a two-year MVS term Sept. 14 in St. Paul, Minn., as an assistant manager at Jubilee Shop. Her parents are Charlotte and Evan Alderfer of Seaside Heights, N.J.

Sheila Casey, Oakbrook (Ill.) Christian Center, began a two-year MVS term July 21 in St. Louis as a child-care worker at Edgewood Children's Center. Her parents are John and Patricia Casey of LaGrange, Ill.

Marge Cooper, Old First Reformed Church, Philadelphia, began a two-year MVS term Oct. 1 in Seattle as an information and referral counselor for Downtown Emergency Service Center.

Lily Derksen, Beppu (Japan) Church, began a two-year MVS term Sept. 5 in San Francisco as a jail program coordinator for Northern California Service League. Her parents are Mary and Peter Derksen of Fukuoka, Japan.

James L. Derstine, formerly MBM church relations director, Elkhart, Ind., began a pastoral position Oct. 31 at Germantown Church, Philadelphia.

Kelly Dueck, Rosthern (Sask.) Church, began a two-year MVS term Nov. 1 in St.

Paul, Minn., as an advertising specialist for Minneapolis American Indian Center. His parents



Alderfer



Casey



Epp



Ewert



Cooper



Derksen



Gardner



Goertz



Derstine



Dueck

are Agnes and Menno Dueck of Rosthern.

Vicki Epp, Bethesda Church, Henderson, Neb., began a two-year MVS term Nov. 26 in Seattle as a mediator/program assistant for Victim Offender Reconciliation Program. Her mother is Pamela Epp of Newton, Kan.

Bret Ewert, Community Mennonite Church, Markham, Ill., began a one-year MVS term Aug. 19 in Denver as a food and clothing bank worker

for Interfaith Task Force. His parents are David and Karen Ewert of Markham.

Betsy Gardner, Nativity of Our Lord Church, St. Paul, Minn., began a one-year MVS term in Denver as a volunteer coordinator for Interfaith Task Force. Her parents are Judy and Patrick Gardner of St. Paul.

Naomi Goertz, Tabor Church, Newton, Kan., began a two-year MVS term Oct. 8 in Cincinnati as an assistant homework-room coordinator for Peaslee Neighborhood Center. Her parents are Elma and Ernest Goertz of Peabody, Kan.

Scott Graber, Burgess Memorial Baptist Church, Crow Agency, Mont., began a two-year MVS term Sept. 12 in Fresno, Calif., as an English-

MBM—Mennonite Board of Missions
MVS—Mennonite Voluntary Service

The Deaf Christian Leadership Program, which was to begin this fall, will delay opening its doors until next fall in order to increase recruiting efforts. Nancy Marshall, director of the program, said that over 35 deaf individuals have expressed interest in the program, but only five were interested in starting this fall. "In order for the program to be cost efficient, we must have eight full-time students or quite a few more part-time students," Marshall said. While increasing publicity and recruiting efforts, Marshall will teach deaf children full time in Lancaster, Pa., public schools.

Aid to Christian Teaching (ACT) Weekend is a hands-on experience for Sunday school teachers, superintendents, pastors and Christian education members. It seeks to deepen individual commitment through worship, to learn about how to lead our children in faith, to understand Anabaptist theology and how to share its relevance with our students, to develop skills with existing Sunday school curriculum using Foundation Series and the Uniform Series as examples. The next ACT Weekend will be held Feb. 8-10, 1991, at Five Oaks Camp near Paris, Ont. For information or to apply contact Diane Shantz, 60 New Dundee Road, Kitchener, ON N2G 3W5. (519) 748-2162.

The Mennonite Voluntary Service unit sponsored by First Mennonite Church, Reedley, Calif., closed in July. Volunteers had worked for Community Care Service, providing senior services such as minor home repair, yard work and other duties. The unit was established in 1983.

RECORD



Graber



Harris



L. Janzen



Klassen



Loftsgard



Loree



T. Peters



Sawatzky



Hofer



G. Janzen

Greg Janzen, Teifengrund Rosenort Church, Laird, Sask., began a one-year MVS term Oct. 16 in Oklahoma City as a home repair worker for Mennonite Home Repair. His parents are Elaine and John Janzen of Laird.

Lilli Janzen, Steinbach (Man.) Church, began a 1-1/2-year MVS term Sept. 5 in Seattle as an assistant teacher for Our Place Day Care Center. Her parents are Helen and Victor Janzen of Steinbach.

Peter H. Janzen, Kitchener, Ont., will begin as lead pastor at Winkler (Man.) Berghaler Church next summer.

Carolyn Klassen, Coaldale (Alta.) Church, began a one-year MVS term Oct. 29 in Beatrice, Neb., as a child-care worker at Beatrice Day Care Center. Her parents are Gerald and Linda Klassen of Coaldale.

Tia Loftsgard, St. James United Church, Regina, Sask., began a one-year MVS term Nov. 4 in Hutchinson, Kan., as an activity aide for Mennonite Friendship Manor. Her parents are Darlene and Paul Loftsgard of Regina.

Kelly Loree, Ottawa Church, began a two-year MVS term Sept. 10 in Winnipeg as volunteer coordinator for



Neufeldt



J. Peters



Schroeder



Sproule

Manitoba Interfaith Immigration Council. Her father is James Loree of Ottawa.

Donna Minter has begun as one-fourth-time retreat program director for California Mennonite Fellowship.

Ernest Neufeld, Northern District Conference minister, has resigned effective July 1991. He continues as pastor at Fargo Moorhead Faith Church, Fargo, N.D.

Sheri Neufeldt, Coaldale (Alta.) Church, began a one-year MVS term in St. Catharines, Ont., Sept. 5 as a senior visitor worker for Friendly Visitor Service. Her parents are Eleanor and Isaac Neufeldt of Coaldale.

Janet Peters, Superb (Sask.) Church, began a two-year MVS term Sept. 4 in Hamilton, Ont., as a community service worker for Welcome Inn. Her parents are Anne and Oscar Peters of Kerrobert, Sask.

Theresa Peters, Nutana Park Church, Saskatoon, began a one-year MVS term Nov. 11 in Markham, Ill., as a child-care worker for Community Mennonite Day Care Center. Her father is Ronald Peters of Aberdeen, Sask.

Brenda Sawatzky, Grace Church, Brandon, Man., began a one-year MVS term Sept. 25 in Hutchinson, Kan., as a child-care worker for Friendship Day Care Center. Her parents are Arthur and Renetta Sawatzky of Brandon.

Glenn Schroeder, Altona (Man.) Church, began a two-year MVS term Oct. 26 in Kykotsmovi, Ariz., as a physical education/Christian education teacher at Hopi Mission School. His parents are Helen and Wilhelm Schroeder of Winnipeg.

Sharon Sproule, Charleswood Church, Winnipeg, began

continued on next page ►

as-a Second-Language teacher and a community service worker for Mennonite Community Church. His parents are Bonnie and David Graber of Hardin, Mont.

Gwen and Les Gustafson-Zook, formerly of Arvada (Colo.) Church, began Sept. 3 as household leaders in Albany, Ore., for five MBM Service Adventure volunteers.

Kimberly Harris, First Presbyterian Church, Centralia, Wash, began a two-year MVS term Nov. 10 in Saskatoon as a case worker for Big Brothers Association. Her parents are Kay and William Harris of Centralia.

Stan Hofer, Hutterthal Church, Freeman, S.D., began a one-year MVS term Nov. 1 in Denver as a construction worker for Habitat for Humanity. His parents are Leroy and Sarah Hofer of Dolton, S.D.

The Lion and Lamb Peace Arts Center at Bluffton (Ohio) College has received \$60,000 in royalties from the sale of a children's book, *The Big Book for Peace* (Dutton, \$15.95), edited by Marilyn Sachs and Ann Durrell. The collaborative effort by 32 award-winning children's authors and illustrators encourages children to examine peace in a variety of settings. The colorful book includes stories, poems and pictures about peace among neighbors, races and nations.

In what they described as a "historic" gathering, Romanian Eastern Orthodox, Reformed and Lutheran representatives met Oct. 16 in Sibiu, Romania, to carry forward plans for a national ecumenical council open to "all Christian movements that basically accept the ecumenical movement." (Eastern Orthodoxy is the main Christian tradition in the country; Reformed and Lutherans are among the major minority traditions.) The meeting also agreed to set up a Bible society and considered a proposal for an ecumenical translation of the Bible into Romanian. The Romanian church leaders also met representatives of the World Council of Churches, the Conference of European

Churches and other agencies to discuss medium- and long-term ecumenical aid.

Non-governmental agencies working on children's rights estimate that nearly 1 million children under 15 in Asia are regularly and forcibly abused sexually, entrapped in a merciless net of modern slavery. Some 800,000 of these child prostitutes are in Thailand. Inequalities in social and economic systems on both the local and international levels, widespread consumerism, sexism and a rampant and uncurbed sex tourism industry have combined to produce this situation. The Ecumenical Coalition on Third World Tourism brought together social workers from Sri Lanka, the Philippines, Thailand, Japan, India, Taiwan, Papua New Guinea, West Germany, France and the United States recently to assess the problem. (*Windows East and West*)

RECORD



S. Unruh



V. Unruh

Her parents are Ira and Raymond Wilson of Cambridge.

—compiled by Sharon Sommer



Vanderhaar



Wilson

Bluffton College seeks faculty for full-time tenure track positions in the departments of **mathematics, music and psychology** starting fall 1991. Bluffton welcomes applications from all academically qualified faculty who respect the peace church tradition and wholly endorse Christian higher education in a liberal arts environment. Women and minority applicants are especially welcome. For full consideration applications must reach the college by Jan. 15, 1991.

For detailed position descriptions or to apply contact William Hawk, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817, or call (419) 358-8015, ext. 317.

Food service manager is needed at **Laurelville Mennonite Church Center**. This is a salaried position with benefits. Previous cooking and management experience preferred. Person **must** be committed to the ministry aspect of the retreat center also.

Please contact Dana L. Sommers, Route 5, Box 145, Mount Pleasant, PA 15666, (412) 423-2056.

Housekeeping supervisor needed at Laurelville Mennonite Church Center by Feb. 1, 1991. Position requires person to supervise 1-3 others in the cleaning of a 300-bed camp-retreat center. This is a salaried position.

Please contact Dana L. Sommers, Route 5, Box 145, Mount Pleasant, PA 15666.

Columbia Bible College invites applications for **missions faculty position**. Qualifications include

- commitment to Christ, the church, evangelism/missions
- commitment to Anabaptist/Mennonite theology
- missionary experience
- gifted in administration
- relational strength with undergraduate students
- ability to motivate students for evangelism/missions
- doctoral degree desirable.

Position effective Aug. 16, 1992.

Resumés accepted until Feb. 28, 1991. Send to Academic Dean, Columbia Bible College, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8.

Position Opening:
Commission on Overseas Mission
Canadian coordinator
3/4-time position
Starting date: Sept. 1, 1991
Applications accepted until Jan. 15, 1991.

Function: Represent COM to Canadian General Conference Mennonite churches, institutions and missionaries with an office in Winnipeg.

Qualifications and desired skills: Understanding of missiology, desire to communicate missions in congregations, relational and administrative skills, availability for travel, overseas experience desirable.

To apply write to Bill Block, COM Chairperson, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, or Erwin Rempel, COM Executive Secretary, Box 347, Newton, KS 67114

Staff position available in Commission on Education.

Secretary for family life education

Half-time position. Will consider location other than Newton, Kan. Application deadline: Jan. 21, 1991

For more information call or write Norma J. Johnson, Executive Secretary, COE, Box 347, Newton, KS 67114, (316) 283-5100.

Immediate position opening for **director of member services, Mennonite Health Services**, Akron, Pa., starting date negotiable. Provide direction and administrative services to health and welfare institutions; develop and execute programs of administrative consultation and contracted management services for member institutions. Executive experience and master's degree in healthcare administration preferred. Strong leadership skills and Mennonite, Brethren in Christ or Church of the Brethren affiliation are essential. Detailed job description provided on request.

Contact Carl L. Good, executive director, Mennonite Health Services, Box 500, Akron, PA 17501-0500, (717) 859-1151.

a two-year MVS term in Dallas, Texas, as a receptionist for the Pastoral Counseling and Education Center. Her parents are Lori Sproule of Winnipeg and Ralph Sproule of Calgary.

Sandra Unruh, First Church, Halstead, Kan., began a one-year MBM term as a mission intern at the Gama Mennonite Church near Brasilia, Brazil.

Verney Unruh began Dec. 1 as associate pastor at First Church, Newton, Kan., a three-year term.

Anne Vanderhaar, St. Williams Peace Community Church, Louisville, Ky., began a one-year MVS term Oct. 15 as a child-care worker for Interval House in Saskatoon. Her parents are James and Mary Vanderhaar of Louisville.

Doret Wilson, Missionary Church, Cambridge, Ont., began a one-year MVS term in Markham, Ill., as a counselor for Hope Community Services.

“Mutual Aid? You Mean, Like Barn Raising?”

Actually, yes. Not so long ago when a family's barn burned to the ground, the community rallied together to build a new one. That act of helping people—of friends, relatives and neighbors helping another in need—is the essence of mutual aid.

In its day, barn raising was a nice model for mutual aid as an act of Christian compassion. As Christ taught, mutual aid is “others-centered,” not “self-centered.” That's why MMA seeks to provide plans and services that are “others-centered”—that allow members to help other members.

The trouble is barn raising isn't a very common expression of mutual aid anymore. I suppose that's because so few of us live on farms. Yet people still face crises as devastating as a burned barn.



As manager of Member Services at MMA, I frequently work with people in crisis. Like the family facing a \$35,000 medical expense. Or the retired person needing to understand what is and isn't covered by Medicare. Or the young couple trying to prepare for future education costs of \$100,000 for their two children. Or the widow wanting to protect the savings she and her husband worked so many years to create. These situations are all examples of modern “burned barns.”

Mutual aid today is a lot like it always has been—people giving to those in need whether they receive a tangible return or not. When you participate in an MMA life, health, auto or retirement plan, you help “rebuild barns.” That's a difference that can change the world.

Roger Nafziger
Member Services manager

We're more than just insurance.

For a free copy of our new booklet, Take a Closer Look, call 1-800-348-7468.



**Mennonite
Mutual Aid**

Turn from sinful practices

My purpose is to encourage gays and lesbians to filter their world through Scripture, not filter Scripture through their world. It is only in the former that we may have life through Jesus Christ.

John Linscheid (Letters, June 26 issue) makes the statement that "sexual orientation is virtually unchangeable." J. Bancroft in *Deviant Sexual Behavior: Modifications and Assessment* (Clarendon Press, 1974), states, "If in fact we had evidence that either a homo- or heterosexual identity was an immutable and fundamental aspect of an individual's nature, then any attempt to modify such an identity would be inappropriate and unjustifiable. But there is no such evidence. And we know that many individuals pass through a phase of homosexuality or bisexuality into a stable heterosexual role."

E.M. Pattison and M.L. Pattison (*American Journal of Psychiatry*, 1980) reported that eight of 11 subjects had changed from exclusively homosexual orientation to exclusively heterosexual orientation through a process of religious fellowship.

The Scriptures (1 Corinthians 6:11) clearly indicate that sexual orientation of any kind is changeable through a new life in Jesus Christ. Unfortunately our culture has decided that people are not responsible for the choices they make. Homosexual behavior patterns can be stopped.

Hope is found in Paul's phrase "and such *were* some of you." It means that chronic offenders can and should be stopped. Taking a strong stand against homosexual behavior is not a detriment to ministry; it enhances and enables it. Christians who tolerate sinful behavior are never the ones to help people out of it.

John Linscheid made the statement, "Under the influence of a modern 'circumcision party' the [Mennonite] conference has virtually made heterosexuality a fundamental of the faith." God has made heterosexuality a fundamental of the faith, not the conference. In Romans 1:27 God calls homosexuality a perversion, a sin. In Leviticus 18:22 God calls homosexual relations detestable. In Leviticus 20:13 the punishment for homosexual *sin* was death. In 1 Corinthians 6:9-10 God proclaims homosexual offenders will not inherit a place in his kingdom. In Revelation 22:15 our Lord excludes the sexually immoral from his kingdom.

Throughout the Bible God makes it clear that any deviation from a married, man-woman sexual relationship is *sin*. In every biblical reference, homosexuality is considered an irresponsible way of life, not genetic factors or social conditioning.

The terms "gay and lesbian Christians" by scriptural definition are mutually exclusive. One can be either gay or lesbian or one can be a Christian. Unless one accepts the clear biblical teaching about turning from sin (repentance) one cannot be a Christian. In Galatians 5, Paul speaks about the "fruit of the Spirit" or the characteristics of one indwelt by the Holy Spirit. He includes sexual immorality as a non-Christian characteristic.

Finally, 1 John 3:9-10 is clear on this point: "No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does not do right is not a child of God; nor is anyone who does not love his brothers."

As long as homosexuals continue in their present beliefs that sexual orientation is unchangeable, there is no hope for them. It is tragic to observe them trying to circumvent clear scriptural data dealing with the sin of homosexuality.

The good news is that once one recognizes homosexual activity for what it really is—sin—one immediately becomes infused with hope. Jesus Christ died for all sins and helps us overcome sinful practices.

To become a Christian one does not demand that God "take me as I am because I cannot change." That attitude shows no evidence of a repentant heart. Rather, one recognizes and admits one's sinfulness before God, begs his forgiveness and (with God's help) *turns* from those past sinful practices.

I can assure you that homosexuality may be eliminated by learning to live by God's prescribed patterns. All areas of life need to be restructured. The Bible tells us plainly that if we walk in the Spirit we will not carry out the desires of the flesh.

Mr. Linscheid's comparison of circumcision to present-day attitudes of Christians regarding homosexuality is invalid in the context in which he tried to use it. The problem of circumcision or non-circumcision in the first-century church was one of legalism, not sin. God's people were to be circumcised to set them apart from non-believers

according to Jewish law. Christ abolished the law, and from then on believers were recognized by the fact that the Spirit of God lived in them and by the fruits of that spiritual indwelling. Paul explains this in detail (Romans 2:17-29), culminating in a discussion of circumcision of the heart versus circumcision of the flesh.

The General Conference Mennonite Church is biblically correct in the position it has taken. However, God, even though he hates sin, loves all sinners in spite of their sinful condition. We Mennonites and all Christian brothers and sisters should have the same attitude as God does. All that is necessary is for the sinner to recognize his chosen sinful lifestyle for what it is, turn away from it and God will accept him as his child, and we will accept them as brothers and sisters. The alternative is to refuse to accept God's clear teaching and find a place to worship where the gospel is watered down. There one could be accepted yet face the possibility of rejection by God and eternity in hell (Matthew 25:31-46). *Larry E. Wellings, Box 192, Upper Black Eddy, PA 18972*

Editor's note: A forum on homosexuality will be published in *The Mennonite* early in 1991.

New Lao Mennonite churches

We have nine Lao Mennonite churches in North America. (We call ourselves Lao Mennonite Fellowships in North America.) We are beginning the publication of a quarterly newsletter. Each Lao church is asked to contribute its local church news: testimonies, prayer requests. *Tong Chitchalerntham, Box 210, Kidron, OH 44636*

Shine up the light

"*Hast du any idea woat dei heea presente velle?*" the grandmotherly woman on the other side of the potatoes and Jell-O salads was asking the woman beside her, both members of the church's missions committee. That, I reasoned, concentrating on buttering my kringle while my ears perked up to catch the reply, is a pertinent question for the Commission on Overseas Missions' 90th anniversary tour. Do we have a good idea of what COM is all about? What should COM workers be involved in overseas? What kind of lamp do we hold in our Mennonite hands as we seek to "go and make disciples?"

Jeannie Zehr (representing COM staff), Tim Sprunger (missionary to Hong Kong), Jonathan Larson (missionary to Botswana) and I (a former missionary to Bolivia) traveled to churches in South Dakota, Minnesota and Saskatchewan. (Jeannie, Tim and Jonathan along with Ellie Loewen, a former missionary to Brazil, continued on into Alberta and British Columbia.) In a campfire/caravan format we shared COM stories: of a white missionary being ministered to by black brothers; of 81-year-old Mrs. Yesuda faithfully riding her bicycle to church; of a young man finding his call when he experiences forgiveness from an elderly brother in the church; of a young woman finding hope in the midst of one of China's darkest days; of well-intentioned missionaries saved from their mistakes by the prayers of an African bishop; of a Chinese gambler receiving forgiveness; of two women experiencing the joys of reconciliation.

That question also became a troubled one as gray-haired folks looked around and said, "Where are the young people? Where is the church of tomorrow while we celebrate our relationship with the overseas church, past and present?"

Our well-ordered communities, drying cornfields, the borscht and pie suppers and the solid, padded churches speak of rootedness, of leaning back, satisfied. Yes, perhaps God has been able to use our limited efforts. But other stories are waiting to be told, and people need to tell them. We are still a pilgrim people in search of a city, a city not made with hands, a city where war will cease, where gardens grow and where Christ is all. Let's shine up that Anabaptist lantern we have and hold it high. Let's spread the light of Christ's love for all to see so that the city of hope and peace may indeed reign not only around our small campfires but for all people. *Helen Baergen, 800 King St. E, Kitchener, ON N2G 2M6*

What we are able to do

Thank you for your thoughtful editorial (Sept. 25 issue). If we General Conference members really knew what the General Conference is doing and if we could all recover the sense that this is what we are doing for the Lord, there would be a great outpouring of resources that would tell us all that we General Conference people are committed to what God has called us to do.

God speaks to us through God's Word read and interpreted in the fellowship of God's people, not in slick advertising gimmicks whose authenticity remains untested.

This year marked the 10th anniversary of the first baptisms in our Hiroshima church. As part of that celebration Pastor Ishiya suggested that we have a three-day retreat in May and invite our members who have moved away to come back for that. The retreat was exceptionally well-planned, and we had a refreshing and productive time together as we reflected on the past and shared our vision for the future.

Our vision for sharing the Good News here in Hiroshima continues to give a major role to Bible study groups in people's homes. It was especially encouraging to us this fall to be able to begin two new meetings on a regular basis. It was fun at our last meeting with one of these new groups to watch people wrestling with the Scriptures and then hear them say about some of their friends, "I think we should invite so-and-so. She would get a lot out of this." Please pray with us that people in these groups will move beyond the quest for new knowledge to commitment to walking with Jesus.

With the many important concerns which North American churches have, support for mission beyond the local area seems to have fallen in the priorities of some Christians. This is now reflected in what the Commission on Overseas Mission is able to do. Please pray for the commission as it struggles with how to cope with shrinking budgets. Please pray, too, that we and you and all of us will know and do God's will in our giving. *Alice Ruth and Robert Ramseyer, 6-35-7-3 Funairi minami, 1-chome, Naka-ku, Hiroshima-shi, Japan 730*

Thanks for airmail

Thanks for your good work in keeping us informed of issues and happenings in our Mennonite family through *The Mennonite* [while we were in Lesotho, working for the Commission on Overseas Mission]. We are glad that it came via airmail (thanks to Bethel Church, Mountain Lake, Minn.) so that it arrived fairly promptly. In southern Africa one feels somewhat remote from one's home base. *Harris and Christine Waltner, 7509 Goddard #202, Shawnee, KS 66214*

Editor's note: For more information on sending *The Mennonite* overseas by airmail contact Doris Yoder, Box 347, Newton, KS 67114-0347, (316) 283-5100.

Heavy burdens

John Linscheid's reference to those who "bind heavy burdens, hard to bear, and lay them on people's shoulders; but they

themselves will not move them with their finger" (June 26 issue) may be an apt description of General Conference Mennonite Church attitudes toward homosexuality. If readers of *The Mennonite* knew how this subject touches so many in their churches, attitudes might change.

I recently walked into a local gay meetingplace and was surprised to see a seasoned GC pastor. Thinking he might be there on ministerial work, perhaps studying homosexuality, I initiated a conversation. After introducing myself and explaining how I knew him, to my amazement he solicited me. My heart goes out to him and his wife, as I know the hell they must be experiencing.

Ironically, some I know of in the gay community come out of more evangelical Mennonite settings, which are so preoccupied with saving souls, criticizing GC tolerance of homosexuals, etc., that there is probably little awareness of how close to home this issue strikes. A considerable percentage of these individuals that I know of were probably open to becoming "ex-gays," at least in the past. However, if my experience is typical, their pastors were generally so uncomfortable relating to them that they were encouraged to take one or both of the following steps:

1. Visit a Mennonite mental health center, where professionals openly indicate in counseling their disagreement with official church positions on this matter.
2. Join an exodus-affiliated "ex-gay" support group, most of which espouse a charismatic evangelicalism we have usually been taught to shun heretofore.

This hypocrisy invites embarrassing publicity, such as has been evident at Normal, Ill., and Winnipeg, and confirms the observations of Stanley Bohn (Aug. 28 issue) and Harold Burkholder (Sept. 11 issue) that this matter needs further attention in our churches. If Mennonites, including our pastors, find it so difficult to interact with gay and lesbian people, they might at least consider (1) articulating a consistent theological basis for assuming charismatics can "heal" homosexuality but no other malady, (2) dialogue with their own mental health professionals.

People open to a Mennonite mental health center psychiatrist's perspective on "ex-gay" ministries, as well as accounts of sexual abuse or attempted exorcism associated with these groups, may request copies of the April 1990 issue of *Dialogue* from the Brethren/Mennonite Council of Gay and Lesbian Concerns, Box 65724, Washington, DC 20035. *Name withheld by request*

films

Turning the tables

Dances With Wolves, written by Michael Blake, produced and directed by Kevin Costner

Reviewed by Gordon Houser, assistant editor

The tables are turned, for once, in this three-hour epic, Kevin Costner's pet project. Countering a century of historical bias in the movies, *Dances*

their own foibles. While the Sioux come off looking a bit too good and the whites almost totally bad, one doesn't mind much, given the overwhelming impression to the contrary that Hollywood has put out over the years. And not all Natives are treated kindly. The Pawnees have few redeeming traits in the film.

Besides its moments of sentimentality, *Dances* allows a 20th-century sensibility to intrude. The hero seems a little too modern, and some of the romance is Hollywoodesque, not Sioux-like. At the same time, the film is essentially an

eye as a possible twofold resource. I am always looking for books that may enrich personal devotions or enable preparation of worship services. This volume does both. While I first read it through in order to review it, I now plan to read it slowly and meditatively during prayer times and use it in writing worship services.

This is an edited collection of prayers written through the centuries. Davies uses "communion of saints" to refer to "the vast family of Christians united in their devotion to Christ." Authors include John Donne, Mother Theresa, John Wesley, Blaise Pascal, C.S. Lewis, Francis of Assisi, Martin Luther King Jr., Malcolm Muggeridge, Augustine. Most prayers are brief. They are usually eloquent in their rendering and profound in their intent. More than once, I found myself moved by these prayers. Some even showed bright humor. Theresa of Avila prayed, "From silly devotions and from sour-faced saints, good Lord, deliver us."

The prayers are grouped into six categories: gratitude and dedication, confession and penitence, petition, intercession, marking times (morning, evening, marriage, illness, funeral) and the Christian year.

Davies, rightly I think, notes in his introduction that it is more and more difficult for people to pray: "Overwhelmed as we almost are by such things as spiritual doubts and impoverishment and the fear of nuclear holocaust, it is not easy to pray with confidence in the late 20th century." These prayers are encouraging guides for us in that all-important opportunity to pray.

I have one quibble with the book; the subtitle, "Prayers of the Famous," deters me. It smacks too much of "Lifestyles of the Rich and Famous." Davies wants to show that many important people were people of prayer. Thus some pray-ers include Ludwig van Beethoven, George Washington, Francis Drake, Oliver Cromwell, Alfred the Great. There are even a few prayers for military victory. While Davies has no qualms about such inclusions, I can overlook them in favor of the wealth that is found elsewhere in the book.



From the Natives' perspective: Costner with his Sioux friends views the vanishing buffalo.

With Wolves offers the 19th-century American frontier from the Native American perspective.

Lieutenant John Dunbar (Costner) becomes a hero in the Civil War when a suicidal ride in front of enemy troops spurs his side to victory. As a reward he chooses duty at remote Fort Sedgewick in the Dakotas. He finds the fort deserted but settles in.

Eventually he encounters members of a Sioux village not far away. Through several humorous, believably human circumstances, Dunbar befriends the tribe, including the wise holy man, Kicking Bird (Graham Greene), and the skeptical warrior, Wind in His Hair (Rodney A. Grant).

The Sioux people are played by Native Americans and speak in the Lakota language (English subtitles are used). This alone gives the film a radically authentic feel. But even more, the characters are fleshed out, noble yet with

entertainment, not a documentary.

Despite its length, *Dances* is paced well. Costner's blend of humor, romance and violence and his camera's broad sweep of the prairie landscapes capture the audience. As a first-time director, however, he tends to overuse the closeup shot. But some scenes, like a buffalo hunt, are stunning. Overall he has produced a grand, entertaining film with strong moral content.

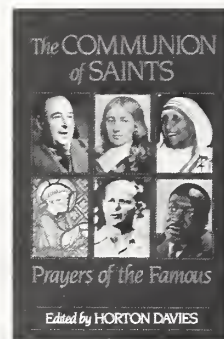
books

Encouraging guides

The Communion of Saints: Prayers of the Famous edited by Horton Davies (Eerdmans, 1990, 154 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

This collection of prayers caught my



The Mennonite on cassette gives readers options

From the sewing closet to tape recorders

Carol Duerksen

A peek inside the closet-turned-recording studio between recording sessions revealed the facts. Three beach towels and two pieced-and-waiting-to-be-quilted comforters were draped over open shelves. A mattress pad covered a closed sewing machine. On the sewing machine table was a microphone.

The microphone's cord trailed out of the closet door and was attached to a cassette recorder setting on a chair outside the door. Seated in another chair facing the recorder and monitoring the recording sessions was the producer/coordinator/towel-hanger/equipment manager, Martha Friesen Graber.

Twice each month Graber and her crew record *The Mennonite* on cassette. "We appreciate the Bethel College Church making this facility available," she says. "We use the conference's microphone and tape recorder, and it works out quite well."

In her role as producer of the audio tapes, Martha first reads through the current issue of *The Mennonite*, divides it into sections, delivers those sections to the readers, edits news items as needed, prepares the studio (hangs the towels for better acoustics), runs the recorder. *The*



Carol Duerksen

Helping people participate in the dialogue: Martha F. Graber is at the controls, while Hilda Krahn reads in the background.

"I need dependable people who read with fluency and expression," she says.

"I've appreciated the people who are willing to come on a regular basis, as well as those who help out when the 'regulars' can't."

Martha Graber's current core of readers includes Elma Buller, Jacob T. Friesen, Loris Habegger, Mary Ann Jost, Louise Koehn, Ruth Koontz, Hilda Krahn, Martha Stucky and until recently Erwin Goering. For them, reading *The Mennonite* is a way to serve people they may never meet but who stay in touch with the General Conference Mennonite Church through the volunteers' voices.

"It is important for people who can't read to be able to participate in the dialogue that goes on in our General Conference," explains Loris Habegger, a retired pastor. "I know *The Mennonite* has helped me grow, and that's why I want to read it for others."

Jake Friesen agrees: "The thought of

people who have been reading *The Mennonite* not being able to do so anymore due to failing eyesight is a motivator for me. I think it must be like having your driver's license taken away—emotionally it is an important thing. I have had to deal with a hearing handicap, which has made me more aware of other people's limitations."

(Jake is a retired pastor and director of ministerial leadership. He directs the Great Plains Seminary Program.)

Occasionally the readers experience limitations of their own. Martha Stucky, a retired librarian, admits she sometimes seeks advice on how to pronounce words in other languages that appear in the articles she reads.

"I'm always afraid one of the listeners will have lived in that country or know the language, and realize how badly I butchered the word," she laughs.

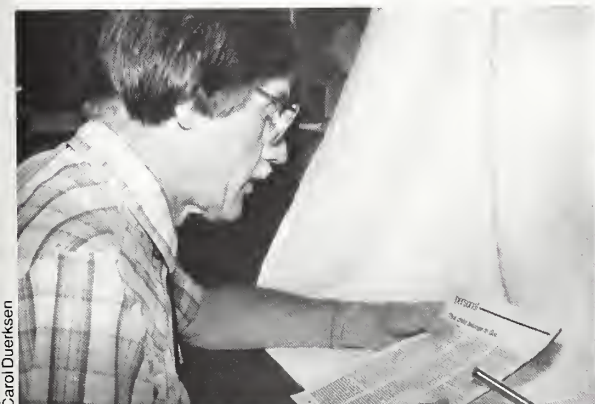
She may joke about her pronunciation but is as conscientious and dedicated to the program as anyone. She enjoys reading the poetry and feels it is important to read it well. On occasions when Martha Graber was out of town, she assumed the role of producer.

A relative newcomer to the program, Hilda Krahn says she reads "because I want to be of service, and I don't want to live just for myself." (Hilda is a retired public school teacher.)

"I think General Conference Mennonites should consider it an obligation to read *The Mennonite*," she says. "How else do we get an overall picture of where the church is going? By putting the magazine on tape I am also helping those who can no longer read."

Carol Duerksen, *Tabor Mennonite Church, Newton, Kan.*, is a free-lance writer and an editor of *With* magazine for Mennonite teenagers.

Editor's note: Because of the commitment of these volunteers we were able to slash in half the subscription price of *The Mennonite on cassette*. It is \$30 (U.S. or Canadian) for 24, 90-minute tapes.



Carol Duerksen

Limitations: Jacob T. Friesen reads an article onto a cassette tape.

Mennonite staff later make the copies that go out to 24 subscribers. Martha has missed few issues since the service began four years ago. Her dedication is matched by a group of volunteer readers—people whom she depends on to make *The Mennonite* come alive with their voices.

EDITORIAL

If you're thankful, say so

I have some prizes to give. May it prompt you to express appreciation in every corner of our conference. Think of the person or situation that makes you thankful, then say so.

Sounding board: First, I thank the advisers to this magazine (see pages 560-562). Amy Dueckman, Viola Ediger, Margot Fieguth, Henry and Erna Goerzen, Leland Harder, Lynn Liechty, Clare Ann Ruth-Heffebower and Winifred Wall comprise a sounding board for me as well as for you. They represent our conference from coast to coast. They personify the two-country composition of our conference.

Once in a lifetime: Many of us think of John Dyck and his crew in Winnipeg when we consider prizes deserved in 1990. Largely because of them, Assembly 12 of Mennonite World Conference last July was an experience of a lifetime. I will never forget my first impressions on opening night in the arena. My hosts, Abe and Anita Froese, and I found seats near one of the entrances. The friendly, jostling stream of my Mennonite brothers and sisters pouring into the arena seemed endless. How had they all come? Where would they all stay these days? Where would they eat? Would they get lost in Winnipeg? How would we manage worship together? How would we communicate? Those questions were apparently all anticipated and, for the most part, answered. Thank you, John and company, for serving the Mennonite community so well.

The language of blankets: At Assembly 12, Rebecca "Bek" Linsenmeyer, Elkhart, Ind., handed the 66th peace comforter to people from the Soviet Union. She says, "It was so good to do this in the midst of the congregation." This quilt, she adds, "may have been the last one," and it was fitting to present it in the context of Mennonite World Conference. People visiting the Soviet Union carried the other 65 quilts, one by one, over the last several years. Each quilt embodies peace on earth and goodwill to all (Luke 2:14). Thank you, Bek, for the good idea of translating children's artwork into warm blankets. Thank you for this part of helping to end the cold war between the United States and the Union of Soviet Socialist Republics.

Family reunion: A congregational prize goes to

Emmanuel Mennonite Church, Clearbrook, B.C., especially the group within it that said yes to a need. They consented to underwrite the open-ended medical expenses of a young woman named Trang from Vietnam. Trang (and her mother and two sisters) had been denied entry to Canada for seven years because Trang had tuberculosis. After the Emmanuel group guaranteed payment of all medical costs, British Columbia's minister of health and the Canadian embassy in Bangkok agreed to do another health check for Trang. The health check revealed only scar tissue on her lungs. On Nov. 11 Trang and her mother and sisters finally arrived in Clearbrook, joining Ngo Nguyen, their husband and father, who had been sponsored by Emmanuel Church seven years before. The family was finally reunited after a 15-year separation. "This is truly Christmas," Ngo told MaryAnne Boschman, coordinator of Mennonite Central Committee-B.C.'s Refugee Assistance Program. "This is the best gift God could ever give me."

Maps in Pennsylvania: My next prize goes to Erwin and Margaret Miller of Quakertown, Pa. They hosted Adelaide and Jake Fransen, Smithville, Ont., who traveled as conference-visitors-at-large in the Eastern District Conference April 18-May 6, listening and learning. Erwin made many detailed maps showing directions to EDC churches. "He helped us be efficient," say Jake and Adelaide.

Unsung heroes: My last prizes go to the circulation secretaries in our 368 congregations. From central offices here in Newton, Kan., and from the offices of the Conference of Mennonites in Canada at 600 Shaftesbury in Winnipeg, these folks receive computer printouts of subscribers to our church periodicals. They communicate with their church members, explain the various ways to subscribe, revise the subscription lists, update the addresses, often encourage people to subscribe, and in some situations gather the dollars from subscribers. They return all this to Winnipeg for Canada and Newton for the United States. These circulation secretaries are truly the dispersed staff, the unsung heroes, of our church periodicals in general and *The Mennonite* in particular. I thank them for their willingness and faithfulness. *Muriel T. Stackley*

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